
PRO
VERITATE
ET
REGNO
DEI
CHARLES HOLBROOK LIBRARY
Pacific School of Religion

THE

# MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS AT LARGE OF THE

American Board of Commissioners for Foreign Missions:

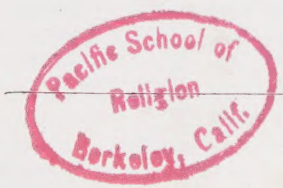
WITH A GENERAL VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1837.

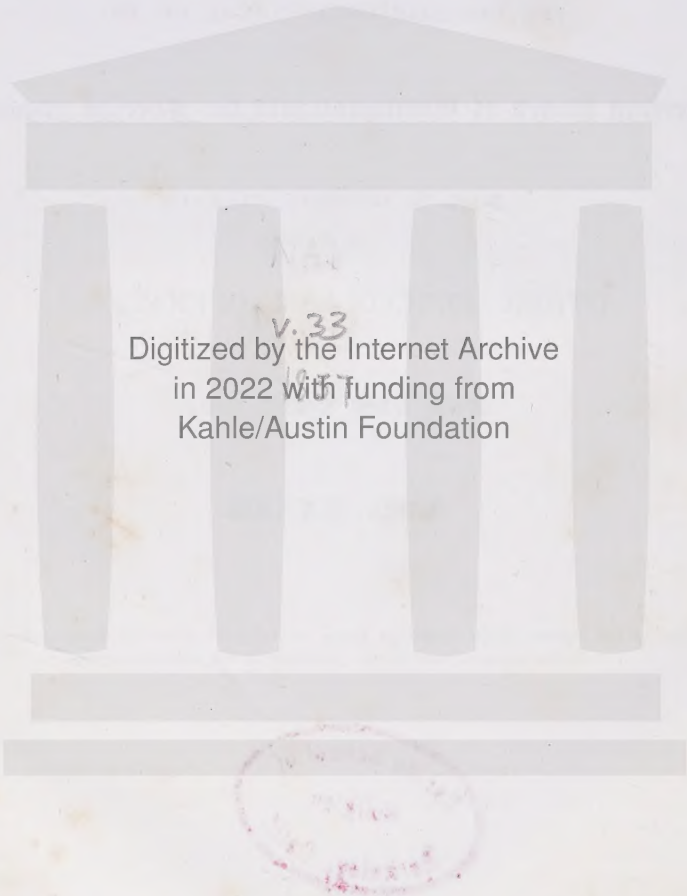
VOL. XXXIII.

Published at the expense of the American Board of Commissioners for Foreign Missions; and all the profits devoted to the promotion of the missionary cause.




BOSTON:
PRINTED BY CROCKER AND BREWSTER,
47, Washington-Street.

v.33
Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation



https://archive.org/details/missionaryherald0033unse_b3g0

# INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.


Abernaquis, mission to, 27—letter from Mr. Osunkerhine, 78
Abyssinia, 372
Adams, Newton, communication from, 39
Adger, John B., communication from, 303
Africa Southern, mission to, 5,174—letter from Doct. Wilson 37,337—letter from Doct. Adams, 39—journal of Mr. Champion, 115,141,177--joint letter from the missionaries to the maritime Zoolahs, 121—letter from Mr. Grout, 148—joint letter from the missionaries to the interior Zoolahs, 187,416—journal of Mr. Venable, 236—journal of Messrs. Venable and Wilson, 291--removal of the missionaries from Moselekatsi's to Dingaan's country, 416
Africa Western, mission to, 4—letter from Mr. Wilson, 36,293,364,455—journal of Mr. Wilson, 193,242,385 letter from Mr. White, 219—mission to of Church Miss. Society, 503
Ahmednuggur, 10—see Mahrattas.
Allen, D. O., communications from, 106,206,233,332, 363
American Anti-Slavery Society, 110
American Baptist Board of Foreign Missions, mission of to Burmah, 40—meeting of, 313—annual report of, 507
American Bible Society, 312—grants from, 350
American Board of Commissioners for Foreign Missions, organization and officers of, 1—annual report of, 2, 32—domestic operations, agencies, candidates, and treasury, 1-4—missions of, 4--27—outline of the plan of, 28--32—intelligence from the missions of, 43,125,173,219,269,317, 347,380, 429, 475, 503—communications from the missions of, 32--40; 49--78; 97--123; 129--160; 177--212; 225--264; 273--309; 321--342; 353--371; 385--428; 433--463; 481--501—donations to, 44,94,126,174,222, 270,318,350,381,430,477,509--statement of the present financial conditions and prospects of, 265—meetings in behalf of, 347—annual meeting of, 468—resolutions adopted by, 473—officers of, 474
American Education Society, 312
American Home Missionary Society, 311
American Peace Society, 312
American Seamen's Friend Society, 310
American Sunday School Union, 345
American Temperance Union, 310
American Tract Society, 310
American Tract Society, (Boston,) 313
Andrews, Seth L., embarkation of, 44

Argos, 5,70—see Greece.
Arkansas Cherokees, mission to, 20,125,221
Armenians, converted, 155,198—character of, 412—see Constantinople and Smyrna.
Arms, William, communications from, 114, 282
Armstrong, Richard, communication from, 73
Asia Minor, mission to, 7,174—letter from Mr. Temple at Smyrna, 150--journal of Mr. Schneider at Broosa, 151,396—journal of Mr. Johnston at Trebizond, 202,394—journal of Messrs. Schneider and Powers, 253—letters from missionaries at Smyrna, 303
Athens, 5,410—see Greece.
Anten, P., departure of to the Choctaws, 43
Ayer, F., communications from, 75,428

Bailey, E., embarkation of, 44
Baptist General Tract Society, annual meeting of, 125
Bankok, 14,131—see Siam.
Barnes, Mrs., departure of to the Choctaws, 43
Batavia, 263
Batticotta, 13,97,327,481—see Ceylon.
Belus river, 440
Bethabara, 21—see Choctaws.
Bethelsdorp, 115—see Africa Southern.
Beyroot, 8,304,433—see Syria and the Holy Land.
Bible Societies, British and Foreign and Continental, circulation of Scriptures by, 82
Bird, Isaac, remarks of respecting missionary experience and character, addressed to the reinforcement for the Sandwich Islands, 169—remarks of respecting the mode of conducting missions to Mohammedans and nominal Christians, addressed to the reinforcement for the Mediterranean, 216
Bliss, Isaac, embarkation of, 43
Boggs, George W., communication from, 269
Bombay, 10—see Mahrattas.
Borneo, mission to, 114—letter from Mr. Arms, 114—mission to of Rhenish Missionary Society, 165—communications from Mr. Arms, 282
Bradley, Dan B., communication from, 134
Brahmins, 356
Brainerd, 19—see Cherokees.
British Religious and Benevolent Societies, anniversaries and proceedings of, 465
British and Foreign Aborigines-Protection Society, 501
Broosa, 8,151,253,396—see Asia Minor.

Caffers, 149
Cannibalism, 245
Canton, 15—see China.
Cape Palmas, 4,242—see Africa Western.
Carmel, 294
Castle, S. N., embarkation of, 44
Cattaraugus, 26—see New York Indians.
Cesarea, 294
Ceylon, mission to, 13,475,508—journal of Mr. Hoisington, 97,458—letter from Mr. Winslow, 100—letter from Mr. Ward at Batticotta, 220—general letter from the mission, 231—letter from Mr. Hall, 268—general letter on the history and state of the mission, 321—triennial report of the mission seminary at Batticotta, 327—journal of Mr. H., Chavagacherry, 362—address delivered in the Seminary at Batticotta, by W. Volk, 481—report of the station at Oodooville, by Mr. Spaulding, 484
Champion, George, communications from, 115,141,177
Chavagacherry, H., communication from, 362
Chavagacherry, 13—see Ceylon.
Cherokees, mission to, 19,348
Cherry, Henry, embarkation of, 43
China, mission to, 15,509—letter from Mr. Williams, 212—general letter from the mission, 261,459
Chinese, appeal in behalf of missions to, 375
Choctaws, missions to, 21,317,470—letter from Mr. Wood, 307—letter from Mr. Kingsbury, 371
Church Missionary Society, annual report of, 79,506—mission of to Abyssinia, 372—mission of in West Africa, 503
Circular letter to the missionaries of the Board on curtailing their expenditures, 345

Conde, Daniel T., embarkation of, 44
Constantinople, mission to, 6—journal of Mr. Schauffler, 66,404—journal of the mission at, 153,197,248, 398,447—letter from Mr. Homes, 305—letter from Mr. Schauffler, 452—state of the mission at, 304—letter from Hohannes, 494—letter from Mr. Dwight, 496
Cooke, A. S., embarkation of, 44
Cope, Edward, embarkation of, 43
Crane, Nathaniel M., embarkation of, 43
Creek Path, 19—see Cherokees.
Creeks, mission to, 22,43
Cumberland Presbyterian Church, General Assembly of, 345
Cyprus, 8,408—see Syria and the Holy Land.

Dayaks, 282
Dervishes, 306
Dibble, Mrs., decease of, 476
Dimond, H., communications from, 73
Dindegal, 289
Dingaan. See Africa Southern.
Donations to the Board, 44,94,126, 174,222,270,318,350,381,430,477, 509
Doty, Elihu, communications from, 263
Druzes, 296—see Syria.
Dunbar, John, return of to Pawnees, 75,125
Dwight, 21—see Arkansas Cherokees.
Dwight, Harrison G. O., communications from, 496
Dwight, Mrs., decease of, 429

Eagle Town, 21—see Choctaws.
Earthquake in Syria, 433
Embarkation of missionaries, 43,93
Emerson, John S., communication from, 281
Ennis, Jacob, communications from, 264
Erzeroom, 394
Euphrates, 441

Fairfield, 20—see Arkansas Cherokees.
Fever in Africa, causes of, 416
Flat Head Indians, 425
Forty Martyrs, 394

Gardiner, Capt., mission of in Africa, 119
German Foreign Missionary Society, 345
Grabbo, 385
Grant, Asahel, communications from, 57,250
Gray, A., decease of, 330
Greece, mission to, 5—journal of Mr. Riggs at Argos, 70—letter from Mr. Houston at Tsimoba, 453—statement respecting, 410
Greek schools, opposition to by ecclesiastics, 150,152,221
Grout, Alden, communication from, 148

Hall, C., communication from, 309
Hall, Alanson C., communication from and return of, 283
Hall, Gordon, grave of, 108
Hall, Sherman, communication from, 76
Hawaii, 17—see Sandwich Islands.
Hitchcock, Hervey R., communication from, 71
Hohannes, letter from, 494
Hoisington, Henry R., communications from, 97,458
Holladay, Albert L., embarkation of, 93
Homes, Henry A., communication from, 305
Houston, Samuel R., communication from, 453
Hudson's Bay Company, 421

India Southern, mission to, 12,220, 475—journal of Mr. Poor at Madura, 101,355,413—journal of Mr. Lawrence, 160,289—letter from Mr. Poor at Madura, 225—letter from Mr. Winslow at Madras, 291, 486—general letter from the mission, 353—joint letter from Messrs. Winslow and Scudder, 358—letter and journal of Mr. Winslow, 360—letter from Mr Todd, 487
Indians in North America, mission to, 19--27
Indians West of the Rocky Mountains, mission to, 24,317,343—letter from Mr. Spaulding, 122,421,497—letter from Mr. Parker, 123—journal of Mr. Parker, 369
Instructions of the Prudential Committee to Rev. Messrs. Cherry, Cope, Crane, Muzzy, Tracy, Ward, and Doct. Steele, 83—to Rev. Messrs. Holladay and Leyburn, and Mr. Stocking, 93—to missionary teachers for the Sandwich Islands, 168—to Rev. Dyer Ball, 313
Isfahan, 60
Ives, Mark, embarkation of, 44

Jaffa, 294
Jaffna, 100,160,226,321
Java, mission to, 17,125—letters from Messrs. Doty and Ennis at Batavia, 263
Jerusalem, 8,294,441—see Syria and the Holy Land.
Jews, burning of one, 54—converted, 66—oppression of, 342
Johnson, E., embarkation of, 44
Johnson, Stephen, communications from, 110,129,284
Johnston, Thomas P., communications from, 202,394

Kailua, 279
Kauai, 18—see Sandwich Islands.
Kingsbury, Cyrus, communication from, 371
Knapp, H. O., embarkation of, 44
Koran, 306

La Pointe, 25—see Ojibwas.
Lac Qui Parle, 24—see Sioux.
Lafou, Thomas, embarkation of, 44
Lake Harriet, 24—see Sioux.
Lanneau, John F., communication from, 294
Lawrence, J. J., communications from, 160,289
Lebanon, Mt. See Syria.
Leech Lake, 25—see Ojibwas.
Leyburn, George W., embarkation of, 93
Lindley, Daniel, communication from, 187
Locke, E., embarkation of, 44
London Missionary Society, mission of to Society and Georgian Islands, 41—annual report of, 80, 505—mission of in Northern India, 163,467—mission of to the Chinese, 375—mission of to Southern India, 378
Luk-fo-a-ta, 21—see Choctaws.
Lyons, Mrs., decease of, 476

McDonald, C., embarkation of, 44
Mackinaw, mission school at, 26
Madras, 100,291,436—see India Southern.
Madura, 12,100,160,225,355,487—see India Southern.
Magee, J., a seminarist, decease of, 458
Mahrattas, mission to, 10,173,220—journal of Mr. Allen, 106,206,233, 332,363—letter from Mr. Boggs, 269
Malay language, 263
Malcolm Paith, 10—see Mahrattas.
Mane, description of, 454—see Greece.
Manepy, 13—see Ceylon.
Maps, 178,237
Martyn, Henry, grave of, 204
Maui, 17—see Sandwich Islands.
Merrick, James L., communication from, 60
Mitylene, 408
Mohammedans of Persia, mission to, 10—letters from Mr. Merrick, 60—intelligence from, 174—opposition of, 63,252
Molokai, 17—see Sandwich Islands.
Moselekatsi. See Africa Southern.
Munn, B., embarkation of, 44
Muzzy, Clarendon F., embarkation of, 43

Nazareth, 438
Nestorians of Persia, mission to, 9, 173,380—journal of Mr. Perkins, 32,49,339—letter from Doct. Grant, 57,250
New York Indians, mission to, 26
Nez Perces Indians, 369,425,497
Northern Baptist Education Society, 313

Oahu, 17—see Sandwich Islands.
Obituaries, 338,364,380,429,443,458, 459,476, 487
Odessa, 67,404,452
Ogallallah Indians, 369
Ojibwas, mission to, 25,125,221,318—letter from Mr. Ayer, 75,428—letter from Mr. Hall, 76
Olmsted, J., departure of to the Choctaws, 43
Oodooville, 13,484—see Ceylon.
Oonich, 202
Ooroomiah, 9, 32, 49, 250, 339—see Nestorians.
Opium, effects of, 284
Osages, mission to, 22,476
Osunkherhine, P. P., communication from, 78

Pagodas, 361
Palestine. See Syria and the Holy Land.
Panditeripo, 13—see Ceylon.
Parker, Samuel, communications from, 123,369
Parkhill, 20—see Arkansas Cherokees.
Pawnees, mission to, 23,348—journal of Doct. Satterlee, 74—return of

Mr. Dunbar, 75,125—probable death of Doct. Satterlee, 348
Pease, Lorenzo W., communication from, 408
Perkins, Justin, communications from, 32,49, 339
Persia. See Nestorians and Mohammedans.
Pine Ridge, 21—see Choctaws.
Plague in Turkey, 393
Polynesia, mission to of Wesleyan Missionary Society, 214
Poor, Daniel, communications from, 101,225,355, 413
Port Natal, 115,141,184—see Africa Southern.
Powers, Philander O., communication from, 253
Presbyterian Church, General Assembly of, 344
Prison Discipline Society, 313
Protestant Episcopal Church's Board of Missions, annual meeting of, 124

Rajpoots, 10
Red Clay, 19—see Cherokees.
Reformed Dutch Church, General Synod of, 344
Revival in boarding-school at Ceylon, 283
Rhenish Missionary Society, mission of to Borneo, 165
Rhodes, 403
Richards, William, return of to U. States, 317—return of to Sandwich Islands, 509
Richmond, Va., letter from a gentleman in, 93
Riggs, Elias, communications from, 70
Rocky Mountains. See Indians West of.
Route from Kuruman to Mosika, map of, 237

Safet, 435
Sandwich Islands, mission to, 17,429, 475—letters from Messrs. Hitchcock, Armstrong, and Dimond, 71—general letter of the mission, 273—letter from Mr. Thurston at Kailua, 279—letter from Mr. Whitney at Waimea, 280—letter from Mr. Emerson at Waialua, 281
Satterlee, Benedict, communication from, 74—probable death of, 343
Schauffler, William G., communications from, 66,404,452
Schneider, Benjamin, communications from, 151,253,396
Scio, 8,453—see Asia Minor.
Seminaries for educating native preachers and assistants, 313
Seneca, 26—see New York Indians.
Siam, mission to, 14—journal of Mr. Johnson at Bankok and Chantaboon, 110,129—journal of Doct. Bradley at Bankok, 134—intelligence from, 221—letter from Mr. Johnson, 284—joint letter from the missionaries, 285
Singapore, mission to, 16—annual report of the mission, 335—general letter from the missionaries at, 483
Sioux, mission to, 24,313—letter from Doct. Williamson, 461
Sivas, 394
Smith, Eli, communications from, 304
Smith, Mrs., decease of, 43,443
Smith, Misses M. M. and L. G., embarkation of, 44
Smyrna, 7,150,303—see Asia Minor.
Spaulding, Ephraim, return of, 347
Spaulding, Henry H., communications from, 122,421,497
Spaulding, Levi, communication from, 484
Steele, John, embarkation of, 43
Stevens, Edwin, decease of, 317,459
Stockbridge Indians, mission to, 26—letter from Mr. Hall, 309
Stocking, W. R., embarkation of, 93
Suggestions respecting missionary experience and character, 169
Suggestions on the manner of conducting missions to Mohammedans and nominal Christians, 216
Sumatra, missions to, 17
Syra, 410
Syria and the Holy Land, mission to, 8,125—letter from Mr. Thompson, 255—journal of Mr. Thomson at Beyroot, and on Mount Lebanon, 257,296—journal of Mr. Lanneau, 294—journal of Mr. Whiting at Jerusalem, 302—letter from Mr. Smith, 304—journal of Mr. Pease at Cyprus, 408—report of Mr. Thompson respecting schools in Cyprus, 413—journal of Mr. Thomson on a visit to Safet and Tibe-

rias, 433—joint letter from the missionaries at Beyroot, 443—report of the mission, 491—report of the station at Jerusalem, 493

Tabo people in Africa, 389
Tabreez, 60
Tamul, population, 322—language, 323—books, 415
Teheran, 60
Temperance Society, New York State, grant of, 509
Temple, Daniel, communications from, 150,304
Thomson, William M., communications from, 257,296,433
Thompson, James L., communications from, 255,413
Thurston, Asa, communication from, 279
Tiberias, 437
Tillipally, 13—see Ceylon.
Tokat, 204
Todd, William, communication from, 487
Todd, Mrs., decease of, 487
Tracy, William, embarkation of, 43
Trebizond, 8,394—see Asia Minor.
Tripoli, 202
Tsimoba, 454—see Greece.
Turkey, reforms in, 403,412—see Constantinople.
Tuscarora, 26—see New York Indians.
Tyre, 433,441

Van Duzee, W. S., embarkation of, 44
Varany, 13—see Ceylon.
Venable, Henry J., communications from, 236,291
Volk, W., address of at an examination of the Seminary at Batticotta, 481

Waialulu, 280
Waimea, 280
Ward, F. D. W., embarkation of, 43
Ward, Nathan, communication from, 220
Washburn, Cephas, communication from, 380
Wesleyan Missionary Society, report of, 82—mission to Polynesia, 214
Western Foreign Missionary Society, 344
Wheelock, 21—see Choctaws.
White, David, arrival of at Africa, 219—decease of, 269,364
White, Mrs., decease of, 364
Whiting, George B., communication from, 302
Whitney, Samuel, communication from, 280
Wilcox, A., embarkation of, 44
Williams, S. W., communication from, 212
Williamson, Thomas S., communication from, 461
Wilson, Alexander E., communications from, 37,291,337
Wilson, Mrs., decease of, 293,338
Wilson, J. Leighton, communications from, 36,193,242,293,364,385,455
Willstown, 19—see Cherokees.
Winslow, Miron, communications from, 100,291,360,436
Wood, Joel, communication from, 307

Zoolahs, maritime, 5,141—interior, 5—see Africa Southern.

THE

# MISSIONARY HERALD.

VOL. XXXIII. JANUARY, 1837. No. 1.

## American Board of Commissioners for Foreign Missions.

For the convenience of the readers of the Missionary Herald who may not have ready access to the Annual Report, this number will be principally occupied with a brief view of the organization of the Board, and of its proceedings during the past year, together with the present condition of the missions under its care and their prospects.

### ORGANIZATION AND OFFICERS OF THE BOARD.

The Board is composed of corporate members, who are elected under the act of incorporation, corresponding members, also elected, and honorary members, constituted such by the contribution at one time, of one hundred dollars, if laymen, and fifty dollars, if ministers.

| | | |
|---|---|---|
| *Corporate Members;*— | | |
| In Maine, | 14 | |
| In New Hampshire, | 3 | |
| In Vermont, | 2 | |
| In Massachusetts, | 18 | |
| In Connecticut, | 7 | |
| In New York, | 18 | |
| In New Jersey, | 6 | |
| In Pennsylvania, | 9 | |
| In District of Columbia, | 1 | |
| In Virginia, | 6 | |
| In North Carolina, | 1 | |
| In South Carolina, | 2 | |
| In Georgia, | 3 | |
| In Tennessee, | 2 | |
| In Ohio, | 4 | |
| In Illinois, | 1 | 87 |
| *Corresponding Members;*— | | |
| In the United States, | 6 | |
| In Foreign Parts, | 14 | 20 |
| *Honorary Members;*— | | 1,539 |
| Total, | | 1,642 |

OFFICERS OF THE BOARD.

John Cotton Smith, LL. D., *President;*
Stephen Van Rensselaer, LL. D., *Vice President;*
Calvin Chapin, D. D., *Recording Sec'ry;*
Charles Stoddard, Esq., *Assistant Recording Secretary.*

Samuel Hubbard, LL. D.,
Warren Fay, D. D.,
Hon. Samuel T. Armstrong,
Charles Stoddard, Esq.,
John Tappan, Esq.,
Daniel Noyes, Esq.,
*Prudential Committee;*

Rev. Rufus Anderson,
Rev. David Greene,
Rev. William J. Armstrong,
*Secretaries for Correspondence;*

Henry Hill, Esq., *Treasurer;*
William J. Hubbard, Esq., Charles Scudder, Esq., } *Auditors.*

GENERAL AGENTS.

Rev. Richard C. Hand, at Concord, N. H., for *Maine, New Hampshire, and Vermont.*

Rev. Horatio Bardwell, at Oxford, Mass., for *Massachusetts, Rhode-Island, and Connecticut.*

Rev. Chauncey Eddy, at Saratoga Springs, and Rev. Frederic E. Cannon, at Geneva, N. Y., for the *State of New York.*

Rev. David Magie, at Elizabethtown, N. J., for *New Jersey, Pennsylvania, Delaware, and Maryland.*

Rev. Harvey Coe, at Hudson, Ohio, for the *Western Reserve and Michigan Territory.*

Rev. Artemas Bullard, at Cincinnati, Ohio, for the *Western States.*

Rev. Jacob D. Mitchell, Richmond, Va., for *Virginia, North Carolina, and District of Columbia.*

——————— for *South Carolina, Georgia, and East Tennessee.*

# ABRIDGMENT OF THE ANNUAL REPORT.

One corporate member of the Board, Rev. William Nevins, D. D., and one male and seven female assistant missionaries, have deceased during the past year.

## DOMESTIC OPERATIONS.

Agencies.—The Rev. Mr. Bardwell, who has filled the agency for the southern district of New England with much acceptance for some years, made a communication to the Committee in March last, in which he expressed his belief that the churches in his agency, and their pastors, were prepared to sustain the cause of foreign missions without the constant labors of an agent. At the same time, he proposed to take the pastoral care of a church in the central part of the district, where he might still retain his agency, correspond with ministers, attend the annual meetings of auxiliary societies, and exercise a general supervision of the work in the churches among which he has been accustomed to travel for the promotion of that object. As it has ever been the purpose of the Committee to dispense with the labors of agents so soon as the state of missionary feeling and effort in the churches will permit; and as the churches in the southern district of New England, having been organized for this work more fully and at an earlier period, are probably better prepared to do their duty in it, without the labors of an agent, than any other body of churches connected with the Board, the Committee approved of Mr. Bardwell's plan, and consented to the proposed arrangement.

In the northern district of New England, the Rev. R. C. Hand has prosecuted the labors of his agency as heretofore. He states, in a late communication, that he has every where been kindly received by the churches; that in most cases they have cheerfully contributed a greater amount this year than the last; and that the spirit of inquiry as to the duty of personal consecration to the work of foreign missions, is aroused and extended among the churches, more than he has ever known it to be before.

In the State of New York, the Rev. Chauncey Eddy, general agent of the Board, and his associate, the Rev. F. E. Cannon, have pursued their work during the year with diligence and success. The amount paid into the treasury of the Board from that agency has been greater, by several thousand dollars, than in any former year.

It was stated in the last report, that the Rev. D. Magie had consented to act as the permanent agent of the Board in the field embracing the States of New Jersey, Pennsylvania, Delaware, and Maryland, retaining his pastoral charge and devoting three months in each year exclusively to the duties of his agency. Subsequently to the meeting of the Board, Mr. M. was able to give but a small portion of his time to the agency, and early in the spring he signified to the Committee his purpose to resign, expressing at the same time his readiness to let his name stand on the list of agents, and to do such service for the cause as he might find consistent with other duties, until a successor could be obtained.

Since that time the Committee have diligently sought a suitable person to fill that important agency.

At the annual meeting of the Central Board of Foreign Missions at Prince Edward co., Va., in October last, the Rev. J. D. Mitchell was elected corresponding secretary of that Board. Soon after, he was appointed general agent of this Board for the States of Virginia and North Carolina and the District of Columbia, in conformity with a provision in the constitution of the Central Board, by which it co-operates with the American Board of Commissioners for Foreign Missions. Mr. Mitchell has found much encouragement in the arduous duties of his office. As a pleasing illustration of the missionary feeling in that quarter, at the meeting just referred to, nearly three thousand dollars were contributed, in sums of fifty and one hundred dollars each, by a spontaneous and wholly unlooked for movement of individuals present at the meeting.

The Rev. Edwin Holt, who, at the date of the last Report, filled the office of secretary of the Southern Board of Foreign Missions, and general agent of this Board for South Carolina, Georgia, and East Tennessee, resigned these appointments in May last, having accepted a call to a pastoral charge. Though the post of secretary and agent has been va-

cant so many months, the amount of contributions from that Board during the year, has been twice as great as during both the previous years of its existence.

The Foreign Missionary Society of the Valley of the Mississippi has pursued its work during the year with zeal and success. Its secretary, who is also the general agent of the Board for that field, the Rev. A. Bullard, has been very successful in exciting an interest in foreign missions in the principal seminaries of learning of different grades, and for both sexes, throughout that wide region. In many of these institutions societies for inquiry on the subject of missions have been happily organized, and valuable missionary libraries have been obtained for them. During the last winter and spring, Mr. B. made an extensive tour through the south and southwest. Every where he was kindly received. In many places liberal contributions were made to the cause. The same increasing interest in the cause of missions, and readiness to contribute to its support, have been evinced in the synod of the Western Reserve, and in the Territory of Michigan, where the Rev. Harvey Coe has been associated with Mr. Bullard, and in Illinois and Missouri, where he has been aided by Rev. Mr. Kimball.

From all our agents, in every part of the country from which the resources of the Board are derived, we continue to receive assurances of the readiness of the churches to contribute far more to this cause than they have done. It will be seen from the sequel of this report, that the time has come when the soundness of these views, and the correctness of such anticipations, must be put to the test.

Our fellow laborers of the Board of Missions of the Reformed Dutch Church have co-operated with us during the year with greatly increased energy and zeal. They have furnished nine of the laborers who have gone out to the work, and have contributed almost nine thousand dollars to the treasury of the Board.

Candidates.--The past year has given increasing evidence that there are in the churches, and especially among the young men preparing for the ministry, a rapidly augmenting number who have consecrated themselves to the Lord as missionaries to the heathen. The number now under appointment is nearly twice as great as it was at the last meeting of the Board; and information already obtained, warrants the belief that many more will offer their services to the Board, during the ensuing year, than have in that which has just closed; unless, indeed, the failure of the churches to furnish the funds necessary to send out those already appointed, should discourage those who are looking forward with fond anticipations to the hour when they shall be prepared to say to the Committee, 'Here are we, send us.' Such a failure would be disastrous indeed. But, when the friends of this cause have so long mourned over the fewness of the laborers, and besought the Lord of the harvest that *He* would thrust them forth, can we believe there will be tedious and embarrassing delay in providing means to send out those whom the Lord has thrust forth, and who are waiting to go "far hence to the Gentiles."

Publications.—In diffusing information on the subject of missions, through the press, during the year, about 21,000 copies of the Missionary Herald have been put into circulation. Three thousand five hundred copies of the last Annual Report of the Board, together with the Annual Sermon, have been published. In addition to these, 20,000 copies of the Quarterly Papers, with engravings, and 30,000 of the Missionary Papers have been printed, and a much larger number of both widely distributed.

Treasury.—The receipts of the Board during the year ending July 31st, from the ordinary sources of revenue, have amounted to $176,232 15, exceeding those of the preceding year by $12,891 96. It ought, however, to be remarked here, that the financial year which closed July 31, 1835, comprised but eleven months, so that in fact it cannot be said with propriety that there is any increase of the receipts of the Board during the year. The expenditures during the same period have amounted to $210,407 54, exceeding those of the last year by more than $47,000, and leaving a deficit against the treasury, including the debt of last year, of $38,866 57. Where this large increase of expenditure has occurred, and whence it has arisen, will be distinctly seen in the sequel of this report.

For the printing and distribution of the Scriptures in foreign languages, under the direction of the missionaries of the Board, the treasurer has received the following appropriations from various societies:—

| | |
|---|---|
| From the American Bible Society, | $19,000 |
| " Philadelphia Bible Society, | 1,500 |
| " Connecticut Bible Society, | 1,000 |
| | $21,500 |

And for the printing and distribution of tracts in like manner, the following sums have been received:—

| | |
|---|---|
| From the American Tract Society, | $16,400 |

The whole amount received from societies is $37,900; and the sum total expended by the Board for the propagation of the gospel during the past year is $248,307 54.

Since the last Report, the Committee have dismissed at their own request from the service of the Board on account of health, changes in the missions, and other causes, three ordained missionaries, and four male and nine female assistant missionaries, in all sixteen. To these add one male and seven female assistant missionaries removed by death during the year, and it appears that twenty-four laborers who were in the service of the Board at the close of the last year, have since been withdrawn from it.

Within the same period, the Committee have appointed twenty-seven missionaries, of whom one is also a physician, three other physicians, and fifteen male and thirty-three married and unmarried female assistant missionaries; in all seventy-eight.

And they have sent out to the several fields of labor enumerated, the following persons, viz:—

| | |
|---|---|
| Rev. Robert O. Dwight and wife,<br>Mrs. Catharine Winslow, wife of Rev. M. Winslow, | Tamul Mission. |
| Rev. William C. Jackson and wife, | Trebizond. |
| Rev. James L. Thompson,<br>Rev. John F. Lanneau,<br>Rev. Story Hebard, and<br>Miss Betsey Tilden, | Syria. |
| Rev. Henry Spaulding and wife,<br>Doct. Benedict Satterlee and wife,<br>Mr Abner D. Jones and wife,<br>Mrs. Whitman, wife of Dr. Whitman<br>Mr. Grenville T. Sproat,<br>Mr. William H. Gray,<br>Mrs. Ely,<br>Mrs. Allis,<br>Mrs. Town,<br>Miss L. G. Smith, | N. A. Indians. |
| Rev. Elihu Doty and wife,<br>Rev. Jacob Ennis and wife,<br>Rev. Elbert Nevius and wife,<br>Rev. William Youngblood and wife,<br>Rev. Samuel P. Robbins and wife,<br>Miss A. C. Condit, | Indian Archipelago. |
| Rev. Joseph S. Travelli and wife,<br>Rev. Matthew B. Hope,<br>Doct. Stephen Tracy and wife, | Singapore. |
| Rev. Daniel Ladd and wife, | Cyprus. |
| Rev. Nathan Benjamin and wife, | Greece. |

Fifteen ordained missionaries, two physicians, three other male and twenty-two married and unmarried female assistant missionaries, in all forty-two.

And there are now under appointment, and most of them designated to their stations, to be sent out during the coming year, twenty-four missionaries, of whom one is a physician; three other physicians, fourteen male and twenty-three female assistant missionaries; in all sixty-four—a number twice as great as have ever been waiting to embark, at any previous meeting of the Board.*

## Missions.

## WEST AFRICA.

### MISSION AT CAPE PALMAS.

FAIR HOPE.—John Leighton Wilson, *Missionary*, and wife.

(1 station, 1 missionary, and 1 female assistant missionary.)

Mr. and Mrs. Wilson enjoy good health. A boarding-school, which it is hoped may grow into a seminary for native teachers and preachers, has been commenced with fifteen boys and four girls. Mrs. Wilson has also opened a school. Common elementary schools, however, cannot be multiplied until native teachers are provided. The preaching of the gospel will of course be commenced as soon as the language of the natives is acquired. Mr. Wilson has made progress enough in it to prepare a small elementary school-book, which was printed at Monrovia during a visit made by himself and Mrs. Wilson in December.

For the purpose of introducing the gospel into the kingdom of the Ashantees, the greatest of the west African States, the Committee, at the suggestion of Mr. Wilson, have resolved upon sending a mission to Cape Coast Castle, with the leave of Providence, as soon as they can obtain suitable men for the purpose.

The late voyage of Doct. Hall up the Cavally river, which pours into the sea about fifteen or twenty miles eastward of Cape Palmas, has given increased interest to our present mission. He found that river navigable for fifty miles, into a mountainous and populous region of country.†

---

* Since the annual meeting of the Board some of the persons referred to above have been sent forth, and five other missionaries, three male assistant missionaries, and ten females have offered their services, and have been appointed on condition that the funds of the Board shall be such as to warrant their being sent forth.

† Rev. David White and his wife and Mr. B. V. R. James, a colored man, to act as printer, embarked for Cape Palmas October 31st, taking a printing-press with them.

## SOUTH AFRICA.

### MARITIME MISSION AMONG THE ZOOLAHS.

Alden Grout and George Champion, *Missionaries;* Newton Adams, M. D., *Physician;* Mrs. Champion and Mrs. Adams.

(2 missionaries, 1 missionary physician, and 2 female assistant missionaries.)

The prospect of a successful entrance into the field to which these brethren had been destined, was at one time so dubious that some of their friends at the Cape were ready to believe that Providence directed their course into the interior; but they did not feel themselves at liberty to turn aside from the course prescribed for them without having first made the actual experiment of what could be done.

In December, having an opportunity to go to Port Natal in the Dove, a vessel which plies between Algoa Bay and that port, Messrs. Grout, Champion, and Adams determined on a visit to the country of Dingaan, leaving their wives under the kind care of their missionary friends at Bethelsdorp and Port Elizabeth. They reached Port Natal on the 20th, after a tedious struggle with currents and head winds, and remained in the country till the 5th of February. Their arrival was at the close of the rainy season; and the month of January, which they spent in travelling, is esteemed the hottest in the year. The country appears to be blessed with a salubrious climate.

A fortnight brought them to Dingaan, who gave them a hospitable reception, and treated them with much attention and respect. The chief consented to their coming into his country, but influenced by that jealousy and apprehension of white men which with too much reason is prevalent in South Africa, he proposed that at first they should build their house and make their home at Port Natal, until he had time to see the effect of a school they were at liberty to open at his place of residence.

It was determined to leave Mr. Champion behind, to take care of the wagon, etc., and that he might erect a house for their families and make other necessary arrangements at Port Natal, while the other two brethren returned for their families and effects.

At the latest date, which was March 22d, the brethren having made arrangements for sending their stores and heavier effects to Port Natal by water, were on the point of commencing their journey in wagons to the field of their future labors.

### INTERIOR MISSION AMONG THE ZOOLAHS.

Daniel Lindley, Alexander E. Wilson, M. D., and Henry J. Venable, *Missionaries*, and their wives.

(3 missionaries,—one a physician,—and 3 female assistant missionaries.)

These brethren reached Griqua Town on the 16th of May, fifty-eight days after leaving Cape Town. In the hospitable families of the two resident missionaries at this place, Messrs. Wright and Hughes, they remained five months, and then proceeded onward to Kuruman, another station of the London Missionary Society, 110 miles northward of Griqua Town. Our brethren were strongly advised by Messrs. Wright and Hughes to remain at Griqua Town till they had gained some acquaintance with the Sichuana, that they might not be wholly at the mercy of their interpreter, and might the sooner commence the direct, independent preaching of the gospel. While here, they prepared a small spelling-book of Sitebeli words, which they resolved to print at Kuruman in the form of cards.

Mosalekatsi's residence is about two degrees south of the tropic of Capricorn. The latest date from this mission is Feb. 28th. Messrs. Lindley and Venable were then on the point of commencing a journey to Mosalekatsi, to make themselves and their object known to him. Doct. Wilson and their wives would meanwhile remain at Kuruman. They expected to be four months on this tour, and confidently anticipating the presence of the Lord and Savior at whose command they were traversing those African wilds, they cherished no fears of an uncivil reception from the barbarian chief.

## EUROPE.

### MISSION TO GREECE.

Athens.—Jonas King, D. D., *Missionary*, and wife.

Argos.—Elias Riggs, *Missionary*, and wife.

Nathan Benjamin, *Missionary*, and wife; on their way to the mission.

(2 stations, 3 missionaries, and 3 female assistant missionaries.)

Mr. and Mrs. Benjamin sailed from Boston, July 16th, destined either to Athens or Argos.

The prospects of substantial usefulness in this mission were perhaps never

more encouraging than they are now. We are not indeed permitted to rejoice in view of the presence of the Holy Spirit to convert and sanctify the hearts of men; but the means of that mental illumination, which prepares the way for his gracious agency and usually precedes it, were never so rapidly and extensively diffused among the Greek people, as they have been the past year. Mr. King alone distributed by sale and gratuitously, during the year 1835, 2,656 copies of the New Testament and parts of the Old, in modern Greek, and 25,896 school-books and religious tracts; and he could have disposed of many more had not his stock been exhausted. The schools of Greece, of which there are many, and the number is increasing, depend almost wholly on the presses of different missionary societies for their supply of books. Mr. Riggs has prepared a series of questions in modern Greek on Genesis, which will facilitate the study of that interesting and instructive portion of sacred history. He has also prepared a series of maps in Greek, illustrating the science of geography, which will be of great service to the schools.

The ecclesiastical government has issued a proclamation against the modern Greek version of the Old Testament from the original Hebrew. The Septuagint is declared to be the only version admissible in the eastern church. This of course does not affect the circulation of the modern version of the New Testament, nor has it in fact prevented the sale of many copies of the Pentateuch since that time. It will however make it difficult to introduce the Old Testament into the schools.

Mr. King continues his gymnasium, though on a somewhat reduced scale for want of funds to sustain it on his original plan. It is no doubt one of the best, if not the very best, of the higher institutions of learning in Greece.

The Greek audience to which Mr. King regularly preaches on the Sabbath, varies from fifteen to about forty persons.

The school for girls connected with the station at Argos, contains upwards of forty pupils, and in the summer of last year Mrs. Riggs commenced an infant school of about twenty-five small girls.

### MISSION TO CONSTANTINOPLE.

William Goodell, H. G. O. Dwight, William G. Schauffler, and Henry A. Homes, *Missionaries*; Mrs. Goodell, Mrs. Dwight, and Mrs. Schauffler.

*Assistants.*—One Greek, two Armenians, and two Jews.

1 station, 4 missionaries, 3 female assistant missionaries, and 5 native assistants.)

The population of Constantinople and its suburbs is estimated at upwards of a million, whether we base the estimate upon the public register of houses, or upon the records of the capitation tax. The four prominent classes among the inhabitants are Turks, Armenians, Greeks, and Jews. The mission is designed to operate more or less upon all of these classes. The work of reform has been steadily advancing among the Armenians of Constantinople for three years past. The number who receive the scriptures as the only and sufficient guide in matters of faith and practice, is believed to be considerable already and to be increasing daily. What is more, there is a precious little company of disciples who have devoted themselves to the love and service of the Lord Jesus, and this company also is increasing. Some of these have been mentioned in a former Report. Hohannes and Senakerim continue to be faithful and efficient helpers. Among those more recently brought into the kingdom is an intelligent young priest. He has the charge of a school containing nearly four hundred boys, with a number of assistants.

It is remarkable that so many of the cases of hopeful conversion, through the blessing of God on the influence of the mission, are found among the clergy or the sons of the clergy. There are three or four priests, four sons of priests, and a grandson of a priest.

The High School or Seminary, established with principal reference to the Armenians, is regarded with much favor by the people. The Seminary was opened on the 27th of October, 1834, with three scholars, under the direction of Mr. Paspati, a Greek young gentleman educated at Amherst college, Mass. The Seminary is in Pera, and is now under the general superintendence of Hohannes. In March it contained upwards of fifty scholars. The studies pursued, with the help of eight teachers, are the English, French, Italian, ancient Greek, Armenian and Turkish languages; grammar, composition, arithmetic, book-keeping, geography, astronomy, etc. etc. The Seminary has been furnished with a valuable apparatus, adding greatly to the attractiveness and value of the education there acquired. The object of this Seminary is the same with that of the similar institutions established by the Board in connection with other missions: to raise up natives of the country, whom

the grace of God shall qualify to be teachers of schools, preachers of the gospel, and efficient laborers in other departments of usefulness. Of the eight teachers, three are decidedly pious.

Besides the Seminary, the mission supports a grammar-school of twenty-seven scholars in Constantinople, and a Lancasterian girl's school of forty-six pupils in Pera. This latter school is for the Greeks.

Thirty Greek Lancasterian schools are now in operation in the city and its vicinity, the origin of all which may be ascribed to the mission. They are wholly in the hands of the Greeks. A year ago Mr. Goodell commenced a religious service at the house of a Greek gentleman, to be continued weekly. Mr. Goodell says the preaching in the Greek churches during the last winter was quite evangelical, to the surprise and encouragement of such of the Greeks as are sighing after a better state of things.

Nor has the spirit of religious inquiry among the Jews subsided. In spite of prisons and bastinadoes, thoughts about religion occupy the minds of some of them sufficiently to lead them to the most serious and appalling exposures to persecution.

In addition to a revised version of the Old Testament in Hebrew-Spanish, which was mentioned in the last Report, Mr. Schauffler is preparing a lexicon in Hebrew and Hebrew-Spanish. He has commencing also a series of tracts in Hebrew-German. The psalms in Hebrew-Spanish were printing at a press belonging to an Armenian at Constantinople. On the 25th of December Mr. Schauffler administered christian baptism to a Jew from Germany, who took the name of Hermann Marcussohn. This is the first Jewish convert to whom he has administered baptism.

The eight Lancasterian schools which were originally established among the Turkish soldiers, with the help of the mission, continue to prosper. They are supported and managed wholly by the Turks.

Two stated weekly meetings in the Turkish language, designed particularly for the young Armenian and Greek reformers, to whom this language is vernacular, are maintained by the mission.

Panayotes, a pious and valued Greek assistant, is employed under Mr. Goodell's direction, in revising the translation of the scriptures into Armeno-Turkish. The whole Bible will soon be in readiness for an edition at the expense of the American Bible Society. The version will be conformed to the original languages. Panayotes has also recently translated into the Turkish language a very full geography of the Turkish empire, prepared by Mr. Dwight, which it is hoped will be introduced into the schools of the Sultan.

## WESTERN ASIA.

### MISSION TO ASIA MINOR.

Smyrna.—Daniel Temple and John B. Adger, *Missionaries;* Homan Hallock, *Printer;* and their wives.

One native helper.

Scio.—Samuel R. Houston, *Missionary*, and wife.

Broosa.—Benjamin Schneider and Philander O. Powers, *Missionaries*, and their wives.

*Out-Stations.*—Demir Tash and Ghemlik.

Trebizond.—Thomas P. Johnston and William C. Jackson, *Missionaries*, and their wives.

(4 stations, 2 out-stations, 7 missionaries, 1 printer, 8 female assistant missionaries, and 1 native assistant.)

Smyrna.—Our book manufactory for the Asia Minor and European missions is at Smyrna, and during the past year the facilities for multiplying books have been greatly increased.

The books printed at the Smyrna press from July, 1835, to July of the present year, were as follows:

| | *Pages.* | *Copies.* | *Whole No. Pages.* |
|---|---|---|---|
| Alphabetarion, | 132 | 4,000 | 528,000 |
| Epitome of the Acts, | 60 | 2,000 | 120,000 |
| Armeno-English Grammar, | 112 | 500 | 56,000 |
| Peter Parley's Geography, | 108 | 3,000 | 324,000 |
| Watts's Catechism, | 12 | 2,000 | 24,000 |
| Extracts from Old Testament, | 96 | 2,000 | 192,000 |
| Scriptural Teacher, | 116 | 2,000 | 232,000 |
| History of Greece, | 136 | 2,000 | 272,000 |
| Questions on the Pentateuch, | 88 | 1,000 | 88,000 |
| Life of David, | 64 | 2,000 | 128,000 |
| Life of Samuel, the Prophet, | 24 | 2,000 | 48,000 |
| Armenian Spelling-Book, | 48 | 500 | 24,000 |
| Alphabetarion, | 120 | 4,000 | 480,000 |
| | | 27,000 | 2,516,000 |

The issues from June 12th, 1835, to July 1st, 1836, were 26,670 copies. The whole number of copies of the Alphabetarion printed is 39,000.

Mr. Temple states in a letter dated March last, that, since the year 1832, seven scripture histories, averaging about forty pages each, and amounting to 48,000 copies, have been published in modern Greek, at the expense of the American Tract Society, and nearly all have been distributed.

The mission has a school for Greek boys, which contained nearly a hundred scholars in March, and two schools for

girls, which together had one hundred and fifty pupils.

SCIO.—Although Mr. Houston has been tried by opposition, he has been graciously sustained, and there is reason to believe that the opposition has been overruled for more good than evil. He thought it best, however, at the respectful but earnest request of the civil authorities of the island, to relinquish for a season a small school he had opened for teaching the English language. He had previously established three Lancasterian schools in advantageous positions, which, though known to be supported wholly or in part by him, were not molested. A well educated and intelligent young physician, a native of Scio, has connected himself with Mr. Houston, and zealously aids him in his labors, while the mission is obviously gaining in the confidence of the people.

BROOSA.—The general state and prospects of this station are much the same as they were last year. The Armenian school, mentioned in the last Report, was suppressed through the unfriendly influence of the vartabed or chief of the Armenian priests. Mr. Powers now resides in the Armenian quarter of the city, and Mr. Schneider among the Greeks. The former has many trials through the agency of the vartabed. Mr. Schneider has a bible-class of Greek scholars, which he conducts in the Turkish language. Up to the present year there had been 1,162 bibles and testaments and 1,552 school-books distributed since the commencement of the station in July, 1834, besides religious tracts.

No regular schools are now kept open at Broosa by the mission. Five Greek boys are studying the English language with Mr. Schneider, and fifteen Greek girls are attending to the rudiments of female education with Mrs. Schneider.

The out-station at Demir Tash had a Lancasterian school of one hundred and thirty scholars; and the one at Ghemlik had another similar school of forty pupils.

TREBIZOND.—Mr. Johnston has removed with his family to this station. The difficulties he experienced in securing a house on his former visit, suggested the propriety of applying to the Sultan for protection. A letter was very readily granted by the vizier ensuring to him the possession of his house, and directing the pasha of the province to protect him and any other Americans who should reside at Trebizond.

Mr. and Mrs. Jackson sailed from Boston in the brig Massachusetts, on the 3d of December.

### MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—Isaac Bird, Eli Smith, William M. Thomson, and Story Hebard, *Missionaries;* Mrs. Bird, Mrs. Smith, and Mrs. Thomson. Mrs. Dodge and Miss Rebecca W. Williams, *Teachers.*
Tannoos El Haddad, *Native Catechist.*

JERUSALEM.—George B. Whiting and John F. Lanneau, *Missionaries;* and Mrs. Whiting.

CYPRUS.—(Connected with the Syrian mission.) Lorenzo W. Pease and James L. Thompson, *Missionaries;* and Mrs. Pease.

*On the way to Syria.*—Miss Betsey Tilden, *Teacher.*

*On the way to Cyprus.*—Daniel Ladd, *Missionary,* and wife.

(3 stations, 9 missionaries, 9 female assistant missionaries, and 1 native helper.)

Messrs. Thompson, Lanneau, and Hebard reached Beyroot on the 14th of May.

This accession to the mission furnishes an associate for Mr. Whiting at Jerusalem, and may perhaps lead also to the commencement of a new station.

Mount Lebanon has been subdued by the pasha of Egypt without bloodshed. Almost every change in that part of the world opens the door still wider for missionary efforts. Lebanon is completely open. Missionaries can go where they please. The Druze population, in particular, have been rendered accessible to the truth. They are frequently seen at the chapel of the mission. Mr. Bird preached every Sabbath to a small congregation of them, during his residence at Aaleih, on Mount Lebanon in the summer of last year. The people of Aaleih entreated that a school might be opened in their village, and a similar request was received from a village in the neighborhood. Mrs. Dodge did in fact collect a very interesting school of girls, chiefly Druzes, in Aaleih.

The following table will exhibit the state of the schools in July 1835.

| | Readers in the Scriptures. | Readers in small books. | Girls. | Total. |
|---|---|---|---|---|
| Five schools, | 82 | 103 | 28 | 195 |
| Mrs. Smith's school for girls, | | 25 | 25 | 25 |
| Mrs. Dodge's school for girls on Lebanon, | | 14 | 14 | 14 |
| Greek school, | 13 | 17 | | 30 |
| Arab school at Tripoli, | 19 | 16 | | 35 |
| English Arab school,—study English and geography, | | | | 12 |
| Total, | 114 | 175 | 67 | 311 |

Mrs. Smith had fifty scholars during the previous six months. There were upwards of fifty writers in the schools. The mission was about commencing two schools for Druzes on Mount Lebanon.

A seminary or high school was commenced some months since. The course of study will embrace, the Arabic language, the English language, geography and astronomy, civil and ecclesiastical history with chronology, mathematics, rhetoric, natural and moral philosophy, composition and translation, the bible and natural theology, and sacred music. In all these departments, there is a great and in some an entire deficiency of books. The seminary and the press, however, with the divine blessing upon the labors of the mission, will gradually supply the demand. To the seminary also, under God, must we look for native assistants to send out among the villages in the mountains and elsewhere.

The printing establishment is now brought before the Committee for enlargement. This, and the press of the Church Missionary Society at Malta, and the press of the British and Foreign Bible Society in London, are the only ones employed in printing evangelical or elementary school-books in Arabic, a language spoken probably by more than thirty millions of people. At the same time, suitable elementary books can be found in none of the departments of education, and nearly all are needed at once, as well as books of christian doctrine and devotion.

At Jerusalem Mr. Whiting has found much encouragement to distribute books and tracts among the numerous pilgrims who annually and from all quarters visit the holy city. The greater part were sold. A little more than a year ago, having succeeded in procuring a teacher, he opened a school. At the same time a few Moslem girls were sent by their parents to Mrs. Whiting to be taught to read and sew.

A deeply interesting case occurred among the Druzes, in the early part of the present year. The Druzes are by profession Mohammedans, and are recognized as such by the laws of the country, and according to law the penalty is death for renouncing the Moslem faith. A Druze declared himself a convert to the christian religion through the labors of our brethren at Beyroot, and openly and boldly professed himself a Christian. He was seized and imprisoned by the governor of Beyroot, but remained firm in the purpose to die rather than deny the Lord Jesus. He was observed to spend much time in prayer. Meanwhile his case was made known to an officer next in authority to Ibrahim Pasha, who visited Beyroot about that time, and the man was at length ordered to go free, on the ground that the Druzes by precedent might change their religion and remain harmless. The result of this decision may be very auspicious among that people.

Cyprus.—Mr. and Mrs. Ladd sailed from Boston, July 16th, designated to Cyprus, on condition that a salubrious and otherwise eligible place is found on the island for a missionary station.

When Messrs. Thomson and Pease explored this island in January, 1835, the prelate at Nicosia had already established a Lancasterian school, containing about sixty boys, furnished with books from the mission presses, and was earnest and apparently sincere in requesting them to establish schools throughout the island. He also expressed his approbation of the plan of a central high school for educating teachers. They estimate the number of Greek Christians on the island at about 70,000, and there does not appear to be any serious obstacle in the way of distributing the scriptures and diffusing the knowledge of the gospel among them, except the insalubrious nature of the climate and the small number of missionaries at command. It was thought, however, that Lapithos, a large village on the northwestern shore, two days ride from Larnaca, within and around which are about 15,000 souls, might prove to be a healthy place of residence.

Mr. Pease left Beyroot with his family on the 11th of October, and landed at Larnaca on the 15th. There he found a flourishing school of more than fifty scholars under the direction of Mr. Pierides, a well-informed Greek gentleman, familiar with the English language.

## MISSION TO THE NESTORIANS OF PERSIA.

Oormiah.—Justin Perkins, *Missionary;* Asahel Grant, M. D., *Physician;* and their wives.

(1 station, 1 missionary, 1 physician, and 2 female assistant missionaries.)

The last Report left Mr. Perkins diligently studying the Syriac language at Tabreez, with the aid of a Nestorian bishop and priest. Doct. and Mrs. Grant were then on their way to Persia.

About the middle of November, Messrs. Perkins and Grant and their families left Tabreez for Oormiah. They entered the city on the 20th, amid a drenching storm

of rain, which however relieved them from that troublesome crowd of curious spectators they would otherwise have been subjected to. Their coming was every where greeted by the Nestorians with cordiality. On entering Galavan on the 19th, the village of the bishop Mar Yohanna, who had resided with Mr. Perkins, the bishop and nearly all the men came out to meet him, with the oft-repeated cry of "welcome, welcome, welcome." The bishop accompanied them next day to the city, about thirty miles distant. They found their house situated in the most desirable part of the city, and the surrounding country one of the most charming in the world.

Oormiah is said to be a favorite place of residence with the Persian nobility, on account of the superior healthfulness of its climate. The fact that Doct. Grant was a physician was highly gratifying to them, and the Persian governor sent immediately to welcome both him and Mr. Perkins to the place. Hundreds of patients, of all classes, immediately began to throng his house waiting to be healed.

Wherever the brethren went, they were cordially saluted by the people, priests, and bishops. A school was projected for educating teachers, to be taught on the Lancasterian plan, in one of their houses. Board was to be furnished gratuitously to one scholar from each of the thirty principal Nestorian villages in the province, at the expense of about twenty dollars a year, with the expectation that these scholars would one day become qualified to act as teachers for their native villages. The whole number of Nestorian villages is nearly a hundred.

The efforts of the mission, however, are greatly embarrassed for want of a press. They request a press and printer, with two more clerical laborers, without delay. One clerical missionary has been obtained, and expects to embark in the ensuing winter.

It is a singular fact that Doct. Grant has been obliged to teach a Mohammedan school, during a small part of each day, in order to quiet the minds of the Mussulmans, who were disposed to look with jealousy on these new favors conferred upon their despised christian subjects, and resentfully inquired, Are *we* to be passed by?

It is possible that this jealousy of the Mohammedans may yet interpose serious obstacles to the success of the mission. Nor can it be expected that the Nestorians themselves will long continue to regard the mission with such marked and general favor. Human nature is the same there as every where else. The spiritual nature and requisitions of the gospel, when perceived, will not be pleasing to all; and besides, far more is anticipated by the people from the mission, than can possibly be realized. Yet that here is an opening for usefulness of extraordinary promise, can be doubted by no one.

### MISSION TO THE MOHAMMEDANS OF PERSIA.

James L. Merrick, *Missionary.*

It has been already stated that Mr. Merrick accompanied Doct. and Mrs. Grant in their journey from Constantinople to Tabreez, and arrived at the latter place on the 15th of October. There he remained through the winter, in the study of the Persian language. In April he was expecting to visit Oormiah, and then to accompany some German missionaries to Ispahan, which from the first he has regarded as the central point of his mission and his home. The Committee have sent conditional instructions to a missionary, already in western Asia, to join Mr. Merrick in Persia during the present season. It still seems important to find a well educated physician, of sound judgment and devoted piety, to send into this field.

## SOUTHERN ASIA.

### MISSION TO THE RAJPOOTS.

This mission has been contemplated for some time. It is now in a way to be soon attempted, and in obedience, as the Committee humbly trust, to the indications of Providence. A missionary has been designated to this field, and only waits till another of suitable qualifications can be obtained to accompany him. The seat of the mission will be at Ajmere, about three hundred and fifty miles from the head of the gulf of Cambay, going by way of Ahmedabad and Oodipoor.

### MISSION TO THE MAHRATTAS.

BOMBAY.—Cyrus Stone, Sendol B. Munger, and Henry Ballantine, *Missionaries;* Elijah A. Webster, *Printer;* George W. Hubbard, *Superintendent of Schools for Boys;* and their wives. Miss Cynthia Farrar, *Superintendent of Female Schools.* Mrs. Sampson, widow of William C. Sampson.

A. F. Fonceca and Suwajee, *Native Assistants.*

AHMEDNUGGUR.—D. O. Allen and George W. Boggs, *Missionaries;* Amos Abbott, *Superintendent of Schools;* Mrs. Boggs and Mrs. Abbott.

Dajeeba, *Native Assistant.*

Malcolm Paith, on Mahaburlishwur Hills, (temporary station.)—Allen Graves, *Missionary*, and wife. Miss Orphar Graves, *Teacher*.

William Ramsey and Hollis Read, *Missionaries*, and Mrs. Read, on a visit to this country.

(3 stations, 8 missionaries, 2 teachers, 1 printer, 12 female assistant missionaries, and 3 native assistants.)

Messrs. Ballantine and Webster arrived at Bombay on the 11th of October. Mr. Sampson had embarked two or three days before on a voyage, which it was hoped might arrest the progress of consumption, to which he was constitutionally prone. At Aleppie he was found too ill to proceed further. The Committee have since heard of his death, which took place at Aleppie. His disease, it should be remembered, is not one which is chargeable to the climate.

In December last Mr. Stone, after having resided seven years in Bombay, found it necessary for his health to take a voyage to Ceylon.

With the advice of physicians, Mr. and Mrs. Read, owing to the protracted ill health of the latter, sailed from Bombay, March 18th, 1835. They reached this country November 14th, coming by way of Liverpool. Mr. Read has been employed since his arrival in this country in the service of the Board.

The *preaching of the word*, in season and out of season, is of course continued. In consequence of the departure of Mr. Read, Mr. Allen has spent much time at Ahmednuggur. He has been accustomed to preach every Sabbath afternoon in a particular district of the city. The house at such times was often crowded, and the people heard with more and more attention. With increasing knowledge of the gospel, however, there was increasing opposition. But we have no ground for fear or hesitation. All that missionaries of every nation really need to give success to their labors throughout the wide range of British dominion in Asia, is an outpouring of the Holy Spirit on the people among whom they have gone preaching the gospel.

Mr. Allen has performed a number of *preaching tours*, in which he distributed many hundred copies of parts of the scriptures and of religious tracts. In the months of July, August, and September, 1834, he went as far as Jalna, a town containing about 75,000 inhabitants, 120 miles northeast of Ahmednuggur, and in the dominions of the Nizam of Hydrabad. At Jalna Mr. Allen found a native christian society, of forty-five or fifty members, without any pastor. A part of these had come from Madras, and they, becoming known to each other, and associating together, and being actuated by the spirit of Christ, had drawn others into their little fraternity. The fact is one of extraordinary interest, as no missionary had resided at Jalna. It shows that the good seed we are sowing in India is not and will not be lost. Mr. Allen preached to them, performed several baptisms, and administered the Lord's supper.

Education.—The attention of the mission is turned more than formerly to the importance of training native helpers. For a year or two past, circumstances have combined to concentrate our operations in Bombay, rather than in the Deccan. To counteract these and enable the Committee to carry out their plans, a considerable reinforcement is needed. Our printing establishment must be in Bombay, but our seminary, as soon as the Head of the church shall give us one, must be in the interior. The great hindrance to the success of an enterprise of this kind is caste, which makes it almost impossible, until the bands have become loosened, to obtain boarding scholars of sufficient promise. The mission, however, seems likely to be successful in collecting scholars for a female boarding-school at Bombay, under the superintendence of Miss Farrar. The pupils of this school will be separated as far as possible from the influence of surrounding heathenism. It is supposed that a girl may be boarded for a year for about twenty dollars. Mr. and Mrs. Graves collected a school of forty girls at Satarah, which was taught by Mrs. and Miss Graves.

At the close of the year 1835 there were in Bombay and the vicinity thirty schools; at Ahmednuggur nine; and at Malcolm Paith one; in all forty, containing 1,620 pupils.

Nearly all the schools at Ahmednuggur were established by Mr. Abbott in the space of a month. There were urgent requests for more from neighboring villages, but he had established as many as he could superintend. One of the schools at Bombay was for teaching the English language, and contained fifty pupils. Another of the same kind existed for a time at Mahim. Mrs. Munger, Mrs. Stone, and Mrs. Hubbard have each a small school of girls under their care. That of Mrs. Stone contained eight Parsees, or Persians, still retaining the fire-worship of pagan Persia.

THE PRESS.—The last Report brought down the history of the press to November 15, 1834. The printing in Mahratta during the remainder of that year was as follows:—

| | *Copies.* | *Pages.* | *Whole No. Pages.* |
|---|---|---|---|
| *For Bombay Bible Society:* | | | |
| Gospel of Mark, lithographed in the Modi character, | 2,000 | 82 | 164,000 |
| Gospel of Mark, printed, | 8,000 | 56 | 448,000 |
| *For American Tract Society:* | | | |
| History of our Savior, | 1,800 | 216 | 378,800 |
| Total, | 11,800 | 354 | 990,800 |

Making the amount of Mahratta printing in the year 1834 to be 2,327,800 pages.

Mahratta printing in the year 1835:—

| | *Copies.* | *Pages.* | *Whole No. Pages.* |
|---|---|---|---|
| *For the Mission:* | | | |
| First Book for Children, | 2,000 | 16 | 32,000 |
| Mahratta Catechism, | 3,000 | 24 | 72,000 |
| Barakhudya, | 2,000 | 26 | 52,000 |
| Mahratta Mission Regulations, | 50 | 9 | 450 |
| Mahratta Hymns, | 2,000 | 32 | 64,000 |
| Experience of Babajee, | 2,000 | 22 | 44,000 |
| Way of Salvation, | 2,000 | 14 | 28,000 |
| Mahratta School Regulations, | 100 | 2 | 200 |
| *For American Bible Society:* | | | |
| Romans and Corinthians, | 1,000 | 108 | 108,000 |
| *For Bombay Bible Society.* | | | |
| Romans and Corinthians, | 1,000 | 108 | 108,000 |
| Luke, | 2,000 | 88 | 176,000 |
| John, | 2,000 | 66 | 132,000 |
| Acts of the Apostles, | 8,000 | 83 | 664,000 |
| *For American Tract Society:* | | | |
| Henry and his Bearer, | 3,000 | 32 | 96,000 |
| *For Rev. John Wilson:* | | | |
| Scripture Narratives, | 2,000 | 52 | 104,000 |
| Total, | 32,150 | 682 | 1,680,650 |

Making the whole Mahratta printing from the beginning, 18,508,450 pages, generally 8vo. Five tracts were also printed during the year for the Bombay Tract Society, in the Portuguese language, averaging thirty-three pages each, and amounting to 182,000 pages in all; and 28,750 copies in English, averaging seventy-three pages each.

Thirteen publications in the Mahratta, by the mission of the Board, have been sanctioned by the American Tract Society.

It is found that with the present limited number and numerous vocations of the mission, the judicious distribution of the scriptures and religious tracts must unavoidably go on much slower than the patrons of bible and tract societies, and every friend of man will desire.

CHURCHES.—The mission church at Bombay contains thirteen native members, and that at Ahmednuggur eight, making twenty-one in all. It would seem that one member had been admitted at the latter station. At Bombay there have been four admissions. Three were converts from Hindooism, and the fourth was a native Roman Catholic, a young man of much promise.

## MISSION TO SOUTHERN INDIA.

MADURA.—William Todd, James Read Eckard, Alanson C. Hall, and J. J. Lawrence, *Missionaries;* Mrs. Eckard and Mrs. Lawrence.

Francis Ashbury, Edward Warren, 1st, and Edward Warren, 2d, *Native Helpers.*

(1 station, 4 missionaries, 2 female assistant missionaries, and 3 native helpers.)

Early in the last year, Messrs. Eckard and Hoisington, with the approbation of their respective missions, made an exchange of labors, and Mr. Eckard removed to Madura. The brethren at Madura having earnestly requested two more helpers, Messrs. Hall and Lawrence left Jaffna early in October, with their wives and effects, accompanied by Mr. Poor and Mr. Todd, and in twelve days completed their journey. Mr. Poor expected to spend three months in missionary labors at Madura. The arrival of this reinforcement excited great attention among the inhabitants, which was increased by the books brought from Ceylon, and by the preaching of Mr. Poor. Their houses were visited by crowds. This excitement of curiosity on the part of the people, gave rise to another of fear and of hate among the brahmins and others, and at length to decided opposition, which led to some modifications, that were perhaps salutary, in the plans of the mission.

On the 11th of September Mrs. Todd, and on the 2d of January Mrs. Hall were removed by death. Both of these devoted females departed in great peace of mind, rejoicing that they had gone to India on such an errand of mercy.

In February of the present year, there were four schools within the city, containing 133 scholars, and ten schools in the adjacent villages, containing 270. Besides these, there was an English school, under the superintendence of Mr. Todd, in which were sixty scholars. The whole number in the schools is 463.

The Committee have been so much impressed with the importance of strengthening this mission at an early period of its existence, that they have given appointments to six missionaries and a physician, with the expectation

that they will embark, with their wives, during the present autumn.

MISSION TO CEYLON.

Tillipally.—Benjamin C. Meigs, *Missionary*, and wife.

John Adams, Daniel Comfort, Charles Hodge, Joseph Champlain, and Moses Stuart, *Native Helpers.*

Vasavelan, (out-station.)—N. W. Taylor, *Native Helper.*

Valverty, (out-station.)—Jordan Lodge, *Native Catechist;* Samuel Farrar, *Native Helper.*

Achoovaly, (out-station.)—Chinnatamby, *Native Helper.*

Batticotta.—Daniel Poor, D. D. and Henry R Hoisington, *Missionaries;* Nathan Ward, M. D., *Physician;* and their wives.

Nathaniel Niles, *Native Preacher and Principal Assistant.* The names of *Native Teachers in the Seminary* are given elsewhere.

Caradive, (out-station.)—A. Lovel, and C. Mann, *Native Catechists.*

Moolai, (out-station.)—A. Backus and Caleb, *Native Catechists.*

Valany, (out-station.)—E. Porter, *Native Catechist.*

Shangany, (out-station.)—Sangarapully, *Native Helper.*

Oodooville.—Levi Spaulding and Samuel Hutchings, *Missionaries,* and their wives.

Seven *Native Helpers;* R. W. Bailey, *Teacher of Female School.* (Names of the others not reported.)

Panditeripo.—Under the care of Mr. Poor, assisted by his associates at Batticotta.

Three *Native Helpers.*

Manepy.—Under the pastoral care of Mr. Hutchings.

E. S. Minor, *Printer,* and wife. Five *Native Helpers.*

Chavagagherry.—John Scudder, M. D., *Missionary,* and wife.

Charles A. Goodrich, *Native Preacher;* T. W. Coe, W. Morrison, J. Cheesman, Joseph, John, J. P. Brittain, and Livingston, *Native Helpers.*

Navetchooly, Cutchay, and Eluthumuttuval, (out-stations.)

Varany.—George H. Apthorp, *Missionary,* and wife.

Tamban, John Lawrence, and A. Henry, *Native Helpers.*

John M. S. Perry, *Missionary,* and wife, and Mrs. Woodward; stations not reported.

Miron Winslow and Robert O. Dwight, *Missionaries,* and their wives; on their way to Ceylon. Intelligence has been received of their arrival at Madras on the 21st of March.

(7 stations, 10 out-stations, 10 missionaries, 1 physician, 1 printer, 12 female assistant missionaries, 2 licensed native preachers, and 51 native helpers.)

Education.—The following table is compiled from a statistical report of the mission forwarded at the close of the year 1835.

| | *Free Schools.* | *Boys.* | *Girls.* | *Preparatory School.* | *Totals.* |
|---|---|---|---|---|---|
| Tillipally, | 30 | 1500 | 156 | | 1656 |
| Batticotta, | 29 | 1005 | 157 | 37 | 1199 |
| Oodooville, | 15 | 340 | 117 | | 457 |
| Panditeripo, | 14 | 448 | 58 | | 506 |
| Manepy, | 18 | 402 | 279 | | 681 |
| Chavagacherry, | 32 | 862 | 227 | | 1091 |
| Varany, | 7 | 175 | 15 | | 200 |
| Total, | 145 | 4732 | 1029 | 37 | 5790 |

The infant school at Batticotta, established by Mrs. Eckard, and now under the superintendence of Mrs. Ward, aided by two seminarists, contained 120 boys at the date of the latest general letter. The out-station at Valverty had five schools and 380 scholars: the one at Moolai, six schools and 255 scholars; that on the island of Caradive, seven schools and 275 scholars; etc. etc. There are several preparatory schools, from which pupils are received into the seminary, at Batticotta, Oodooville, Manepy, and Chavagacherry. Ten of the lads in the school at Batticotta are boarding scholars. At three other preparatory schools the children reside with their parents.

Nine out-stations are reported. By these is meant posts that are occupied by native helpers at some distance from the stations where the missionaries reside.

The seminary is now completely organized, with directors, constitution, and bye-laws. At the close of the year 1835, the instructors were as follows:

Rev. Daniel Poor, Principal and Instructor in Astronomy and some of the higher branches of Mathematics.

Rev. Henry R. Hoisington, Instructor in the English language.

Nathan Ward, M. D., Instructor in Natural Philosophy and Medicine.

P. Nicholas, H. Martyn, E. Warren, J. P. Hassleton, and W. Volk, Superintendents and Teachers of Classes in the Seminary.

G. Dashiel, Teacher of Sanscrit, native Arithmetic, and Astronomy.

Sanmookam and Aseervathum, Teachers in Tamul.

S. J. Ropes, Medical Assistant.

H. K. White, Teacher of Preparatory School.

The seminary then contained 148 members, not including the thirty-seven scholars in the preparatory school. There are five classes. It is the design of the mission to have six classes, making the collegiate term six years. The prospects of the institution were never more encouraging, nor were there ever more cheering indications of divine favor, than there are at present.

The female central boarding-school at Oodooville prospers as heretofore.

The Press.—The printing establishment is now furnished with three presses, and with a complete bindery and tools for wood engraving. It is in contemplation to provide a type foundery for the Tamul language. The printing in Tamul from March 1, 1834, to the end of the year 1835, was as follows:

| | *Pages.* | *Copies.* | *Whole No. Pages.* |
|---|---|---|---|
| Twenty-five tracts, | 312 | 242,000 | 2,560,000 |
| Almanac, | 68 | 1,000 | 68,000 |
| Catechism, | 24 | 450 | 10,800 |
| Notice and Invitation, | 12 | 700 | 8,400 |
| First Lessons, (English and Tamul,) | 64 | 3,000 | 192,000 |
| Picture Reading Book, | 56 | 1,500 | 84,000 |
| Almanac, | 50 | 4,000 | 200,000 |
| Cards, | 12 | 4,000 | 48,000 |
| Spelling and Reading Book, | 12 | 6,000 | 72,000 |
| Tamul and English Prayers (for Wesleyan missions,) | 36 | 1,500 | 54,000 |
| Reading Book for Schools, | 16 | 4,000 | 64,000 |
| Spelling Book, | 48 | 10,000 | 480,000 |
| Definitions, | 84 | 6,000 | 504,000 |
| Reading Book, (2d edition,) | 64 | 6,000 | 384,000 |
| Total, | 858 | 290,150 | 4,729,200 |

The printing during the year 1835, was 3,383,500 pages. The whole amount from the beginning was 5,837,600 pages.

The demand for school-books is very urgent. The mission design to commence immediately the printing of portions of the Holy Scriptures. About thirty of the tracts in the Tamul language have the sanction of the American Tract Society, and are printed at the expense of that institution.

Twenty native laborers are employed in the printing establishment, about half of whom are members of the church. A native workman does about half as much work in a day as is customary for men in printing-offices in this country.

STATE OF RELIGION.—During the year 1835, seventy-seven natives and a daughter of Mr. Meigs were received into the several mission churches, chiefly as the result of the gracious visitation from on high described in the last Report. In March forty-eight were received at one time. This interesting scene was at Batticotta. The excommunications from the churches during the year were seven, and four were suspended from communion. The whole number of native members is 261.

Protracted meetings were held at all the stations successively in the early part of the year, and with cheering evidence of the divine presence. The gracious work was confined chiefly to the rising generation. Several hundred of the children in the native free schools were so far under the impression of divine truth, as to be constrained to call upon God, in the name of the only deliverer from the wrath to come.

The native evangelical society supports three catechists, viz. Francis Asbury, at Madura, Jordan Lodge, at Valverty, and Alexander Lovell, at Caradive.

## EASTERN ASIA.

### MISSION TO SIAM.

BANKOK.—Charles Robinson and Stephen Johnson, *Missionaries;* Dan B. Bradley, M. D., *Physician;* and their wives.

(1 station, 2 missionaries, 1 physician, and 3 female assistant missionaries.)

The city of Bankok it supposed to contain half a million of inhabitants, of whom about 400,000 are Chinese. Messrs. Gutzlaff and Tomlin were the first to commence christian efforts in Siam, which they did in August, 1828. Messrs. Abeel and Tomlin spent some time at Bankok in 1831, and again Mr. Abeel in 1832. Messrs. Robinson and Johnson, with their wives, arrived July 23, 1834, and Doct. and Mrs. Bradley on the 18th of July, 1835. Doct. B. carried a press and Siamese type from Singapore. Another press and whatever else is necessary to complete an establishment for printing on a moderate scale, has since been forwarded from the United States. The Committee are looking for a printer. Tracts are sought with great eagerness, but experience has shown the inexpediency of promiscuous distribution. Little difficulty is found in gathering schools among the Chinese, and Mr. Johnson had one under his care. Among the Siamese this is not so easy, as the boys are usually sent to the *wats*, or temples, for education, and the girls are not thought to need education.

The multitudes daily resorting to Doct. Bradley for medical treatment awakened the jealousy of inferior officers of government, and occasioned an order for the removal of our brethren from the Chinese quarter. In October, the eldest son of the Prah Klang, or prime minister for foreign affairs, sought Doct. Bradley's acquaintance, and in November, the prince invited Mr. and Mrs. Johnson to accompany him to Chantaboon, a place about 160 miles down the coast, near the frontier of Cambodia. His object was to have them reside in his family, and teach himself and wife and children the English language, while at the same time they were to have liberty to distribute tracts among the Chinese. Doct. Bradley being ill, was also offered a free passage by the generous nobleman. Chantaboon presented a surprising change to them in the face of the country, being mountainous, rugged, and apparently favorable to health. The providential developements occasioned by this visit to Chantaboon are in no ordinary degree encouraging, and have greatly strength-

ened the desire of the Committee to send more missionaries into that field.

### MISSION TO CHINA.

CANTON.—Elijah C. Bridgman, Edwin Stevens, and Peter Parker, M. D., *Missionaries;* and S. Wells Williams, *Printer.*

David Abeel, *Missionary,* on a visit to the United States.

(1 station, 4 missionaries, and 1 printer.)

Referring to the tour up the Min river, (see pp. 76—80 of last volume), "This," says Mr. Stevens, "in addition to all other facts, has quite convinced me that it is not practicable to travel into the interior of China. There is nothing to countenance a contrary opinion, but the success of Messrs. Gutzlaff and Gordon's late excursion to the Ankoy tea hills. But respecting this it should be said, that it is one of the least populous parts of the country, and the route led them near to few towns; that they were thereby enabled to avoid any notice from the officers, not seeing even one buttoned man during their absence; and that the whole distance was not more than thirty or forty miles. And this is the only instance of successful attempt of the kind. To think, in all ordinary cases, of proceeding far without attracting notice, and to hope to extricate one's self from the officers, when once notice is taken, without resort to force, it seems to me cannot be expected."

An important voyage was performed last year, illustrating the manner of doing good to China, to which Providence especially calls the attention of the churches at present. This was made by Mr. Medhurst, of the London Missionary Society, and Mr. Stevens. Including Mr. Medhurst and Mr. Stevens, there were in all only eighteen persons on board the vessel. A few bags of rice were taken on board, in furtherance of the object of the voyage, to be sold or not, as should seem best. The cargo was about 20,000 volumes of books of various sizes, comprehending some copies of the Scriptures, Medhurst's Harmony of the Gospels, Theology, Commentary on the Ten Commandments, the Life of Christ, and a variety of other publications. A brief but interesting account of this voyage, from the journal of Mr. Stevens, is given in the Missionary Herald for June, pp. 197—202. Totally unarmed, and often far beyond sight of their vessel, these two missionaries had safely visited a great number of towns and villages, and distributed thousands of christian books. In Shantung, where they were received with most reserve by the people, they distributed about 1,000 volumes, of 100 pages each, in two days. Nearly 4,000 volumes were left in that province. In the great commercial city of Shanghae, on the river Woosung, they soon distributed 1,000 books. Generally when in their vessel they were attended by the war-boats, and when on land by officers, who gave them no small annoyance, though they made no determined opposition. The mass of the people almost uniformly manifested much curiosity, treated them kindly, and eagerly received their books.

In consequence of the voyage up the Min, and the tracts then distributed, the governor of Fuhkeen forwarded a series of complaints to the emperor. An order was accordingly issued to seize and punish the 'traitorous natives,' who were engaged in teaching foreigners the language, printing barbarian books, and acting as agents in prosecuting this object. At the same time the 'English barbarians' were threatened with a loss of their commercial privileges, if they indulged their own desires and continued to make voyages along the coast, contrary to the imperial mandates.

The voyage in the Huron was the first missionary excursion made in a vessel that did not carry opium for traffic with the natives, and in several respects is a very interesting and encouraging experiment.

The order to arrest every native helper of the missionaries, very naturally put those helpers to flight, and for a time arrested all proceedings at Canton. It was resolved to transfer the printing of the revised Chinese version of the Scriptures to Singapore, and ten native workmen were sent to Singapore for that purpose, and soon after eleven tracts in Chinese were sent to that place to be printed.

Mr. Williams has removed to Macao to devote himself to the printing of Mr. Medhurst's dictionary of the Fuhkeen dialect, which more properly than any other, may be called the language of commerce, and is almost the only dialect spoken by the Chinese of the Archipelago.

Mr. Parker returned to Canton in September, and immediately opened a dispensary, which was resorted to by great numbers, chiefly such as were diseased in the eyes. In November he had 300 patients.

Mr. Stevens is applying himself to the Mandarin, or national language of China.

Rapid progress is made in the revision of Dr. Morrison's translation of the Scrip-

tures, chiefly through the agency of Mr. Medhurst.

With regard to the actual state of China as a field for missionary exertions, the Committee know of no better view than has lately been given by Rev. Mr. Dyer, of the London Missionary Society.

"In my humble judgment," says Mr. Dyer, "there are some senses in which China is not yet open.

"1. China is not generally opened to the reception of missionaries. We need go no farther, in proof of this assertion, than the journals of very recent expeditions into the interior of China. It is true that the common people manifested no opposition to the stangers; but then, as soon as the authorities interfered, the common people slunk away in much timidity. But here is the point: as long as the authorities in China are so extremely jealous, however favorable the common people may be to the strangers, it is quite impossible for them to settle down among them. It would appear indeed, from some of the voyages along the eastern coast, that in some places perhaps a missionary might settle down for a month, or even two; but this is vastly different from what the case would be on the supposition that China were open to the reception of missionaries. If China were thus open, there are men upon the borders of the empire who would locate themselves within the walls of the cities at the very first signal; yea, and even at the hazard of their lives, for 'they love not their lives to the death.'

"2. China is not yet open to the establishment of christian schools; and

"3. China is not open to the printing of scriptures and tracts in the interior.

"4. We want something more than bare assertion to prove the point in question; we want ONE missionary to *settle*, and having settled, and having made suitable attempts to publish the gospel to the people, let him write to us, and invite us to join him; and woe be to us if we refuse to come to the help of the Lord against the mighty!

"II. There are other senses in which China is open. And here I would observe that never was the prospect more bright, more glorious, than at this day.

"1. We can pour as many books into China as we can print. I speak not now of the Chinese colonies in the Archipelago, which would consume vastly more books annually than we can at present print; but into China Proper we can pour books by myriads.

"2. Never were our books better adapted to accomplish the desired end than at present. Leang Afa's tracts, at least many of them, are *beautifully simple*. The later tracts from the pen of the missionary at Batavia, are most readily understood by the people. I appeal to the illiterate and uneducated Chinese—the poor emigrants from China. They point to certain books as most easily understood, and these are the very books we are now speaking of. I appeal to the well educated and well informed. I appeal to the Chinese classics themselves. Never were our books more idiomatic than at present.

"3. The means of multiplying these books are rapidly increasing. Although I must needs speak with great diffidence on this head, I may state that, besides the scylographic presses now in operation for China, typographic presses are preparing for four different missionary stations; and that when the preparatory work is accomplished, which makes progress from day to day, in eight months, and for £100, we can put any typographic press in operation, in behalf of China; whereas the outlay for the first edition of 2,000 copies of the Scriptures from a set of new blocks, (blocks included,) is nearly £2,000.

---

Our brethren at Canton have repeatedly urged upon the Committee the duty of sending out one or two missionaries to acquire a knowledge of the language of JAPAN, with a view to operating in that country as soon and as far as Providence shall prepare the way.

## OCEANICA.

### MISSION TO SINGAPORE.

Ira Tracy, James T. Dickinson, Matthew B. Hope, and Joseph S. Travelli, *Missionaries;* Alfred North, *Printer;* Mrs. Tracy, Mrs. Travelli, and Mrs. North.

Stephen Tracy, M. D., *Physician*, and wife, designated to the Chinese, and temporarily stationed here.

(1 station, 4 missionaries, 1 physician, 1 printer, and 4 female assistant missionaries.)

Messrs. Dickinson and North arrived at Singapore in the early part of the present year. Messrs. Hope and Travelli and Doct. Tracy embarked at Boston, on the 1st of July. Mr. Hope will direct his attention to the Chinese language, and Mr. Travelli to one or more of the languages of the Archipelago.

Mr. Tracy began, in the early part of the last year, to preach and pray in the

Chinese language, though with a stammering tongue.

Mr. Parker remained at Singapore till the 20th of August, and with Mr. Tracy gave much attention to the dispensary. Thirteen hundred received medical treatment during the year, from more than twenty different countries and nations.

On the 11th of October Mr. Tracy had the joy of receiving the first fruits of the mission into the christian church. This was a Chinese young man named Chae-Hoo, about twenty-five years of age. Six others had expressed a desire to receive baptism. Mr. Tracy now began to meet these persons every Sabbath for religious conversation, and as liberty was given for others to attend, the number increased to about twenty. He soon commenced a bible-class on the Sabbath, which was regularly attended by about fifteen Chinese, including those who had expressed a wish for baptism, several of whom Mr. Tracy could not but regard as sincere believers in the Lord Jesus.

The arrival of Mr. North must needs give new vigor to the printing establishment. He carried with him materials for type and stereotype founderies.

The printing during the year 1835, was as follows:—

| | |
|---|---|
| 500 volumes. | 1,916,000 pages in Chinese. |
| 44,500 tracts. | 60,000 " in Malay. |
| 2,017,000 pages. | 41,000 " in Bugis. |

About 4,000 books and tracts were distributed at Singapore during the year, and the remainder sent to China, Siam, etc. The opportunities for distribution are great at Singapore, owing to the number of native vessels which annually visit the port, as was stated last year. A brick printing-office, sixty-five feet by seventeen, has been erected for Chinese printing.

The mission has been authorized to erect a chapel, with special reference to the Chinese. The average congregation on the Sabbath is thirty-five. There are two Chinese schools containing sixty scholars.

Singapore sustains at present a common relation to all the missions of the Board in that part of the world. It is the central station. There is to be our principal seminary for rearing up native helpers in the more important languages, and there our principal establishment for printing books in those languages.

### MISSION TO SUMATRA.

William Arms and Samuel P. Robbins, *Missionaries;* and Mrs. Robbins.

(2 missionaries, and 1 female assistant missionary.)

Mr. and Mrs. Robbins sailed from Boston on the 1st of July. No letter has been received from Mr. Arms since his arrival at Batavia. The decease of his wife has probably led to a change in Mr. Arms's plans. The information received by the Committee is of such a nature, that, should they be induced to prosecute missions on Sumatra, it will more probably be from the northern than the southern shore.

### MISSION TO JAVA.

Elihu Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, *Missionaries,* and their wives, and Miss Azuba C. Condit, *Teacher.*

(4 missionaries, and 5 female assistant missionaries.)

The members of this mission, all belonging to the Reformed Dutch Church, sailed for Batavia on the 8th of June. Their object is, under the guidance and with the favor of the King of Zion, to effect a new mission in some eligible part of the Archipelago. They were instructed to regard two things as indispensable in the site of their mission: (1.) not to interfere with any existing protestant mission; (2.) to have a reasonable prospect of operating upon a sufficient number of native inhabitants to create an enduring interest in their own minds, and in their patrons at home.

### MISSION TO THE SANDWICH ISLANDS.

#### ISLAND OF HAWAII.

Kailua.—Asa Thurston and Artemas Bishop, *Missionaries,* and their wives.

Kaawaloa.—Cockran Forbes, *Missionary,* and wife.

Waimea.—Lorenzo Lyons, *Missionary,* and wife.

Hilo.—David B. Lyman and Titus Coan, *Missionaries,* and their wives.

#### ISLAND OF MAUI.

Lahaina.—William Richards and Ephraim Spaulding, *Missionaries,* and their wives; and Miss Maria C. Ogden, *Teacher.*

Lahainaluna.—Lorrin Andrews, Ephraim W. Clark, and Sheldon Dibble, *Missionaries,* and their wives; Edward H. Rogers, *Printer.*

Wailuku.—Jonathan S. Green and Richard Armstrong, *Missionaries,* and their wives; and Miss Lydia Brown, *Teacher.*

#### ISLAND OF MOLOKAI.

Kaluaaha.—Hervey R. Hitchcock, *Missionary,* and wife, and Miss Elizabeth M. Hitchcock, *Teacher.*

#### ISLAND OF OAHU.

Honolulu.—Hiram Bingham and Reuben Tinker, *Missionaries;* Garret P. Judd, M. D., *Physician;* Levi Chamberlain, *Superintendent of the Secular Concerns of the Mission;* Henry Dimond, *Book-binder;* Edwin O. Hall, *Printer;* and their wives.

EWA.—Lowell Smith, *Missionary*, and wife.

WAIALUA.—John S. Emerson, *Missionary*, and wife.

KANEOHE.—Benjamin W. Parker, *Missionary*, and wife.

ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and wife.

KOLOA.—Peter J. Gulick, *Missionary*, and wife.

KAPAA.—William P. Alexander, *Missionary*, and wife.

*Station unknown.*—Dwight Baldwin, M. D., *Missionary*, and wife.

(16 stations, 23 missionaries, 1 physician, 1 superintendent of secular concerns, 1 book binder, 2 printers, and 30 female assistant missionaries.)

Messrs. Coan, Dimond, and Hall, and their wives, and Miss Brown and Miss Hitchcock arrived at Honolulu on the 6th of June. Doct. and Mrs. Chapin have returned to this country, on account of the confirmed illness of Mrs. C. Mr. and Mrs. Goodrich have also returned with their five children. Nearly two years since the Committee decided that the school for foreigners' children, taught by Mr. Johnstone at Honolulu, did not come within the range of objects embraced by the Board. This decision was made known to Mr. Johnstone. He thought it his duty, however, to continue to devote himself to the school, and his connection with the Board was of course dissolved.

The works printed during the year amounted to 925 pages, numbered in a continued series, being 118,728 copies, and 5,891,936 pages; making the whole amount of printing from the beginning, 978,528 copies, and 42,532,056 pages. By a later date, the Committee have been informed that the whole of the New Testament has been reprinted, in an edition of 10,000 copies. Portions of the Old Testament have been revised for a reprint, and other portions have been translated. The Hymn-Book is in great demand among the natives.

The mission has been authorized to erect a school-house at each of their stations at the expense of the Board, and to pay wages, to a certain extent, to native teachers.

The following table will exhibit the number of marriages and baptism during the year ending June, 1835, together with a statistical view of the native churches.

| | Stations. | Marriages. | Whole No. admitted to the church on examination. | Whole No. on certificates. | Recom. to other churches. | Died. | Suspended. | Excommunicated. | Now in good standing. | The past year. Admitted on examination. | Admitted on certificate. | Excommunicated. | Candidates. | Suspended. | Died. | Children baptized. | Total children baptized. | Baptized children died. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Hawaii, | Hilo, | 195 | 40 | 2 | | 3 | | 4 | 36 | 1 | | 1 | | | 1 | 3 | 25 | 4 |
| | Hamakua, | 33 | | | | | | | | | | | 4 | | | | | |
| | Waimea, | 109 | 11 | 12 | | | 2 | | 21 | | 1 | | | | | 3 | 12 | |
| | Kailua, | 67 | 156 | 1 | 15 | 15 | 6 | 2 | 119 | 32 | 1 | | 1 | | 4 | | | |
| | Kaawaloa, | 111 | 90 | | 9 | 8 | 3 | 4 | 66 | 8 | | 4 | 6 | | 4 | 6 | | |
| Maui, | Haiku, | 99 | | | | | | | | | | | | | | | | |
| | Wailuku, | 190 | 4 | 7 | | 1 | | | 10 | | | | | | 1 | | 4 | |
| | Lahaina, | 135 | 227 | 7 | 17 | 20 | 5 | 2 | 195 | 5 | | 1 | 5 | | | 13 | 133 | |
| | Lahainaluna, | | | | | | | | | | | | | | | | | |
| Molokai, | Kaluaaha, | 82 | 16 | 5 | | | | | 21 | 11 | | | | | | | | |
| Oahu, | Kaneohe, | 87 | | | | | | | | | | | | | | | | |
| | Honolulu, | 181 | 229 | | 9 | 25 | 7 | 1 | 187 | | | | | | 9 | 12 | 144 | 18 |
| | Ewa, | 54 | | | | | | | | | | | | | | | | |
| | Waialua, | 62 | 16 | 5 | | 2 | | | 19 | | | | | | 2 | 4 | 14 | |
| Kauai, | Waimea, | 63 | 70 | 7 | 17 | 6 | 1 | | 53 | 10 | 3 | | | 1 | 2 | | | |
| | Koloa, | 33 | | 12 | | | | | 12 | | 12 | | | | | | | |
| | Kapaa, | 45 | 5 | 5 | | | | | 10 | 5 | 5 | | 2 | | | | | |
| | Total, | 1546 | 864 | 63 | 67 | 80 | 24 | 13 | 749 | 72 | 22 | 6 | 18 | 1 | 23 | 41 | 332 | 22 |

Miss Brown has made a promising beginning in the manufacture of cloth from the native cotton. She has several native females under instruction.

Mention was made in the last Report of a Circular sent to several of the missions of the Board, and of the prompt, full, and valuable answers returned by this mission. An answer, however, was purposely delayed by this mission to the following question, viz:—"What are the decisive evidences of progress in your work, comparing the present state and character of the people with what they

were at the commencement of the mission?" More time was needed to mature the reply. An answer, of nearly fifty pages, has been received from the mission during the past year. Such a statement is worthy of all confidence; and the perusal of copious extracts will be the most satisfactory method of becoming acquainted with the state and prospects of the mission. It was inserted at pp. 305—9 and 353—60 of the last volume of the Missionary Herald.

## NORTH AMERICAN INDIANS.

### MISSION TO THE CHEROKEES.

BRAINERD.—Daniel S. Butrick, *Missionary;* John Vail, *Farmer;* Ainsworth E. Blunt, *Mechanic;* and their wives.

CARMEL.—No resident missionary.

CREEK PATH.—William Potter, *Missionary;* Mrs. Potter, Erminia Nash and Nancy Thompson, *Assistants.*

WILLSTOWN.—William Chamberlin, *Missionary;* Mrs. Chamberlin; John Huss, *Native Preacher.*

CANDY'S CREEK.—William Holland, *Teacher and Farmer;* Mrs. Holland; Stephen Foreman, *Native Preacher.*

RUNNING WATERS.—Sophia Sawyer, *Teacher.*

RED CLAY.—Elizur Butler, *Physician;* Mrs. Butler; Delight Sargent, *Teacher;* Jesse and Walker, *Native Teachers.*

(7 stations, 3 missionaries, 2 native preachers, 1 physician, 1 teacher, 2 farmers and mechanics, 11 females, and 2 native teachers.)

Mr. and Mrs. Elsworth left Brainerd in May last, on account of the impaired health of the latter. They were accompanied on their return by Miss Catharine Fuller, the state of whose health also required a temporary suspension of her labors.

About the middle of September, Doct. Butler and his family removed from Brainerd, where he had resided subsequent to the seizure of the mission premises at Haweis under the laws of Georgia, to Red Clay, a Cherokee settlement within the limits of the State of Tennessee, about twenty miles east of Brainerd. The settlement was populous and healthy, having forty families within three miles; besides the importance attached to it from its being the place where the national councils have been held for some years past, and the residence of four or five of the principal Cherokees. He was most cordially received, and the people united promptly in erecting a comfortable house for the new teacher, and expressed a strong desire to have their children educated.

Miss Sargent removed from Brainerd to this new station, and opened a school in July, containing about thirty pupils.

The stated religious meetings at most of the stations have been thinly attended during the past year; the same temptations and evil examples, and the same distressing anxiety respecting their political affairs, which have exerted so unfavorable an influence for the preceding four or five years, having continued and increased during the last. On some occasions, however, large numbers of the Cherokees have assembled to hear the word of God preached, and witness the celebration of the ordinances of the gospel. At Carmel the religious meetings continued to be large and solemn, till Mr. Butrick left the place in February last, and the invitations to visit settlements in the vicinity and hold meetings were numerous and urgent.

Eleven Cherokees have been admitted to the church at Carmel during the year, one of whom was supposed to be above a hundred years old. This church has now sixty-five members. Four have been received to the church at Brainerd, and six to that at Willstown and Haweis. A number of cases of defection have occurred, most of which are attributable to the use of intoxicating liquors, to which the people generally have been strongly tempted. The means of temptation abound every where. The present number of members in the several churches is estimated at 270.

The boarding-school at Brainerd, embracing twenty-five pupils, was closed about the first of March. Most of the Cherokee families having removed from Carmel, it was thought best to discontinue the school; and for the same reason Mr. and Mrs. Butrick removed to Brainerd soon after, where they have since resided. Thirty-two Cherokee children, and four from white families, have attended the school at Creek Path. At Willstown and Candy's Creek there have been fifteen or twenty pupils each; about twenty have attended Miss Sawyer's school at Mr. Ridge's, and about thirty that at Red Clay; making the whole number of pupils in the schools at the several stations 162.

The schools for teaching the Cherokees to read their own language have been much extended and highly prosperous during the past year. Jesse, one of the teachers, had at the beginning of the year fourteen schools, scattered through a district fifty miles long by twelve or fifteen broad, and embracing 253 pupils. These he visited and taught in rotation,

completing the circuit once in three weeks. The number of his schools was subsequently increased to seventeen, and then to twenty-five; when a promising young man, a member of the Haweis church was engaged as his assistant. The two teachers going through the circuit alternately, which extends to about 137 miles, were then able to visit each school once in two weeks. All these schools embrace 440 pupils.

Stephen Foreman, a Cherokee preacher under the patronage of the Board, and connected with the station at Candy's Creek, was ordained about a year since by the Union Presbytery of East Tennessee. His labors as a preacher have been continued as heretofore, and are highly acceptable and useful.

The condition of the Cherokees remains nearly the same that it has been during the three or four preceding years, except that the continuance of their unsettled and anxious state, and the great and increasing temptations to which they are constantly exposed, are more and more destroying all motives to industry, undermining their morals, rendering them familiar with scenes of iniquity, and augmenting among them the amount of poverty, vice, and wretchedness. A large portion of those who resided in that part of the nation included within the limits of the State of Georgia have removed to their lands in Tennessee or North Carolina, and those who remain behind, unless they have purchased or rented their own houses and fields of those to whom the possession has been transferred by the laws of Georgia, are liable to be driven from their homes at any moment, when the new owners shall choose to take possession.

In July of last year, the Chorokees were met in council by the Rev. J. F. Schermerhorn, commissioner on the part of the United States, but the negotiation was broken off without any progress having been made towards forming a treaty. In October another council was held, with nearly the same result. Sixteen delegates were, however, appointed by the party adhering to Mr. Ross, (which is said to embrace a large majority of the tribe,) to continue the negotiations, either in the nation or at Washington. Immediately after, a reconciliation was effected between the two parties, and four more delegates were appointed from the other party. The delegates decided to proceed to Washington, to continue the negotiation directly with the secretary of war. After their departure another council was called by the commissioner in the month of December, which was attended by a portion of the Cherokees opposed to Mr. Ross. With these the outlines of a treaty were agreed upon, and another delegation appointed to proceed to Washington to consummate it; which was finally effected, with some modifications, and the treaty, approved by the president of the United States, was ratified by the Senate in June last. Mr. Ross, and the delegates associated with him, protested against this treaty in all the stages of its progress, as being unsatisfactory in its provisions, made contrary to the will of the nation, and with persons wholly unauthorized to transact such a business.

By this treaty, the Cherokees cede the whole of the country which they now occupy, and within two years are to be removed to a territory west of the Mississippi river. For their lands, improvements, buildings, etc., they are to receive $5,000,000, and $650,000 to defray the expenses of their removal, and of sustaining them one year after arriving in their new country. The buildings and improvements at the mission stations are to be appraised and paid for by the United States in the same manner as the property of the Cherokees, and such missionaries and assistants as a committee of the Cherokees shall designate, are to be allowed for their removal the same sum each which is allowed to the Cherokees.

### MISSION TO THE ARKANSAS CHEROKEES.

DWIGHT.—Cephas Washburn, *Missionary;* James Orr, *Farmer and Superintendent of Secular Affairs;* Jacob Hitchcock, *Steward;* Asa Hitchcock, *Teacher;* and their wives; Aaron Gray, *Mechanic;* Asa Egerton, Ellen Stetson, Emeline Bradshaw, *Teachers.*

FAIRFIELD.—Marcus Palmer, *Missionary and Physician;* Mrs. Palmer; ———, *Teacher.*

PARKHILL.—Samuel A. Worcester, *Missionary;* Samuel Newton, *Teacher;* John F. Wheeler, *Printer;* and their wives; Esther Smith, *Teacher.*

(3 stations, 3 missionaries, 3 teachers, 5 farmers and mechanics, and 10 female teachers and assistants.)

The members of this mission, and the same is true in respect to other missionaries of the Board west of the Mississippi river, have suffered much less from severe sickness and removals by death, during the last year, than during either of the two years preceding; and through the merciful protection of God, the labors at the several stations have been prosecuted with few interruptions from any source.

Mr. Washburn returned to Dwight near the close of the autumn, accompanied by Misses Louisa Clark and Emeline

Bradshaw, from the State of Vermont, and Mr. Asa Egerton. Miss Clark has since requested and received a release from the service of the Board, with a view to her permanent engagement as a teacher at Little Lock.

Mr. Newton has been married to Mrs. Joslyn, and Doct. Palmer to Miss Johnson.

The station formerly in the Forks of the Illinois has been removed to a more elevated place called Park Hill, about three miles distant, with the hope of avoiding the unhealthy location at the Forks. This place has been selected by Mr. Worcester as the most suitable for the permanent establishment of the printing-press.

Early in the winter the influences of the Holy Spirit were enjoyed at Dwight and Fairfield; and at the latter station, according to the latest intelligence, four had been received to the church, and seven were then candidates. The demands for preaching in various parts of the tribe were much more numerous than the missionaries could supply; the congregations were larger than usual. Many of the church members are highly exemplary in their christian character, and in their exertions to do good to their people. Among these is the one who held up the scalp of the parents of the little Osage girl, whose affecting story was narrated by Dr. Cornelius, and he also who acted as interpreter on that occasion, with their wives. The whole number of church members is supposed to be about 160.

The boarding-schools at Dwight have been full and highly prosperous, embracing sixty-nine Cherokee pupils, of whom sixty were boarded in the mission family. The school at Fairfield, in the number of its pupils, and in its character, has been much the same as during the previous year. Mr. Newton's school has been attended by about thirty-six pupils. Miss Smith has taught a small school on the Bayou Menard. The number of pupils in the four schools is estimated to be about 180.

A tract entitled, "Select Passages of Scripture," and also the Cherokee Hymn Book, have been reprinted, and five thousand copies of each struck off. An edition of 450 copies of a small almanac for the Cherokees has also been printed; making in all 367,000 pages. Some small works have also been printed in the Choctaw and Creek language. Six cards, containing small portions of Scripture in the Cherokee language, have been lithographed, and 300 copies of each printed in Boston. The demand for books in their own language seems to be steadily increasing among the Cherokees.

### MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary*, and Mrs. Wright.

BETHABARA.—Loring S. Williams, *Missionary;* Mrs. Williams; Eunice Clough and Louisa Williams, *Teachers.*

EAGLE TOWN.—Cyrus Byington, *Missionary;* Mrs. Byington; Elizabeth A. Merrill, *Teacher.*

PINE RIDGE.—Cyrus Kingsbury, *Missionary;* Abner D. Jones, *Teacher;* and their wives.

LUK-FO-A-TA.—Joel Wood, *Missionary*, and his wife.

CLEAR CREEK.—Ebenezer Hotchkin, *Catechist;* Mrs. Hotchkin; Anna Burnham, *Teacher.*

BETHEL.—Samuel Moulton, *Teacher*, and his wife.

(7 stations, 5 missionaries, 3 teachers, 12 female teachers and assistants, and 6 native teachers.)

The families connected with this mission have been permitted by a gracious Providence to prosecute their labors during the past year in quiet, and in most respects under favorable circumstances. Most of the people have become settled and comfortable in their new homes, after the long period of agitation and suffering occasioned by their removal.

Mr. Byington arrived in the Choctaw country with his family, and Mr. and Mrs. Jones and Miss Merrill, as teachers, in November. He selected a site for his station, near that of Mr. Williams, where the people voluntarily erected for him a dwelling-house and school-house, which, with a little additional labor and expense, were rendered comfortable.

Mr. Kingsbury, after bringing the affairs of the old Choctaw mission to a close, so far as his presence was necessary, and attending to some important business at the Osage stations, proceeded with his family to the present Choctaw country, where he arrived in February, and resumed his missionary labors.

During the last spring Mr. Wilson and Mr. Agnew became disconnected with the mission; the latter being induced to adopt this course by the loss of his health; and the former having requested a release from the service of the Board, that he might enter another field of labor under the patronage of the Western Foreign Missionary Society.

The following is a tabular view of the schools at the several stations.

| Stations. | Teachers. | Pupils. | |
|---|---|---|---|
| | | Whole no. | Average. |
| 1 Bethabara and vic. | Miss L. Williams, | 59 | 32 |
| 2 " " | J. Q. Adams, (nat.) | 40 | 25 |
| 3 " " | Miss Merrill, | 47 | 30 |
| 4 " " | J. C. and J. N. (nat.) | 20 | 15 |
| 5 Luk-fo-a-ta, | Miss Clough, | 40 | 22 |
| 6 Bok Tuklo, | A. Kenney, (native,) | 30 | 20 |
| 7 Bok Lusa, | Tikbonubbi, (native,) | 18 | 12 |
| 8 Wheelock, | Mr. Reid, | 20 | 16 |
| 9 Bethel, | Mr. Moulton, | 22 | 11 |
| 10 Red River, | J. Cole, (native,) | 19 | 14 |
| 11 " | J. Brewer, (native,) | 30 | 20 |
| 12 Clear Creek, | Mrs. Hotchkin, | 30 | 11 |
| 13 Pine Ridge, | Miss Burnham, | 20 | 13 |
| | | 386 | 241 |

Sabbath schools are taught at most of the places mentioned above, and are generally well attended.

The state of the churches and congregations is represented as being encouraging. In November last, a church was organized at Pine Ridge, consisting of five members. Thirty-four persons have been added to the churches during the past year, which now embrace the following number of members:

| | |
|---|---|
| Bethabara and vicinity, | 123 |
| Wheelock, | 75 |
| Bok Tuklo, | 17 |
| Pine Ridge, or Kiemichi, | 6 |
| | 221 |

Since the last Report was made, the following books have been printed in the Choctaw language:

| | *Pages.* | *Copies.* |
|---|---|---|
| Chahta Holisso, (Choctaw Spelling-Book,) with cuts, 3d edition, | 72 | 3,500 |
| Chahta na Holtina, (Choctaw Arithmetic,) | 72 | 1,000 |
| Ulla Katekisma, (Dr. Watts's Second Catechism for children,) 2d edition, | 30 | 2,000 |
| Family Education and Government, | 48 | 1,500 |
| Choctaw Almanac, for 1836, | 16 | |

Two small volumes of religious tracts, translated by Mr. Williams, are now in press. The desire for books is greater than at any former time, and the number of Choctaws who are able to read and write their own language is very considerable and constantly increasing. The missionaries have thought it desirable that a small periodical paper should be printed for their use, and have been authorized to commence one.

The mission property in the old Choctaw country have been disposed of, and $4,611 31 has been received from the United States for the buildings and improvements on land.

## MISSION TO THE CREEKS.

John Fleming, *Missionary*, and his wife; Roderic L. Dodge, *Physician*.

(1 station, 1 missionary, 1 physician, and 1 female.)

Mr. Fleming has succeeded but very partially in gaining access to the Creeks. The congregations have been small, and the schools which the mission family have repeatedly attempted to establish have embraced too few pupils, and been too irregularly attended, to lead them to expect that much good would result from that department of labor. The most important neighborhoods are occupied by schools established by the missionaries of the Baptist and Methodist denominations. A boarding-school has been in contemplation; and probably one on an economical plan may be opened, should the mission be continued.

Mr. Fleming continues to prosecute the study of the Creek language with success. A small book, of twenty-four pages, has been printed. During the winter five hundred Creeks arrived from their former country, in the state of Alabama. The number still to be removed is said to exceed 20,000. The Seminoles, who are said to number 4,000, have a country assigned them south of that assigned to the Creeks.

## MISSION TO THE OSAGES.

BOUDINOT.—William C. Requa, *Farmer and Catechist*.

(1 station, 1 farmer and catechist.)

Mrs. Requa was removed from her labors by death, on the 30th of October last.

When the mission to the Osages was commenced, the tribe occupied an extensive tract of country west of the state of Missouri, and extending from the Missouri river on the north beyond the Arkansas on the south. The station at Union, in the southern part of their country, and that at Harmony, in the northern, were far within the limits of their domain, and were the constant resort of multitudes of these ignorant and untamed hunters of the prairie. At this time they had had comparatively little intercourse with the white man; and though some of his vices and diseases had been introduced, yet intemperance, that insiduous destroyer, the inlet of all evil and the barrier against all good to the Indian, was entirely unknown among them.

By a treaty negotiated with them in June, 1825, almost immediately after the mission went into full operation, and before it came under the care of this Board, their country was reduced to a narrow strip, fifty miles in width, whose southern border was forty miles distant from Union, while the northern was still further removed south of Harmony; thus at once placing the missionaries and the schools at a most unfavorable distance from the adult Indians, on whom they were designed to operate. Some of the Indians lingered about their former residences, and continued accessible to the influence of the mission; but they could not be regarded by their teachers as being at home, or in a condition to be permanently benefitted. Harmony fell within the limits of the state of Missouri, which occasioned additional embarrassments. In 1828, by a treaty entered into with the Arkansas Cherokees, Union and the farming settlement at Hopefield were included in the land assigned to the Cherokees. The latter station was broken up and removed, and the former became an unsuitable place for an Osage school, and soon ceased to receive that class of pupils. By a further extension of the Cherokee country, the settlers at Hopefield were again obliged to abandon their fields and lodges, and to commence anew still further north. Within the last few years, white settlers have been locating themselves in the vicinity of Harmony, and thus increasing the embarrassments under which that school was conducted. In the mean time the number of white travellers and traders who had been passing through or residing among the Osages has been increasing. New temptations have been presented to them. Intoxicating liquors have been introduced in great quantities, and the Osages, though slow to imitate either the whites or their red brethren of other tribes, have at last contracted a fondness for them, which their ignorance and a feeling of their humbled and melancholy condition well fitted them to indulge. The influence of the traders, who have great sway over their minds, is to prevent their adopting the habits of settled agricultural life, and to lead them to devote themselves more entirely to hunting, wandering further and further west, as the game retires in that direction.

Owing to circumstances like these, it is the opinion of the missionaries that the Osages were never so poor, dissipated, and wretched, as at the present time; or in a condition more unfavorable to the influences of religious truth.

The situation of the Osages and their affairs being such, it became obvious last autumn, that the mission families could not advantageously be kept longer at Harmony, or the boarding-school be continued. Such were the views of the Committee and the missionaries. Accordingly arrangements were made for disposing of the property of the Board at the station. The members of mission families there, as no other field of missionary labor was opened in that vicinity, where, considering their age and the circumstances of their case, the Lord seemed to be calling them to enter, requested and received a discharge from the further service of the Board. The Rev. Nathaniel B. Dodge, of Boudinot, also presented a similar request, and received his discharge early in the spring. The Rev. Messrs. Dodge and Jones have since been commissioned by the American Home Missionary Society to preach as missionaries in the white settlements in the vicinity of Harmony, where they are now laboring. Some of the mission families still occupy the buildings and grounds at the station.

The school was discontinued about the first of March. Some of the pupils have gone home to their friends; others are retained in the families of their former teachers, with the hope of protecting them till maturer years from the bad influences to which they would otherwise be exposed. Some of the older and more promising members of the school are establishing themselves as farmers.

One assistant missionary is now the only remaining individual of the Osage mission; and should the effort, which it is said will be made the present autumn, to bring the whole tribe upon their reservation, and by aiding them in erecting houses and opening fields, to induce them to exchange the hunter's mode of life for that of the agriculturist, fail, the mission must probably be abandoned.

### MISSION TO THE PAWNEES.

John Dunbar, *Missionary;* Benedict Satterlee, *Physician and Catechist;* Samuel Allis, Jr., *Assistant;* Mrs. Allis.

(1 station, 1 missionary, 1 physician, 1 assistant, and 1 female.)

Doct. Benedict Satterlee, and his wife, and Miss Palmer, affianced to Mr. Allis, all from the state of New York, proceeded early in the spring, by way of the Ohio and Missouri rivers, towards their destined field of labor. At Liberty,

on the western frontier of the state of Missouri, Mrs. Satterlee became ill, and on the 30th of April she was called away by death from her husband and the scene of her contemplated labor, on which she was just ready to enter. Doct. Satterlee reached Bellevue, a settlement on the Missouri river, about 130 miles from the Pawnee country, on the 27th of May.

During the summer and winter of last year, Messrs. Dunbar and Allis accompanied the Indians as heretofore, receiving the same kind treatment, and directing their attention principally to the acquisition of the language. In this Mr. D. states that he had made such proficiency as to be able to understand nearly all which the Indians said, and to express his thoughts with little difficulty on common topics. He could make himself but very imperfectly understood on religious subjects. The health of these brethren has been good, without interruption. They feel perfectly safe among the Indians, and think the prospect of benefitting them is favorable. Nothing prevents the free access of missionaries to them, or presents formidable obstacles to preaching the gospel to the whole 8,000 or 10,000 which the tribe embraces. Other large tribes west and south of the Pawnees are equally accessible and friendly.

No schools have yet been established among the Pawnees. Books must first be prepared in their language, and the obstacles to establishing any other than boarding-schools, will be nearly insuperable till the Indians shall adopt a more settled manner of life.

### INDIANS WEST OF THE ROCKY MOUNTAINS.

Samuel Parker, Henry H. Spaulding, *Missionaries;* Marcus Whitman, *Physician;* William H. Gray, *Mechanic;* Mrs Whitman and Mrs. Spaulding.

(1 station, 2 missionaries, 1 mechanic, and 2 females.)

Mr. Parker and Doct. Whitman continued the exploring tour, which it was stated in the last Report they had commenced, till they arrived, about the middle of August, and the rendezvous of the traders on Green river, a branch of the western Colorado. So far as they could learn, the Indians in that quarter are generally friendly and ready to receive missionaries and teachers among them, and are more numerous and more densely settled, than has heretofore been supposed. Their attention was particularly attracted to a band of the Flat Head and Nez Perces tribe; and so favorable did the prospects of missionary labor among them appear, that it was thought expedient for Doct. Whitman to return and obtain associates, with a view of immediately commencing a mission in their country. Doct. W. accordingly directed his course homeward, and reached St. Louis on the 4th of November. Mr. Parker continued his tour westerly to the waters of the Oregon river, and thence down the river to Fort Vancouver and the Pacific Ocean. The Indians near the coast were found to be very few in number, and extremely poor and wretched.

Doct. Whitman and Mr. Spaulding, with their wives, and Mr. Gray, about the first of March commenced their journey up the Missouri river toward the Flat Head country, and were near the mouth of the Great Platte river on the 20th of May, when the latest intelligence from them was dated.

### MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician;* Alexander Huggens, *Farmer;* and their wives; Sarah Poage, *Teacher.*

LAKE HARRIET.—Jedediah D. Stevens, *Missionary;* Mrs. Stevens; Lucy C. Stevens, *Assistant.*

(2 stations, 2 missionaries, 1 farmer, and 5 females.)

Doct. Williamson and his associates arrived at Lac qui Parle on the 9th of July of last year. Above seventy Indian families spend their summers within half a mile of the station; and near Lake Travers, about a day's ride distant, there are 200 families.

Much of the time of the missionaries has been occupied in erecting buildings, and providing other accommodations for their families. They have made some progress in acquiring a knowledge of the Sioux or Dakota language, in which they have prepared vocabularies of considerable extent; and 500 copies of a small spelling-book, embracing twenty-two pages, has been printed.

Schools have been opened at each of the stations; but the number of pupils has been exceedingly variable. When the Indians have been in the vicinity the number of pupils in each has varied from fifteen to twenty-five.

In communicating christian knowledge to the Indians, the missionaries have been able to accomplish but little, owing to their ignorance of the language and the want of competent interpreters. A church has, however, been

organized at Lac qui Parle, to which the trader at that post has been admitted.

The Sioux or Dakota tribe is supposed to embrace about 25,000 Indians, who wander and hunt through the extensive country lying between the 43d and 49th degrees of north latitude, and extending from the Mississippi to the Missouri rivers. Their means of subsistence are often scanty and obtained with difficulty; and their sufferings from cold, hunger, nakedness, and disease are great; and the missionaries are often pained in view of the most heart-rending scenes of wretchedness and suffering. To christian benevolence alone they must probably look for relief.

MISSION TO THE OJIBWAS.

La Pointe.—Sherman Hall, *Missionary;* Joseph Town, *Farmer and Mechanic;* and their wives; Delia Cook, *Teacher.*

Pokegumma.—Frederick Ayer, *Teacher;* Mrs. Ayer; John L. Seymour, *Teacher and Mechanic;* Sabrina Stevens, *Assistant.*

Leech Lake.—William T. Boutwell, *Missionary,* and his wife.

Fon du Lac.—Edmund F. Ely, and Granville T. Sproat, *Teachers and Catechists;* Mrs. Ely.

(4 stations, 2 missionaries, 3 catechists and teachers, 2 farmers and mechanics, and 7 females.)

Yellow Lake being found to be an unfavorable place for exerting a steady and extensive influence over the Indians, and especially for collecting them into a permanent agricultural settlement, it was thought best for Mr. Ayer and his family to remove to Pokegumma Lake, a body of water communicating by a short channel with Snake river, and through that with the St. Croix river and the Mississippi. The new station is about fifty miles west southwest from Yellow Lake, and about two and a half days travel from St. Peters. The soil is much better and more easily cultivated than that at Yellow Lake, and the fish and game are much more abundant.

Mr. Sproat, an approved teacher, proceeded to La Pointe last autumn.

Three native catechists from the Methodist missions in Canada, being unable to proceed to the place of their destination, further west, spent the winter at La Pointe and Fon du Lac, where their christian deportment and labors were apparently highly useful to the Indians. The gospel has been more extensively and faithfully preached during the last year, than during any previous year since the mission was established. During the winter an unusual spirit of prayer and anxious concern for the salvation of the Indians, prevailed at the latter station, accompanied by a corresponding spirit of inquiry and readiness to listen to instruction among the people. Two Indians, a man and his wife, were hopefully converted, and, with two other persons, received to the fellowship of the church. Three other persons gave some evidence of having been born again, and in August two were candidates for admission to the church. A similar state of religious feeling prevailed about the same time at Yellow Lake, where two or three, it is believed, were converted to God. At Leech Lake and Fon du Lac there were at that time some tokens for good, though no full accounts have been received from either of those stations.

The school at La Pointe has increased in numbers and interest. Forty-six pupils have attended during the year, and while the Indians were encamped near it, the average daily attendance was twenty-five or thirty. Thirty-five were enrolled in the school at Yellow Lake, and the average number daily was fourteen. At Fon du Lac the school contained, on an average sixteen pupils, nearly all of whom were children of papists. As there is no family government among these Indians, the parents never constrain their children to attend school; and the children, having of course very inadequate notions of the value of the advantages to be enjoyed, are tardy and irregular.

At La Pointe and Yellow Lake some pains have been taken to induce the Indians to adopt the habits of civilized life, and not wholly without success.

Additional laborers are much needed in this mission. At the stations now occupied there should be at least one more ordained missionary, two schoolmasters, and a layman, farmer or mechanic, at each station, who shall devote his principal attention to the Indians, teaching them how to perform various kinds of labor, and aiding them to overcome the difficulties which must ever be met by a people who are passing from a savage into a civilized state.

In the opinion of the missionaries, other stations might advantageously be occupied without delay. No obstacles are to be encountered which will not probably become more formidable the longer the work is deferred.

Mr. Ely was in the summer of last year united in marriage with Miss Catherine Bissel of Mackinaw, and Mr. Town with Miss Hannah Hill of Chicago.

The following books have been printed in the Ojibwa language during the year, viz:—

| | Pages. | Copies. |
|---|---|---|
| Ojibwa Spelling-Book, 2d edition, | 107 | 500 |
| Old Testament Stories and Natural History, | 72 | 500 |
| Gallaudet's Picture Defining and Reading Book, and New Testament Stories, | 124 | 500 |
| Ojibwa Hymns, by Peter Jones, | 40 | 500 |
| Six Cards—alphabet and short syllables, | | 500 |

Making in all 2,000 copies and 164,000 pages.

The gospel of Luke has been translated into the Ojibwa language, by Mr. Hall, assisted by a native young man, and is ready for the press.

### MISSION SCHOOL AT MACKINAW.

Lucius Garey, *Superintendent of Secular Concerns;* Mrs. Garey; W. R Campbell, *Teacher;* Mrs. Campbell; Eunice O. Osmar, Hannah Goodale, and Jane Leavitt, *Teachers and Assistants.*

(1 station, 1 catechist, 1 teacher, and 5 females.)

Miss Skinner was last autumn united in marriage to Rev. Mr. Denton, a missionary from the Basle Seminary in Switzerland, destined to the Indians near Prairie du Chien. The health of Miss McFarland having become much impaired, she left Mackinaw last autumn.

No ordained missionary has been stationed on the island during the year. The meetings have been conducted principally by Mr. Schoolcraft, the United States' agent for Indian affairs, and Mr. Garey, and have been very well attended. The members of the church have manifested a good degree of christian feeling, and have generally adorned their profession. Since the removal of the business of the American Fur Company from the island, the number of English residents has been much diminished, and the number now connected with the church, including some pious soldiers in the garrison, does not exceed thirty-five or forty.

The school which is under the instruction of Mr. and Mrs. Campbell, has been somewhat reduced in numbers during the year; the number of boarding scholars of both sexes having been only twenty-nine, and the whole daily attendance, including the pupils from the village, having been forty-six.

### MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary;* Chauncey Hall, *Teacher;* Mrs. Hall.

(1 station, 1 missionary, 1 teacher, and 1 female.)

Before the close of the last year the Indians and the mission families had finished their removal, and were settled on the new reservation. In this respect the facilities for giving instruction, both in schools and in religious meetings, have been greater during the last year than during the two years preceding. But even now, when the Indians have hardly put up their houses and cleared and inclosed their fields, the proposal has been made to take them from their homes again, and transport them to a country west of the Mississippi river. Their minds are beginning to be agitated on the subject. The perplexity and discouragement to which the missionaries are subjected from this source are very great; but not to be compared with the disheartening and deteriorating influence exerted on the Indians by being obliged so often to abandon the houses and fields which they were just beginning to enjoy, and to endure new toils and exposures to prepare for themselves other homes, of which they may be despoiled as soon. How manifestly impossible is it that a people should become more industrious, intelligent, or moral, or should acquire more of the comforts of life, or rise in character, while kept in so agitated and unsettled a state.

During the past year the Indians have been unusually engaged about their various labors; and temperance, industry, and attention to meetings and religious instruction have been more general, both among old and young, than for the preceding two or three years. Some instances of hopeful conversion have occurred, and numbers have been seriously concerned about their salvation.

Mr. Marsh has, by request, assisted in organizing a presbyterian church at Green Bay, consisting of thirteen members.

The school last fall and winter received forty-six pupils, though the average attendance was hardly twenty. Last spring it was thought best to open a new school in the southern part of their town, which was attended by about twenty pupils.

### MISSION TO THE NEW-YORK INDIANS.

TUSCARORA.—William Williams, *Missionary,* and his wife; Elizabeth Stone and Lucia G. Smith, *Teachers.*

SENECA.—Asher Wright, *Missionary,* and his wife; Asenath Bishop, *Teacher.*

CATTARAUGUS.—Asher Bliss, *Missionary,* and his wife; Andelusia Lee, *Teacher.*

ALLEGHANY.—William Ball, *Teacher and Catechist*, and his wife.

(4 stations, 3 missionaries, 1 teacher, and 8 females.)

The state of religious feelings on all the reservations has been fluctuating; sometimes encouraging the missionaries to hope that the Spirit of God was about to display his converting and sanctifying power; and then again stupidity and backsliding have but too obviously characterized the members of the several churches. Much harmony and worldly prosperity have prevailed, but few have given evidence of having turned from darkness to light. The number of church members at Tuscarora is 44, at Seneca 40, at Cattaraugus 56, and at Alleghany 56; in all 196.

Ten schools have been taught on the four reservations for a greater or less portion of the year, embracing in all about 250 pupils; the average daily attendance, however, not having probably exceeded 200. Flourishing Sabbath schools have also been maintained, and an evening school at Cattaraugus for young men and adults; besides efforts which have been made to teach some of the Indians to read in their own language.

A small reading-book with a vocabulary, embracing forty-two pages, has been prepared in the Seneca language by Mr. Wright, and one thousand copies printed.

### MISSION TO THE ABERNAQUIS.

Peter Paul Osunkherhine, *Native Preacher.*

(1 station, and 1 native preacher.)

In January last Osunkherhine was licensed to preach the gospel by the presbytery of Champlain; and in June he was ordained by the same presbytery as an evangelist to his native tribe. The opposition to him and his labors, which had previously been great and unremitted, was immediately embittered. He went on with his labors, however, determined, as he says, "to depend only on the Lord, who is stronger than them all." He now preaches every Sabbath, holds prayer and conference meetings often during the week, visits and converses with the people on religious subjects, and teaches school every day. About twenty-five hearers attend his meetings, "because," as he says, "they believe the bible religion to be better than what is taught by the priest, though perhaps they are not all new creatures by the Spirit." One has made a public profession of religion, and some others appear to have been converted to God.

When the Indian families are at home, the school is attended by fifteen or twenty; but when they are absent on their hunting excursions, only six or eight are present.

Osunkherhine has recently procured a small press and a supply of types for printing small cards and tracts in the language of his people.

## SUMMARY.

During the past year the receipts of the Board have amounted to $176,232 15, and the expenditures have been $210,407 54; besides $37,900 intrusted to the Board and expended by its missionaries for various bible and tract societies. The number of missions now under the care of the Board is thirty-one, including eighty-one stations; at which are laboring one hundred and fifteen ordained missionaries, five of whom are regularly educated physicians, ten other physicians, sixteen teachers and catechists, eight printers and book-binders, fourteen other lay assistant missionaries, and one hundred and fifty-eight married and unmarried female assistant missionaries; making in all three hundred and twenty missionary laborers sent from this country; and, including five native preachers and seventy-two other native teachers and assistants, three hundred and ninety-eight persons now connected with the missions of the Board and supported from its funds. Of these, fifteen ordained missionaries, two physicians, three other male and twenty-three married and unmarried female assistant missionaries, in all forty-three, have been sent forth during the year. Connected with the several missions are forty-four churches gathered by the labors of the missionaries, embracing 2,003 members; also 420 schools, embracing 17,715 pupils, besides four seminaries for training native preachers and teachers, at which 327 pupils are receiving instruction. There are ten printing establishments for the use of the missions, (at three of which are type and stereotype founderies,) at which sixteen presses are kept in operation. These establishments possess the means of printing in nineteen different languages, spoken by more than 450,000,000 of people; and during the year have printed not less than 481,665 copies of books, tracts, and portions of the scriptures, embracing not less than 18,640,836 pages. The whole number of pages printed for the missions of the

Board since their commencement is not far from 116,000,000.

## CONCLUSION.

In bringing this Report to a close, it may be useful to present an outline of the plan on which the missions of the Board have been established, and in conformity with which they may be enlarged till the knowledge of the gospel shall be disseminated, and its benign and saving influence felt by all the families of mankind.

The following statements are made for the purpose, first, of showing that, in extending the operations of the Board among unevangelized nations, reference is had to system, and to great ultimate results; and secondly, of ascertaining whether the christian community will sustain the Board in endeavoring, with the divine aid, to fill up the outline here presented, and to carry their plans into execution as fully and as speedily as possible.

Before presenting the outline of what it may be proper for the Board to aim to accomplish, two preliminary remarks are important.

1. It is presumed that the evangelical churches of Christendom have entered upon the work of missions to the heathen with the intention of publishing the gospel to the whole unevangelized world.

2. That the American Board, however, as a missionary institution, does not undertake alone to publish the gospel to *all* these nations. Other societies in this land, and Christians of other nations, have entered upon this work, and others still will engage in it. Our English brethren are doing more than ourselves, and will not be behind us in this race of usefulness. The French and German churches, too, are beginning to develope the spirit of missionary enterprise; but for some time to come, owing to the state of their civil and religious institutions and the limited prevalence of evangelical piety among them, these churches can be expected to do little more than furnish auxiliary forces to the grand spiritual armies of England and America. In Russia, also, there seems to be the elements of religious enterprise struggling to be freed from the chains of civil and ecclesiastical despotism.

Acting on the principle of not interfering with other evangelical missionary societies, and with the evangelical churches of other portions of Christendom,—since there is room enough and more than enough for all,—the American Board will direct its efforts to specific portions of the great field.

In pointing out these portions as definitely as possible, reference will be first had to missions and countries beyond sea.

On the *African continent* the attention of the Board is directed more especially to the central regions, and at the same time to certain points on the western and southern coasts. The stations already formed upon the two coasts are starting points for the interior. A range of mountains extends from west to east through the heart of Africa. Recent discoveries lead us to suppose that a spur from this great central chain comes down to the neighborhood of our mission at Cape Palmas. If so, with the blessing of heaven, we may soon establish ourselves upon it. Taking another position at Cape Coast Castle, 450 miles eastward of Cape Palmas, and advancing thence into the Ashantee country, we may soon occupy the mountain range at a more advanced position eastward. As soon as commerce succeeds in making a speedy, annual passage up the Niger to Boosa, the Board propose to occupy some upland position near that place, 1,200 miles in a strait line from our present station at Cape Palmas.

The Board propose, also, to approach the centre of Africa from the south. For this purpose they have commenced a mission at Port Natal, 900 miles eastward of Cape Town, and another in the interior 400 miles from Port Natal. If the region from these points to the centre of the continent be found populous, the Board propose, the Lord granting permission, to advance northward till our line of missions from the west and south shall meet, and keep a jubilee on the mountains of the centre. The proposed line of operations from Cape Palmas to Port Natal is about 4,500 miles.

In *Asia*, the Board have another great line of missions marked out for the enterprise of the churches. The line begins at Constantinople, or rather in Macedonia; runs through the northern districts of Asia Minor, through Persia and Afghanistan, down through western and southern India to Ceylon. On this line we have a station already at Constantinople, two in Asia Minor, one or two in Persia, three in western India, one in southern India, and a number in Ceylon; and a missionary has been appointed to

Rajpootana, higher up the line in western India.

Another line commences in Greece, passes through the southern districts of Asia Minor, through Syria and Palestine to Mesopotamia. On this line three stations have been formed among the Greeks, one in Asia Minor, and two in Syria and Palestine.

Another series of missions has been projected and commenced in eastern Asia and the neighboring Archipelago. The central point is Singapore, at which a station has been formed. It is proposed to extend missions up the populous valley of Siam, towards China in that direction; to the great neighboring islands of Sumatra, Java, and Borneo; and to the coasts of China and Japan, as soon as Divine Providence allows missions to occupy them. Already we have a station in Siam, another at Canton, and one or two in the islands.

How soon it will be practicable to extend our missions westward from the Sandwich Islands among other islands of the North Pacific, it is not now possible to determine.

Such is a concise geographical view of the plans of the Committee, as far as they have been formed, for the missions of the Board, in benighted countries beyond the limits of our own territory.

The *Indian tribes* of North America may be arranged geographically in two classes; those within the limits of the States and territories of the Union, and those beyond the western frontiers. The former, to which a few years since missions were principally confined, are now removing from their present location; and, considering their prospects, may in the formation of future plans, be left out of the account. Their number at the present time may be estimated at 75,000.

The tribes beyond the limits of our states and territories may also be divided into two classes; the one embracing the tribes which have emigrated from the east, and the other those who now occupy their original country. The former are generally agriculturists and settled in their mode of living, and most of them are partially civilized; while the latter obtain subsistence mainly by hunting, are migratory in their habits, and savage in their character. The emigrant tribes, when they shall be joined by their brethren now east of the Mississippi river, will probably embrace about 108,000 souls, while the native tribes between our western frontiers and the Rocky Mountains, including about 10,000 Ojibwas on the north, are estimated to embrace 122,000. Of the number of those who occupy the territory including the mountains and regions beyond to the Pacific ocean, no correct estimate can be formed.

The western Indians have been approached at the southern and northern extremities of their territory. In the south, beginning with the emigrant Cherokees, Choctaws, and Creeks, the line of our missions extends to the Pawnee country, and thence, by means of the exploring tour performed within the last eighteen months, and the new station recently taken among the Flat Head and Nez Perces tribes, to the Oregon river.

On the north, our line begins with Mackinaw and the Stockbridge Indians, and proceeds on from the southwestern shores of lake Superior, through the Ojibwa country, to the head waters of the Mississippi, and thence into the country of the Sioux, whose bands extend westerly to the head waters of the Missouri. Here we meet with numerous extensive tribes, through which the line should be extended till it intersect the first mentioned line beyond the Rocky Mountains.

The *facilities of access* to these portions of the world are rapidly multiplying. No science has made more rapid progress during the last twenty-five years, than that of geography; no art has improved more than the art of travelling; no enterprize has exerted itself with such amazing power and effect as that of commerce. Steamboats have made rivers as navigable as the ocean; and have extended the facilities of rapid water communication into the centres of vast continents. Already are they on the Niger, ascending to the heart of Africa; and on the Ganges, the Indus, and the Euphrates, ascending to the heart of Asia. They ply between Calcutta and Bombay and the Red Sea; are found in all parts of the Mediterranean, and in the Black Sea; and have actually made their appearance among the islands of the Indian Archipelago. In all this we notice the wonder-working of the providence of God, preparing the way for his churches to publish the gospel every where.

The parts of the earth where it is proposed to establish missions, with a view to occupying, in connection with those already commenced, that portion

of the unevangelized world which may properly be allotted to the American churches which sustain the Board, having been noticed, the AGENCY TO BE USED will now be briefly described.

Human nature is found to be the same in every climate and nation. The causes which can degrade man in one land below his natural level, will exert the same depressing influence in every land where they are allowed to operate uncontrolled. On the other hand, the causes which, through the blessing of God, elevate him to a holy and happy life in one land, will have equal efficacy and are equally necessary in every other. Man can no more be enlightened without education, or holy without the gospel, in Africa or Asia, than in America. He must rise there and every where else by the same means by which *we* are raised and by which *we* are sustained on the scale of social life. Hence the true and simple theory of missions. They are an endeavor to extend to heathen nations the means of improvement, and especially of moral improvement, which we enjoy. They are built upon unquestioned principles of our nature, and upon our every day experience of cause and effect, as well as upon the plainest commands of the word of God. The institutions and influences which we observe to be so effectual, under God, at home, and in which we are taught to repose so much confidence, we endeavor to send abroad by means of foreign missions, and to make them the common property of mankind; not doubting at all their transforming influence, as instruments in His hands by whose command we act. These are the PREACHING OF THE GOSPEL, EDUCATION, and THE PRESS.

The *preaching of the gospel* is of course the leading instrumentality in missions. This was almost the only means which the apostles could command, for in their day there was no press, and neither books nor education for the multitude. The preaching of the gospel is still, and ever will be, the grand means for the conversion of men. The leading object of the Board, therefore, is to supply the millions embraced within the contemplated range of their operations with the preached gospel. Excepting the Sandwich Islands, however,—where the peculiar providence of God has made it necessary for us to occupy the whole ground at once, and such other tribes as may become similarly situated,—the Committee are not expecting adequately, to supply the people with stated preaching from our own land. Nor do they expect to furnish any foreign nation with preachers for many continuous generations. Heathen nations must be rendered independent of Christendom for their religious teachers as soon as possible. In no other way can this be done, than by endeavoring to raise up men in every place, men born and educated in the several countries, who may be ordained as pastors of the churches. The plans of the Board are formed with a view to this result. Institutions, combining in their nature both the college and the theological seminary, enter into the plans of all our missions beyond sea. We have them now at the Sandwich Islands, in Ceylon, and at Constantinople. We have them resolved upon and projected in the Grecian Archipelago, in Syria, among the Nestorians of Persia, among the Mahrattas of India, and at Singapore. They will be needed in Asia Minor, Mesopotamia, Rajpootana, Siam, China, and the islands of the Indian Archipelago.

Around these seminaries, to a greater or less extent, are schools of different orders for the elementary christian education of youth—partly to furnish promising youths for the seminaries, and partly to furnish model schools, to raise up native teachers for schools, and to cultivate a habit of reading and a taste for education among the people. To superintend this department, it will probably be important to send a small number of well qualified lay-teachers to each of the missions. In process of time native teachers will be qualified to take the whole charge of elementary schools, and even to take the professorships in the seminaries.

The creative power in education has been the *press.* This is the modern gift of tongues; and in many respects it is better than that which the apostles had. It is proposed to make great use of the press. Printing establishments have already been formed at the Sandwich Islands, in China, Siam, at Singapore, in Ceylon, western India, Syria, and Asia Minor. They are about to be sent to western Africa, south Africa, and the Nestorians of Persia. Ere long it is hoped that this stupendous engine will be planted in several other favorable positions. However, it will probably be expedient to employ presses owned by the Board *only so far and so long as they shall be indispensable to the printing which must be done.* Natives are trained to the art of printing wherever we have presses. Gradually, too, our schoolbooks, versions of the scriptures, and

other books, will be replaced by those which are the result of native labor; and thus native authorship will be encouraged, and the natives incited to literary labors by their own presses.

Thus much it seemed necessary to say concerning the mode in which the Board operates through its missions. The object at which they aim is, with the divine blessing, to render the natives independent of foreign aid as soon as possible. They would add, however, that they have no confidence in this or any other system of means, except as instrumentalities in the hands of the Almighty Spirit, which he is wont to bless. All will be in vain without his blessing. Yet that blessing is promised, absolutely pledged, in the work of propagating the gospel—may be calculated upon; and it is unbelief to fear lest, notwithstanding the explicit promises of God, the churches will labor in vain and spend their strength for nought in such a work as this.

It is difficult to say *what number of laborers* will be needed to carry out the plans which have been described. Probably *twelve hundred ordained missionaries*, including those already in the service of the Board, would suffice for the countries beyond sea; and those should have the assistance of about *three hundred* laymen, as physicians, printers, teachers, etc.

No portion of the heathen will require so many laborers or so great expenditures, in proportion to the number of souls to be benefitted, as the migratory tribes of the North American Indians. No class of the heathen require more to be done for them, while none are with greater difficulty brought under a permanent christian influence. Nearly the whole of this race must undoubtedly receive the gospel from the hands of the christian community in the United States, if they are ever to partake of its blessings. That portion of them which might properly be allotted to the Board, would probably require *sixty* ordained missionaries, including those now laboring among them, and twice that number of lay catechists, teachers, etc., who should be intelligent men, qualified to give religious instruction among the small bands with which they should have their residence.

Twelve hundred and sixty ordained missionaries, with four hundred and twenty lay assistants, besides female helpers, may be taken as the number of laborers which would be requisite to carry this plan into effect.

The question will arise, whether it is practicable for a single missionary society to superintend and direct a system thus extended? It will be altogether practicable. More laborers would indeed be required in the corresponding and financial departments. More time also would be required of the Prudential Committee. But it is important to add, that the labors and responsibilities in the executive department are not necessarily and materially increased by an increase of the number of missionaries in any one mission. In general the missions of the Board are expected to organize themselves for united deliberation and business as soon as three brethren belong to them, and to become jointly responsible to the Prudential Committee for all their measures as a body and as individuals. Three hundred missionaries distributed among our existing missions, after they had actually entered their respective fields, would alleviate rather than increase the cares of those who have the direction of the missions.

The Board will not deem *twelve hundred and sixty* preachers of the gospel a large number to be sent into the extended fields we have been contemplating. Already, through the smiles of heaven, more than one-twelfth part of the number are on the ground. But when all are there, supposing we assign to each man the responsibility of seeing the gospel published to 50,000 souls, our supply reaches only 63,000,000 of the hundreds of millions which are to be evangelized. But let the central situation of our contemplated posts be considered. In Africa they extend along its high places—its central regions—the sources of its great rivers—the seats of its more civilized and powerful native races and kingdoms. In Asia, they are the very foci of the nations. They are the radiant points of light and influence. And should our thirty or forty contemplated seminaries enjoy the gracious visitations of the Holy Spirit, they will be like cities set on a hill; the light of them to be seen, and the influence flowing out from them to be felt, over a wide extent of territory.

This plan of operation contemplates an annual and great increase of the number of missionaries and assistants in every department. To furnish twelve hundred and sixty ordained missionaries, which will afford only the scanty supply of one preacher to each 50,000 souls in the population embraced in this plan,—and to accomplish this within any moderate number of years, must obviously

require an immediate and great advance on our present augmentation of numbers, by adding eight or ten a year. At this rate of increase it would require more than a hundred years to bring the requisite number into the field; during which time more than three generations of the heathen would go to the judgment, followed by more than five generations of missionaries; thus leaving the great mass of the heathen now on the earth, and two or three generations who may succeed them, unaffected by the renewing and saving power of the gospel.

Carrying this plan into effect involves also the necessity of a corresponding increase of pecuniary resources. Conducting the missions of the Board on their present scale, without reinforcement or extra expenditures of any kind, will require at least $200,000 for the year terminating with next July. Then there is the existing debt of about $40,000 to be cancelled; then about forty mission families now under appointment to be sent out, requiring nearly $40,000 more;—calling for at least $280,000 from the treasury during the year. But here no calculation is made for enlarging our establishments for schools, for printing, for educating native schoolmasters and preachers, or for giving increased efficiency in any manner to the missionaries now in the field. Nor are any calculations made for sending out additional missionaries and assistants who may offer their services during the year. Are, then, our missions to remain from year to year, or for a single year, just where they are—printing no more, gathering no more schools, training no more native assistants, exerting no more powerful and extensive influence of any kind on the heathen? Is the flowing in of missionary candidates, which, during the last year, has much exceeded any thing before, to be arrested, and no provision made for sending them forth, till after another meeting and another impulse of this kind? Or is there to be high ground taken by the whole christian community, which shall encourage every young man whose heart the Lord has inclined to go to the heathen, to offer himself; encourage the missionaries to extend their labors and avail themselves of all the facilities within their reach for enlightening and saving the nations; while the Committee shall also feel encouraged to take a wide survey of the heathen world, and to enlarge their plans, and hasten the whole work on to its completion, with an enterprise and vigor corresponding to the emergency of the case.

## INTELLIGENCE FROM THE MISSIONS.

### Nestorians of Persia.

#### EXTRACTS FROM THE JOURNAL OF MR. PERKINS AT OORMIAH.

THE portion of Mr. Perkins' journal inserted in the number for August of last year, closing on p. 296, brings the narrative of his labors down to the end of December, 1835, the period when the portion now to be inserted begins.

*January* 16, 1836. To-day we met in our new school-room for religious worship. It is a spacious and convenient room for a school; and no less so for our Sabbath service. To-day we tried to consecrate it to the Lord. I preached from 1 Kings, viii, 27. "But will God indeed dwell on the earth? Behold the heaven of heavens cannot contain thee; how much less this house that I have builded:" and 1 Kings, ix, 3. "And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me; I have hallowed this house which thou hast built to put my name there forever, and mine eyes and mine heart shall be there perpetually." It is our fervent and unceasing prayer that this scripture may be fully verified in reference to our school-room.

17. Our school-room fitted up in the Lancasterian style is an object of great curiosity. Multitudes, both of Mussulmans and Nestorians, throng in to inspect it. It is the first and the only Lancasterian school-room in central Asia. May it prove the harbinger of many thousands.

18. To-day our school commenced, and seven boys and young men from the city, attended.

19. Seventeen scholars from abroad joined our school, among whom are three deacons and one priest. They all lodge in a room in one of our houses. With the scholars from the city they make a very respectable school.

23. The scholars requested permission to attend our English worship, which was granted. Though they know noth-

ing of our language, they listened with much interest. It is exceedingly gratifying, in this distant land, to have so many present at our worship. Mar Yohanna took his seat by my side in our little desk. He now understands enough of English to be much interested and profited by attending our religious meetings. This afternoon we held our Bible-class exercise in the school-room. Most of the scholars were present. We conducted the services in the Nestorian language. The scholars read each a verse, which Mar Yohanna expounded, occupying all the time, with the exception of the very few suggestions which I found it proper to add to his appropriate and impressive remarks.

Mar Yohanna is a natural orator, though little accustomed to preaching; and the size of his audience—thirty in number, and the interest of the undertaking seemed to inspire him to-day, and rendered him quite eloquent. May the Lord bless this deeply interesting exercise to both preacher and hearers.

27. Our school succeeds admirably. But we greatly need slates, pencils, and other apparatus. By constant toil I am able to furnish reading in the Nestorian language, on school cards, two hours per day. Two hours the scholars read the Bible in their ancient language; and two hours they spend in writing with their fingers in the sand-boxes, and in learning arithmetic from the *abacus:* The time devoted to the two latter exercises a few of the older scholars spend in reciting to me in English. Two deacons in the school are very fine young men. They render great assistance to priest Abraham, as monitors of classes; and by alternating in writing, copy two or three cards per day for the use of the school.

31. Mar Joseph, the bishop resident at the village of Adah, passes the Sabbath with Mar Yohanna. He attended our English worship this morning. I had thus a Nestorian bishop at each elbow, in the pulpit, while preaching. Our Bible exercise in the Nestorian language this afternoon was extremely interesting. Mar Yohanna's remarks were again intelligent and impressive. Mar Joseph listened with deep attention. A priest from his village was also present. At this exercise we have a constantly increasing congregation. Last Sabbath Mar Yohanna repeated at the commencement of the services a short prayer which I had prepared for the daily use of the school. To-day he asked me if he should again repeat that prayer. I told him that perhaps he would prefer to make a short extemporaneous prayer. "No," said he, "I cannot pray from my heart so well as that prayer is written." So he again repeated the school prayer. At the close of the meeting I requested Mar Yohanna to invite Mar Joseph to add a few remarks. He did so, but Mar Joseph declined, being, as Mar Yohanna whispered to me in English, ashamed to preach extemporanously. Mar Yohanna's meaning was, that the other bishop was too diffident to preach in that manner. Mar Joseph expresses himself extremely interested in the exercise, and said that he greatly rejoiced to see such a commencement of preaching the gospel among the Nestorians. In their own churches, the worship of the Nestorians consists merely in chanting the Scriptures and their prayers in the ancient Syriac, a language which few of the priests and none of the people understand.

*Feb.* 1. To-day the fast of Jonah, as the Nestorians call it, commenced. This is an annual fast of three days, and is kept in commemoration of Jonah's being swallowed by the whale. Most of each day is occupied in saying prayers at their churches. During their fasts the Nestorians abstain from animal food, but not for a single day from food altogether. Each fast is anticipated and followed by a *byram*, or festival, to make up for the self-denial in not eating during the fast, which is a season of the most disgusting dissipation. Thus the whole time is cut up into fasts and feasts, into partial abstinence and brutal indulgence; and scarcely a single week remains, during the whole year, undisturbed by senseless mummery or noisy revelling. The people proclaim, with great self-complacency, the number and length of their fasts, and seem to think themselves very religious, from the mere fact that about one half the year is included in their seasons of partial abstinence. I know not what more artful contrivance Satan could have invented, as a substitute for the pure religion of the gospel, than he has furnished in the fasts of these oriental churches. By common consent, it is lawful and proper among the Nestorians to labor during their fasts. The only difference between these and other times is abstinence from animal food. No matter how richly their vegetable dishes are served up. The palateable preparation of fast dishes is in fact quite a science among them. During their festivals it is regarded as highly improper to labor. The whole time must then be devoted to eating, drinking, and carousal

According to priest Abraham's explanation of the subject, the Nestorians do not regard their festivals as holy time, in the same sense in which they regard the Sabbath; but *fate* is always determined against those who labor on such days; so that their secular undertakings will universally be thwarted, and not improbably some signal calamity will also visit the offender. Happily our school is not much interrupted on these days of festivity. The most skilful hair-splitters among the Nestorians see nothing in reading or in arithmetic, which savors so much of secular labor as to constitute sin, or incur danger. But wo to the boy or the man who takes his pen to write during these festivals. Writing would be labor.

While our hearts are often ready to sink, in view of this degraded state of the Nestorians, their gross departure from the spirit and practice of the gospel, we are at the same time greatly cheered by circumstances of encouragement. The high ecclesiastics in our families and many others manifest deep interest in our religious instructions, and evident dissatisfaction with their own senseless ceremonies.

2. This afternoon the mother of three of our scholars came into our school and commenced disturbance, by ordering her sons to go home. Our priest, the teacher, was at church saying his prayers. The first monitor was frightened and sent for me. As I entered the school-room, the woman turned from the monitor and directed her boisterous vociferations to me. "My boys," said she, "shall stay no longer. They are not slaves. They are related to the governor of our village; and you, sir, shall not have the glory of their presence in your school, unless you pay them wages. Not wishing to join in the encounter, I sent a boy to the church to call priest Abraham, the teacher. The priest soon came, and the woman being one of his flock, and a relative, was a little intimidated. The priest was much excited, especially by the insult which he conceived the woman had offered me by her impertinent vociferations. "You and your nation," said he, addressing himself to her, "are most vile and ungrateful; and it is on this account that the Lord permits the Mohammedans to oppress us. Take your boys and be gone." By this time, Mar Yohanna, who was also at the church and had received some intimation of the affair, entered the school-room. He reiterated in yet stronger terms what the priest had said, and told the scholars, moreover, that every one who was not intending to remain three years (an oriental hyperbole) must leave the school that moment; that he should not allow the American gentleman, who had come here to bless and save his people, to be thus treated, etc. The woman, with great mortification, took her boys and departed. All the scholars reiterated their testimony that she is a very bad woman, and had conducted most disgracefully in this instance. But we have doubtless multitudes to encounter just as low and mercenary in their feelings, and equally insensible to their highest welfare. The school was essentially benefitted by this rupture. The priest's and bishop's lectures have taught the scholars that they, and not I, are benefitted by their attending our school.

3. To-day the three days closed, and the sacrament was administered in the Nestorian church. The bishops importuned us to attend and partake with them. I was so unwell with a severe cold as to be unable to leave my room. Thus Providence furnished me with a satisfactory excuse for not going to the church. Oh that this dear people may become Christians in heart and in life, as well as in name, and then what a privilege will it be for us to unite with them, at the table of the Lord!

At evening Mar Joseph, who was still with Mar Yohanna, called at my room to inquire after my health. "You were unable to be at our church to-day," said he. Yes, I replied, I have been confined to the house. "May God restore you and long spare your life," said Mar Joseph. "He has a great work for you yet to do for our poor nation, who, we are sensible, have wandered far from the right way." His evident solicitude for my health, and the solemnity with which he spoke, made me happy in the belief that Mar Joseph's words expressed the feelings of his heart. May the Lord speedily accomplish for the Nestorians the great work to which the bishop refers.

4. Finding full employ for priest Abraham in translation and the preparation of school-cards; (no man in the province can use the pen so well as he can,) we sent to-day to the village, eight miles distant, for priest John, who has an excellent reputation, as a *book scholar*, to come and engage in our school.

5. Mar Yohanna went home, to attend the wedding of a brother. We all received an importunate invitation to accompany him, but the severity of the weather forbade us to go that distance.

6. Priest John came to engage as teacher in our school. He is nearly forty years of age, a very interesting man, an excellent scholar for a Nestorian, decidedly the best in their language I have met with, and naturally of a very serious contemplative character.

At evening read with our priests the parable of the sower, which is to be our Bible exercise tomorrow. They manifested deep interest in my explanation of the passage.

7. In the absence of Mar Yohanna, priest John conducted our Nestorian service. He gave in his own language the substance of my remarks on the passage, last evening. The scholars were very attentive, and the priests appeared solemn and deeply interested in the subject. Such preaching is quite new to the Nestorians. May it become the power of God to their salvation.

9. The priests inquired of me the particular object of our Monday evening prayer-meeting. I told them that we attached no importance to the time; but that it was our object to stir up each other's minds, and to pray for ourselves, our friends, and the kingdom of Christ. As an explanation of the practice I also read to them Malachi iii, 16. "They that feared the Lord spake often one to another," etc., and Heb. x, 25. "Not forsaking the assembling yourselves together, as the manner of some is," etc. The idea of such prayer-meetings appeared new and deeply interesting to the priests, and they expressed their regret that their own people have not hearts thus to assemble and pray.

10. We this evening revised the beautiful evening hymn, "The day is passed and gone," etc., which, with the assistance of priest Abraham, I recently translated into the Nestorian language for the use of the school. The priests seemed quite enraptured with it, and could scarcely cease singing it in the tune Pleyel's Hymn, to which I adapted the translation. The Syriac language quite eclipses the English in the softness and sweetness of its sounds.

11. This evening the scholars, who had obtained a copy of the evening hymn sung it of their own accord two or three hours in their room. Their style of singing it is, to be sure, quite rude; but it is most gratifying to witness their efforts to learn.

13. We studied the parable of the Wheat and the Tares, and the parables following, as our Bible lesson for tomorrow. The priests were again deeply interested. They are remarkably docile, and receive my explanations of Scripture, though their heads were long since filled with their own mystic interpretations. The same childish expositions of the parables of our Lord, which were introduced in the first centuries, and have since been so often repeated in the other oriental churches, still exist in all their youthful vigor, among the Nestorians. These must be gradually removed, and their place supplied by the simple truths of the gospel.

14. Priest John being unwell, priest Abraham conducted the Nestorian meeting. Our school-room was quite full, and the solemnity and apparent interest most encouraging. The priest was very correct in giving the same exposition which I gave in our private exercise last evening, with a single exception. On the parable of the leaven, forgetting himself for a moment, he introduced his old exposition, according to which every sentence and every word must have a particular figurative application. "Why," said he, "did the woman hide the leaven in three measures of meal? I will tell you why: it was because Noah had three sons, from whom the whole world was peopled. The meal is the world; and the three measures are three races of men." It is such puerile theology, rather than those grosser perversions of the Bible which savor of blasphemy, that we have to root out from the minds of the Nestorian clergy. In the evening we invited all the scholars to our room, to sing their evening hymn. The season was delightful.

15. To-day we commenced the great work of translating the Bible into the Nestorian language. Oh how unworthy are we for so important and glorious an undertaking! May the Lord prosper this, his own work, in our feeble hands. Happily the entire Scriptures exist in the ancient Syriac, the book language of the Nestorians; though in the Jacobite character. But this ancient language is not understood by the people; and the Jacobite character is detested, and but very imperfectly understood by the ecclesiastics, who readily read the ancient Syriac in their own character. A translation of the Bible into the modern language, therefore, and an edition of the ancient Syriac Scriptures in the Nestorian character are both in the highest degree desirable.

This evening our attendant expressed strong apprehension of an assault from thieves. "The impression is general in the city," said he, "that a gang of robbers are plotting an attack upon you by

night, and multitudes are sounding the caution that you should be on your guard." We inquired, wherefore—whether there was any dissatisfaction on account of our residing in the city? "Oh no," said he, "both Mohammedans and Nestorians are your friends, and are tenderly solicitous for your safety; but the robbers have conceived the idea that you have chests of money in your houses." In Persia every European is supposed to be loaded with money, and Oormiah is a noted place for the *lootee*, or professional robbers of the country. We trust, however, that our God will watch over us. Our situation is, indeed, a little lonely, entirely removed, as we are, from European residents. The great advantages, however, which Oormiah, from this very circumstance, presents to the missionary, fully reconcile and render us happy, even in our distant seclusion. No mountain of European vices here lies between us and our appropriate labors; and here no army of vicious foreigners oppose us and our object by slanderous reports and immoral examples. It is a circumstance which calls for devout thankfulness to God, that this very promising field is thus fully open to us, without a hand or a tongue, or a single extraneous influence to rise up in opposition.

17. To-day a considerable number of the scholars went home, to unite the remainder of this week in a season of festivity, in anticipation of the seven weeks fast which commences next Sabbath. May heavenly light soon break in upon these darkened minds, and teach them a more excellent way.

A wealthy, influential Nestorian, from Charbash, a village two miles distant, called to invite us to be his guests to-morrow.

18. In the morning horses were sent from Charbash for Mrs. Perkins and Mrs. Grant, and we set off about ten o'clock for our visit. Priest John, who is well acquainted in that village, accompanied us. Though a season of general festivity, no importunity at dinner could induce priest John to taste a drop of wine. He had formerly been addicted to it, as we had before been informed, but of his own accord had broken entirely off on coming to reside with us. Our host humorously remarked, "Priest John formerly drank wine quite too freely; but he has become a sober man now in living two weeks with you." The priest felt exceedingly mortified by these remarks, not suspecting that we were aware of his previous habits. To the end, however, he tasted nothing stronger than water, and maintained his ground with all the firmness of thorough reformation. Such examples have we to sustain us in adhering to the strictness of our American habits, instead of compromising with the low indulgences of these countries.

## Western Africa.

LETTER FROM MR. WILSON, DATED AT CAPE PALMAS, AUG. 24, 1836.

*Health—Organization of a Church—Schools.*

THE extending influence of this mission, especially among the native population, and its favorable prospects of future good to that part of the benighted continent where it is located, cannot fail to interest all the friends of Africa.

Since I wrote last our general health has been good, and we have been subjected to little or no interruption in our business from sickness. When I say good health, however, you must not understand me as speaking of what you would call in America good health, but *good African health.* We have frequent attacks of chill and fever, but are not confined to our rooms for more than a few hours, and are able the next day to resume our duties. We feel thankful for the share of health that we enjoy, and rejoice to know that God uses our feeble instrumentality to forward his cause in this benighted land. We have recently formed ourselves into a church, and on last Sabbath I administered the communion of the Lord's supper for the first time. Three Americans were admitted on examination, making the number of our communicants six in all. One of the individuals admitted is a young man who has been a member of our family and school for the last eight months. Another is the young man mentioned in my last, who is to take charge of the school at Rocktown. Both of these are excellent young men, and promise to be useful as teachers in the mission. Besides these, we have cheering cause to hope that our favorite native boy, Waser, has experienced a genuine change of heart. He does not think so himself, nor do we tell him so, though he affords us increasing evidence of it every day. One of the most decided proofs he gives of a change is the tender and anxious

solicitude he manifests for the salvation of his countrymen, and the efforts he makes to instruct them on the subject of religion. In conversation with him the other day, I inquired what would induce him to work on the Sabbath as he had once done. "Nothing," he said. I asked him if his countrymen should conspire to make him, and lay before him the alternative of compliance or death, what would he do? He said with feeling emotion and fixed determination, "Then I die one time, it be God palaver, I no work Sunday any more." He has lived with us now more than one year, and we have found him all the while a most amiable and worthy boy, and an exception in very many respects to every other native that we have ever known. He has been my teacher in the native tongue for six months, and has been, in very many ways, serviceable to us. We trust that God designs extensive good through his instrumentality. I commenced preaching to the natives in public two weeks ago through an interpreter, and design to spend all my Sabbath afternoons with them. The audience heretofore has been small, but quite as attentive and orderly as I could expect. The king leads the way in attendance, and has said that his people shall work no more on Sunday after they have housed the present crops of rice. We attach very little importance, however, to these outward signs; our sole reliance is upon the efficacious influences of God's grace.

I have built a small house for Mrs. Strobel on our lot, in which she will open a day-school for native children on Monday next. The school at Rocktown will be commenced by the first of October; and I expect to commence one at Graway on Monday. This one will be taught by the young man, mentioned above as a member of our family, for the present. His education is superficial, but he reads and writes well enough to teach the elements of reading. In the four schools we shall embrace from seventy-five to one hundred children. I visited Graway with John Banks, the young man who is to teach there, three days ago; and no sooner had I told them that I was ready to commence a school, than all hands were summoned to work, and in twenty-four hours they had reared a comfortable house for the teacher and inclosed a yard, being more than a hundred men and boys at work. Their eagerness to have a school cannot be supposed to arise from a thorough conviction of its importance; but it was gratifying to have such a hearty reception, and to see the people engage in it with so much spirit.

We have had as yet no trouble about keeping our school-boys together. They all appear to be cheerful and contented; and when it has been necessary for one or two of them to go home to their parents, on account of sickness, they have gone very reluctantly. I fear, however, that it will not be so easy to maintain the day schools, as the parents would exert no authority in compelling the attendance of their children. We have four native girls in our family, one of whom is betrothed to one of the male members of our school. We shall add soon two more girls to the present number, but shall not increase it beyond six, as we find it very undesirable to have boys and girls in the same yard, and must defer a female school until our numbers and health will warrant the undertaking.

On the 30th of August, Mr. Wilson adds—

Our own school is growing upon our hands in spite of us. For more than a week past we have had daily applications and generally by boys from a distance. We have now about twenty native children in our charge and yard. Mrs. W. teaches in the forenoon and I in the afternoon. Had we any female assistance Mrs. Wilson could devote more of her time to instruction, but she has no assistance in domestic affairs.

## Southern Africa.

### LETTER FROM DOCT. WILSON, DATED AT KURUMAN, MARCH 21, 1836.

AFTER the delay at Griqua Town, mentioned at p. 342 of the last volume, Messrs. Lindley and Venable proceeded on the 22d of January, according to the intention there stated, to the country of Mosalekatsi, to inform him of the object of the mission and make the requisite preparations for the residence of the mission families there. Doct. Wilson and the females remained at Griqua Town a short time longer, and then moved forward to Kuruman, another station of the London Missionary Society, about 110 miles north of Griqua Town, at which place the following letter was written. The mission families have been received with great hospitality and christian affection by

their brethren of the London Missionary Society, and aided with facilities for prosecuting their journey and commencing their labors in their new and remote field.

*Preparation for entering their Field of Labor.*

Three weeks after their departure I despatched an express to Moseko the principal residence of Mosalekatsi. The messengers have returned and brought us a good account of them. Up to the time of the leaving of our messengers, the brethren had not seen Mosalekatsi. He was absent beyond Moseko two or three days' journey. Before they reached that place they sent messengers forward, who, not finding Mosalekatsi at Moseko, proceeded to where he was. Upon being informed of the coming of the brethren, he professed to be much rejoiced. He sent back with the messengers one of his principal men to express to the brethren his approbation of their coming to his country; and also to say that as he supposed they were fatigued, they might wait until rested, and then visit him; or else they might engage in their work, and after its completion, then they could visit him. The brethren were anxious to see him before they would commence building; and from day to day proposed to the chief (who said he must go with them when they should go) to go and visit his majesty. The chief always put them off with some excuse or other. The brethren at last perceived from his conduct, as also from that of Mosalekatsi, that he was unwilling the brethren should visit him at that time. In this opinion they were confirmed by afterwards learning that Mosalekatsi was at that time engaged in putting to death a number of his people, men, women, and children, on account of the death of one of his own children, which he alleged had been produced by witchcraft. The brethren speak of Mosalekatsi as a most bloody man, capable of every thing that is bad. They were engaged in enlarging and repairing the house, the walls of which were commenced by the French missionaries. The work seemed to be advancing with spirit. They thought that they would complete the building about the last of April. After their return we shall all go in as soon as practicable. The brethren will transmit to you their journals, acquainting you in full with their views of their field of labor. Since their departure, as well as before, I have been engaged in the study of the Sichuana language, in the prosecution of which I have found the translations of Mr. Moffat of this place of great use. Besides the daily studying of them, I have found the exercise of turning English into Sichuana, and then comparing it with Mr. M.'s translation, to be very profitable in ascertaining the structure of the language. We are now able to use the language to some extent in conversation. The Sitibela is the proper language of Matebela. This is the name by which the people of Dingaan and those that fled with Mosalekatsi from Dingaan's country are known by the native tribes. Zulu (Zoolah) is a name that they have arrogated to themselves, and is equivalent to celestial, or heavenly. However, as a good part of Mosalekatsi's subjects are conquered Bechuanas, the Sichuana language is also used. The two languages are quite cognate. It will be necessary that we understand both. During our stay at Griqua Town we found a man who understood the Sitibela. From him we obtained words in that language to the number of 1,700, which we have arranged in alphabetical order, as the commencement of a vocabulary. From the words thus obtained we have formed an alphabet, and prepared and printed lessons in spelling; so that we are ready to commence schools, and have the necessary school-lessons on the Lancasterian plan to advance children as far as reading. From the same source we obtained a number of easy sentences, and hope to be able to prepare and print a lesson in easy reading before we leave this place. I should mention that the brethren here have kindly let us have the use of their press, and gave us such instructions about setting the type, etc., as we needed; besides which they kindly furnished us with paper for printing. The more I see of missionary operations the more I am impressed with the importance of addressing our efforts mainly to the youth. I have frequently been afraid that our movements would appear very tardy in the eyes of the Committee and of our friends in America; and indeed it is difficult to make them realize the difficulties that have detained us. Yet, upon reviewing our course, I have but little doubt that we have advanced farther in obtaining the language, and in readiness to commence operations, than if our course had been directly onwards.

There is prevailing in this part of Africa a most severe drought. For the last thirty or forty years it appears that the quantity of rain has been gradually decreasing. Some years more rain falls

than during others. This decrease of rain threatens to make the country northward from the Great Orange River an uninhabited desert. I suppose that more than one half of the fountains in this section of the country have failed, and all have suffered a decrease in the quantity of water sent forth. As all agricultural operations depend on the fountains for irrigation, if the drought continue, the country must be abandoned by civilized man. You will regret to learn that the interesting station at Griqua Town is now being broken up in consequence of the failure of the fountain which supplied water for the irrigation of their lands. This fact with regard to water spreads a disheartening aspect over the country in view of missionary operations. Mosalekatsi's country appears to be much better watered and to have much more rain.

LETTER FROM DOCT. ADAMS, DATED AT BUTTERWORTH, APRIL 11, 1836.

AFTER visiting Port Natal and the residence of Dingaan, the chief of the Maritime Zoolahs, and leaving Mr. Champion there, Mr. Grout and Doct. Adams returned to Bethelsdorp for their families and effects. Their progress, on their return to Dingaan's country, is given below. Butterworth is a station of the Wesleyan brethren from England.

*Journey from Bethelsdorp towards Port Natal.*

We left Bethelsdorp for Port Natal on the 21st ult., and reached this place on Saturday evening, the 9th instant, two or three hours later than the Wesleyan missionaries, who are just returning to their stations which they were obliged to abandon at the commencement of the late war. Thus far the Lord has prospered us on our way. We left King William's town, the capital of the territory recently added to the colony, on the 4th instant, and crossed the Kei river, the new boundary, on the 8th. While at King William's town we had an interview with colonel Smith, commander in chief on the frontier, and governor of the new province, (called "Queen Adelaide.") He received us very cordially and kindly offered to do all in his power to facilitate our journey. We are now in the country of Creili, son of the late chief Hintza, who was killed during the war. Butterworth presents a melancholy scene of desolation. The mission buildings have been burned and the whole premises laid waste by the very people for whose benefit they were erected, and who for several years have enjoyed the counsel and instructions of missionaries. We yesterday had divine service with our Wesleyan brethren, five in number, within the walls of the chapel, which are still standing. One of these brethren remains at this place; the others proceed to the other stations in Caffreland, and we regret that they are to be detained so long at this place, that we cannot have the pleasure of their company. The appearance of this part of the country is fine. The soil is very fertile, and vegetation luxuriant. The beautiful Mimosa tree is scattered over mountain and valley, bearing a yellow blossom which is quite fragrant. Flowers of great variety and of beautiful appearance are scattered here and there among the grass and upon low bushes. Here may be seen lofty mountains covered with verdure to the very summit; valleys filled with gardens; large herds of cattle grazing on the low lands, along the declivities and upon the tops of the hills; kraals of the natives, ten or fifteen in view at the same time. Such are the prospects which continually meet our eyes as we advance. From the river Omzimvoobo, where the Wesleyans have a station, to Port Natal, the distance of about two hundred miles, and from the latter place to the Om Zoogala river, about eighty miles, the whole country along the sea coast is uninhabited, having been depopulated by Chaka, the predecessor of Dingaan. Remnants of the different tribes who formerly inhabited this tract are scattered throughout Cafferland, and are designated by the general name of Fingors. About two thousand of them reside at Natal, under the protection of the white men of that place. We shall probably be three weeks in passing through this solitary and desolate part of the country. From what we have learned of Port Natal, we hope you will be able to send missionaries and supplies direct to that place. The anchorage outside the harbor is considered by competent judges to be entirely safe for ships which draw too much water to cross the bar, as with either of the prevailing winds, northeast and southwest, they may get to sea. From a ship anchored outside, passengers and supplies could readily be landed, and there are boats suitable for that purpose. The depth of water upon the bar at spring-tide is twelve feet. The climate of Natal is very salubrious. Among the white residents disease is

very rare. The natives are subject to the dysentery at certain seasons, probably in consequence of their manner of living, their diet being vegetable altogether. We were there during the month of January, which is said to be the warmest month in the year. The weather was warm, but not oppressive, the thermometer ranging from 70 to 85 and 90 degrees.

# Proceedings of other Societies.

## FOREIGN.

### MISSION OF THE AMERICAN BAPTIST BOARD IN BURMAH.

The journal of Mrs. Wade contains interesting statements respecting the—

*Christian Character of the Converts, and Admissions to the Church at Tavoy.*

*Dec.* 14, 1835. This evening the Karen Christians met in our new cottage, to consecrate it by prayer and supplication to the Lord. They said that they built it for no worldly purpose, but to receive their teachers, that they might hear more about the Savior who died for them, and learn more about his holy will; and they prayed that God would accept it, and that his blessing might rest upon it. The cottage has been built entirely by the church here, with the exception of a few days' work by the Burmans who brought our things from Tavoy, and is worth sixty or seventy rupees. Let Christians in America look at the poverty of these Karen disciples, and learn to imitate Him, who for our sakes became poor.

15. After uniting in asking a blessing from on high, four of our Karen Christians set out on a short missionary excursion. May the presence of the Savior go with them. Away in this dark heathen land, we often think how much good might be done by pious intelligent laymen, in different parts of our dear native land, if they would set about the work as these poor heathen converts do.

18. The four Christians returned this evening, rather sad from the coldness and inattention of those whose welfare they had been trying to promote. They said, however, they felt peace before God in doing their duty, and solemnly warning those poor hardened people, in the name of the Lord, to flee from all their superstitions and sins, to Him who is "mighty to save."

19. This evening has been devoted to the examination of eight of the forty-three candidates for baptism. They had all been before the church for quite a long time, and gave very pleasing evidence of a change of heart, and a new life. Two of our dear pupils were of the number, and all the others were from the villages around. Three of them were from a distant village, visited by brother Mason and Mr. Wade last year, and where two of the Christians from this place have been teaching a school, and preaching the little they themselves had learned, of the blessed gospel. Several more in the same village are hopefully converted, and one anxiously waiting brother Mason's arrival to be baptised.

20. Sabbath evening. Have enjoyed a delightful Sabbath. One old woman, who asked for baptism before we left last year, being anxious to be received into the church, was examined and accepted. When we arrived here last year, this large family, with the exception of one young man who had married one of the daughters, were worshipping nats, and seldom came near us. Now, the father, mother, and one daughter, are members of the church, five more are asking for baptism, and some others are under serious impressions. At evening the nine candidates were baptised; and as we proceeded slowly to the water, singing one of the songs of Zion, I could not help thinking that rejoicing angels hovered over us. One of those baptised to-day was from the tribe of Myet-keen Karens, mentioned last Sabbath; and his relative, an old man who gives very pleasing evidence of piety, has come forward this evening and asked for baptism. All these have to bear bitter reproach and contempt from their relatives and friends.

23. I met an interesting assembly of eighty at the female prayer-meeting this morning, about sixty of whom are members of the church. Besides several prayers, I spend some time in teaching them their duties as daughters, wives, mothers, neighbors, church members, etc. etc., and am much gratified with their answers and remarks, from week to week. But while I try to teach them, I feel deeply my need of more of their humble and child-like spirit.

27. Have enjoyed another delightful Sabbath in this little consecrated spot, in the midst of these heathen jungles; and at the close of the day accompanied nine more lovely converts down to the "watery grave," making twenty-three baptised since our arrival here. Four were our pupils in Tavoy last season, and, with the nine baptised in Tavoy, make thirteen from that school. Five of the number are lately married to pious and respectable companions, and bid fair to exert a happy influence in society.

31. This is to us all a very solemn and interesting week, on account of the prepara-

tion for commemorating the Savior's dying love next Sabbath; and we feel more and more pleased with these dear Christians, as we converse with them all, individually, respecting the state of their souls. Besides the two suspended some time since, not the least occasion of church discipline has yet appeared; and we feel that the presence of the blessed Holy Spirit is in our midst.

MISSION OF THE LONDON MISSIONARY SOCIETY AT THE SOCIETY AND GEORGIAN ISLANDS.

*State of the Native Churches at Tahiti.*

THE mission on Tahiti, where the missionaries arrived in March, 1797, was the first commenced by the London Society, and among the earliest of modern missions. Since that period numerous associations have been organized in christian countries for sending the gospel to the heathen, which have been from year to year occupying new posts and constantly extending their operations in heathen lands. Mr. Nott, the writer of the following article, was one of the earliest missionaries to Tahiti, and having witnessed the progress and reverses of the work there, is well qualified to testify respecting what has been accomplished. The editors of the London Missionary Magazine introduce his communication with the following remarks.

The friends of the society have been informed of the arrival of Mr. Nott, who has returned to this country after the labor of forty eventful years in the South Sea Islands, during which he has witnessed, and been a chief instrument in effecting, by the blessing of the Most High, one of the most marvellous and important changes that any nation can experience—the abandonment of idolatry, and the adoption of the christian faith. The following extract is from a communication addressed, by this devoted servant of Christ, to the directors of the society, since his arrival in England, and will be perused, we are assured, with grateful satisfaction.

On the 20th of February, 1836, I embarked, with Mrs. Nott, on board the French brig Courier, bound for Bordeaux, and anchored off that city on the 5th of June, having been only three months and a half at sea. At the quarterly meeting of the brethren in Tahiti, in September, 1835, I informed them, that by the time of our next meeting, which would be in the following Decem ber, I hoped to lay before them the whole of the Scriptures in the Tahitian language. This information produced no small joy among them. We met in December last, and I was then enabled to state that the Scriptures were finished. This excited in their minds, as also in my own, gratitude to God for his supporting goodness, in sparing my life, and enabling me to finish what I had, with long and unremitting endeavors, labored to accomplish. It now appeared to the brethren very desirable that the Scriptures should be printed in England, by the aid of the British and Foreign Bible Society. The work was felt to be too great for us to attempt. Detached portions of Scripture, as a single Gospel, or a single book, a spelling-book, or a tract, might be accomplished; but the entire volume of Divine Revelation could at best only be done in a very inferior manner, and by a process so slow as to occasion a most undesirable delay. The brethren were very apprehensive of the risk I should incur in another voyage round Cape Horn, and though they did not doubt that the change of air would tend to restore my exhausted energy and health; yet. they rather hoped than believed, that I should reach my native country in such a state of health as to be instrumental in forwarding the printing of the Bible for the poor Tahitians. This was my hope; the thought of it cheered and animated my spirit in the prospect of dangers, and the uncertainty as to how I might bear the voyage. By the good hand of God upon us we have arrived at the land of our fathers, in improved health, and have found that the Lord has been better to us than all our fears.

You will naturally be anxious to know in what circumstances I left the brethren, and the people of my charge; and it is with devout gratitude to the Father of mercies I inform you, that it is long since the spiritual state of the people, among whom I labored, was so encouraging as when I left. The Lord has put his hand a second time to the cause, and has revived his work in the midst of the years. We received, with much encouragement, the assurance of your affectionate sympathy with us in the trials to which our churches were exposed, from the improper conduct of some, once numbered among their members, from the occurrence of war, and the shameful importation of ardent spirits. But it will be gratifying to you to know, that when the irregularities produced by these causes, especially by the latter, were greatest, the mass of the people were in sobriety and peace, and a large majority of the members of the churches, with perhaps only one exception, remained stedfast in the faith, and order, and purity of the gospel.

At my own station, Papaoa, in the close of the summer of 1835, several, among those who seemed neither to fear God nor regard man, came forward, expressing repentance toward God, and faith in our Lord Jesus Christ. These persons belonged to two different classes. Some were among those

who had never made more than a nominal profession of Christianity, by abandoning idolatry, and joining in public christian worship, and other outward observances. They had never given evidence of personal concern on the subject of religion; but had rather, without much consideration, followed the stream when the nation, as such, adopted the christian faith; they had never been baptised. Others were among those who had been baptised in their infancy, as children of church members, but had never been convinced of sin, or of their need of a Redeemer to save them from the wrath to come. Both these classes, about the time above referred to, appeared under deep conviction of the necessity of personal attention to the state of their souls; and were exceedingly importunate to be numbered with the people of the Lord. They were not, however, importunate in any rude or vain-confident manner, but wished to pursue any course that might be deemed most conducive to the attainment of the object of their desire. To these two classes of persons a third might be added, which seemed under deep religious impressions, viz., those who, though they had been admitted to the church, had, on account of improper conduct, been separated from its fellowship. Many persons of this description applied to me with all the importunity of men in good earnest to obtain that salvation which is in Christ Jesus with eternal glory. At first they used to come in small parties, two, four, or six at a time. At our quarterly meeting at Papeite, which took place in December, 1835, the brethren inquired into the truth of the reports which they had heard on this subject, and being answered in the affirmative, we rejoiced together on account of what the Lord appeared to be doing in behalf of the poor people —we thanked God and took courage. But when, after the meeting, we returned to our respective stations, the number of those persons who professed to be seeking salvation by the blood of Christ increased greatly, and they came in companies of ten, twenty, and thirty at a time, asking the way to Zion with their faces thitherward. These would give me no rest, but pressed me with importunity at all times in the day, morning, noon, and night; and often, after I had been spending a considerable time with them, instructing, exhorting, and examining them preparatory to baptism and communion with the church, they would still follow me home, as if unwilling to attend to any other subject. I held the meetings with these inquirers in the chapel, and many of the members of the church were accustomed to attend. On these occasions, the latter could not refrain from the expression of their surprise at the great work which God was doing among them. These people, they said, were many of them wild men and women from the mountains, and had only now become tame and tractable, and behold they are seeking salvation through the blood of the Lamb! On these occasions it often gave me unspeakable pleasure to see many of the poor old members of the church creep along the beach with tottering steps, and leaning on a staff, as they approached the chapel to which they came, that they might be present to hear the instruction given to those over whom they had often wept, and prayed in secret and in public, who were now turning to the Lord. On inquiring of them what was their reason for coming, as the instructions given were generally a repetition of what had been formerly given to themselves, they said that God had answered their prayers, by fulfilling that passage of Scripture which I had formerly preached from, "Compel them to come in, that my house may be filled." God was now filling his house with these poor outcasts, who were not a people, but are now the people of God. "And now we entreat you to persevere in exhorting and warning them to flee from the wrath to come. Tell them, as you are telling them, to stand aside, every one of them who are on the Lord's side, by tens, by twenties, and by hundreds, and let them seek with earnestness and sincerity, that they may be enrolled among the people of God. Tell them not to spend either their time or their labor for that which is not bread, or to give to the things of time that attention which is only due to the things of eternity. Do not keep them too long out of the church; you will find them more intelligent than in former years, when you were instructing us and receiving us into the church. They can read and write too, and understand the different catechisms very well. These they learned long ago, but being deceived by the devil they have neglected their books; now they apply to you to be instructed and received into the church, and we hope you will not delay their admittance too long."

Previous to this period, the minds of several of the brethren, including myself, were very powerfully impressed with the vastness and importance of the things of eternity. I never felt satisfied in leaving the chapel, unless fully convinced that I had, in dependance on the Divine blessing, used my utmost endeavors to persuade men to fly from impending vengeance. I did not feel satisfied unless I had made them feel my words as well as hear them. Others of the missionaries have expressed themselves in similar language, and have spoken of the impressive urgency and importunity which the Lord had enabled them to use with their people. Thus we were enabled to reprove, rebuke, exhort, with all long suffering and doctrine; willing to bear all things, to endure all things for the elect's sake, that they might obtain the salvation, which is in Christ Jesus, with eternal glory.

About a fortnight before I left the island her majesty Pomare and her husband, and

her mother, and a number of her attendants, came and requested to be admitted into the fellowship of the church. After due examination they were received among us, with the entire concurrence of the whole church, and united with us in partaking of the ordinance at the Lord's table on the following Sabbath.

Never had it been my privilege to admit, in so short a time, to the fellowship of the church so many of whom I entertained such favorable hopes, for never were the prospects of my station more encouraging.

The churches at the various stations of the brethren, I believe, are on the increase, especially at Mr. Davie's station at Papara. Mr. Davies mentioned that a strong and extending attention to the great truths of salvation had taken place at his station, similar to that witnessed at my own.

# American Board of Commissioners for Foreign Missions.

## NOTICES FROM THE MISSIONS.

Beyroot.—Mrs. Smith, wife of the Rev. Eli Smith, whose severe illness and voyage to Smyrna were mentioned last month, was removed by death, on the 31st of September. A more extended obituary notice will be given in a future number.

Creeks.—Some of the chiefs of the Creek Indians residing on the Arkansas river, having made unfavorable representations to the Indian Agent in that quarter, respecting the missionaries laboring among them, and requested that they might be removed from their country. Orders to that effect were given by the agent on the 9th of September last, to all the missionaries, including those of the Baptist and Methodist denominations, and Rev. John Fleming, and Doct. R. L. Dodge, under the care of the Board. No misconduct is alleged against either of the missionaries of the Board.

### EMBARKATION OF MISSIONARIES.

Southern India.—A missionary meeting was held in Bowdoin-street Church, Boston, Sabbath evening, November 20th, when the following persons received their public instructions and designation as missionaries of the Board;—Rev. Henry Cherry, of New York city, and recently from the Auburn Theological Seminary, and Mrs. Cherry, of Norwich, Ct.; Rev. Edward Cope, New Lisbon, N. Y., and from the Auburn Theological Seminary, and Mrs. Cope, of Paris, N. Y.; Rev. Nathaniel M. Crane, of West Bloomfield, N. J., and also from the Auburn Seminary, and Mrs. Crane, of Pompey Hill, N. Y.; Rev. Clarendon F. Muzzy, of Athens, Pa., recently from the Andover Theological Seminary, and Mrs. Muzzy, of Wardsboro', Vt.; Rev. William Tracy, of Norwich, Ct., and recently from the Princeton Theological Seminary, and Mrs. Tracy, of Philadelphia; Rev. F. D. W. Ward, of Rochester, N. Y., also from the Princeton Seminary, and Mrs. Ward, of New York city; and Doct. John Steele, of Auburn, N. Y., and Mrs. Steele, of Cummington, Ms.

Besides prayers and appropriate music, the instructions of the Prudential Committee were read by one of the Secretaries of the Board, and a fraternal address to the missionaries was delivered by the Rev. N. Adams, of Boston.

The company are destined to the Tamul people in Southern India, and will probably labor at Madura, or at new stations to be occupied in the vicinity of that city, where a mission, regarded as an extension of that in Ceylon, has been in operation since July, 1834. The families mentioned above embarked at Boston, on board the ship Saracen, captain Thomson, for Madras, November 23d.

Choctaws.—Mr. Peter Auten and wife, from Chili, and Mr. Jared Olmsted, from Homer, N. Y., and Mrs. Nancy W. Barnes, from Beverly, Mass., destined to the Choctaw mission on the Red River, west of Arkansas, where they are to be employed as teachers, embarked at New York for New Orleans, on board the ship Richard Bourne, December 12th. They were accompanied by a son of Rev. L. S. Williams of the Choctaw mission, who has spent the last five years in the State of New York.

Sandwich Islands.—On Sabbath evening, December 4th, the largest company of missionaries and assistants which has ever been sent forth by the Board at one time, received their instructions in Park-street meeting-house, consisting of the following persons, thirty-two in all—

Rev. Isaac Bliss and wife from Virgil, N Y., where Mr. B. had been for a year or

two pastor of a church; Rev. Daniel T. Conde, of Charlton, N. Y., and his wife, of Jericho, Vt.; Rev. Mark Ives, of Goshen, and his wife, of North Guilford, Ct.; Rev. Thomas Lafon, M. D., from the state of Missouri, and his wife, from New Bedford, Mass.; Doct. Seth L. Andrews and wife, of Pittsford, N. Y.; Mr. Amos S. Cooke, of Fairfield, Con., and his wife, of Sunderland, Mass.; Mr. William S. Van Duzee, of Ogdensburg, N. Y., and his wife, of Southington, Con.; Mr. Edward Bailey and his wife, of Holden, Mass.; Mr. Abner Wilcox, of Harwinton, and his wife, of Norfolk, Con.; Mr. Horton O. Knapp and his wife, of North Greenwich, Con.; Mr. Charles McDonald and his wife, of New York city; Mr. Edwin Locke, of Fitzwilliam, and his wife, of Cornish, N. H.; Mr. Bethuel Munn, of Trumansburg, and his wife, of Skeneateles, N. Y.; Mr. Samuel N. Castle, of Cleaveland, Ohio, and his wife, of Plainfield, N. Y.; Mr. Edward Johnson, of Hollis, and his wife, of Warner, N. H.; and Misses Marcia M. Smith and Lucia G. Smith, of Clinton, N. Y.

Most of this company, excepting the ordained missionaries and the physician, proceed to the island with the expectation of being employed in teaching and superintending schools.

The public services consisted of prayers by the Rev. Mr. Fitch, of Boston, and Rev. Mr. Aiken, of Amherst, N. H., the Instructions of the Prudential Committee by Mr. Anderson, one of the Secretaries of the Board, a fraternal address to the missionaries by Rev. Mr. Bird, recently returned from the mission in Syria, and appropriate music. On the 13th the company assembled on board the barque Mary Frazier, commanded by captain Sumner, when, after singing a hymn, they were commended to the care of the Head of the Church, during their voyage and their future course of labor, in a prayer offered by the Rev. Dr. Jenks, of Boston. Owing to the state of the weather, the vessel did not sail till ten o'clock on the morning of the 14th. No pains were spared on the part of the owners and captain to provide the best accommodations, and to render the voyage in all respects comfortable and pleasant, for so large a company.

## Donations,

FROM NOVEMBER 11TH, TO DECEMBER 10TH, INCLUSIVE.

*Board of Foreign Missions in Ref. Dutch chh.*
W. R. Thompson, New York city, Tr. 222 70
*Central Board of Foreign Missions,*
J. Gray, Richmond, Va. Tr. (Of which fr. a member of Augusta chh. 30;) 1,280 00
*Brookfield Asso.* Ms. Aux. So. A. Newell, Tr.
Barre, Evang. so. 66 90
Brimfield, Chh. 80,65; la. 84,06; mon. con. 35,50; 200 21
Charlton, Evang so. 8 87
East Ware, Gent. and la. 260,90; mon. con. 92; to constitute Rev. CYRUS YALE, JOSEPH CUMMINGS, LUTHER BROWN, and THOMAS THWING Hon. Mem. 352 90
Hardwick, Gent. 52,90; la. 75,21; mon. con. 16,34; 144 45
New Braintree, Gent. 91,35; la. 77,57; mon. con. 19,58; 188 50
North Brookfield, Gent. 180,66; la. 121,14; mon. con. 48,25; 350 05
Oakham, Gent. 37,23; la. 50; mon. con. 29,50; young la. 15,16; infant class, 1,58; 133 47
Southbridge, Cong. so. (of which to constitute Rev. EBENEZER CARPENTER an Hon. Mem. 50;) 84 26
South Brookfield, Gent. 33,46; la. 30,75; mon. con. 20,66; 84 87
Spencer, Gent. 45,55; la. 66,14; mon.con. 13; 124 69
Sturbridge, Gent. 84,02; la. 76,40; mon. con. 48,26; 208 68
Warren, Gent. 92,47; la. 46,29; mon. con. 9,91; 148 67
West Brookfield, Gent. 126; la. 94,16; mon. con. 65,24; male juv. so. 6,50; fem. do. 8,10; 300 00
West Ware, Gent. 40,68; la. 30,15; 70 83
2,467 35
Ded. expenses paid by aux. so. 31,50; c. note, 2; 33 50-2,433 85
*Chittenden co.* Vt. Aux. So. W. I. Seymour, Tr.
Burlington, La. 26 00
Essex, Mon. con. 4 81
Underhill, 15 12—45 93
*Essex co. North,* Ms. Aux. So. J. Caldwell, Tr.
Bellville, La. 36 00
Byfield, A young man, av. of labor, 8 00
Newburyport, Coll. in 1st presb. chh. 107; mon. con. in Dr. Dana's chh. 47,41; 154 41—198 41
*Essex co.* N. J. Aux. So. T. Frelinghuysen, Tr.
Elizabethtown, Fem. united miss. so. in 1st and 2d chhs. for *David Magie* and *Nicholas Murray* in Ceylon, 40 00
Newark, Mon. con. in 3d presb. chh 16,63; asso. in 2d presb. chh. (of which fr. T. Frelinghuysen, to constitute Rev. GEORGE B. WHITING an Hon. Mem. 50;) 559,29; a friend, 6,50: 582 42—622 42
*Fairfield co. East,* Ct. Aux. So. S. Sterling, Tr.
Bridgeport, 1st so. Gent. 35;12; la. 31,09; mon. con. 37,55; 103 76
Brookfield, Char. so. 13; Dorcas asso. 5,53; 18 53
Danbury, Gent. and la. 185,44; mon. con. 71,61; 257 05
Huntington, Gent. 69; la. 63,63; mon. con. 34,39; la glean. so. 20; 187 02
Monroe, Gent. 9,25; la. 22,98; 32 23
New Fairfield, Miss. so. 25 00
Newtown, La. 9,25; mon. con. 8,08; coll. 8,52; 25 85
Reading, Gent. 21,98; la. 23,86; 45 84
Stratford, Gent. 25; la. 57,44; mon. con. 50; 132 44—827 72

*Franklin co.* Vt. Aux. so. C. F. Safford, Tr.
Cambridge, Cong. chh. and so. 6 52
Fairfax, La. 3 12
Georgia, La. 15,23; P. B. 8,50; R B. 5; 28 73
Sheldon, Rev. P. Kingsbury, 2 00
Swanton, Benev. so. 18,37; mater. asso. for Ark. miss. 4,25; 22 62
St. Albans, Cong. chh. and so. 125 06—188 05

*Geneva and vic.* N. Y. By C. A. Cook, Agent,
Benton, Presb. chh. 40 00
East Ridge, Sodus, Presb. chh. 9 17
Graveland, Gent. 20,81; la. 10,65; mon. con. 12,36; 43 82
Livonia, Presb. chh. 14 00
Romulus, Presb. chh. 53; mon. con. 115,50; special effort, 110; 278 50
Wayne, Av. of self denial and thank off. 10 00
West Bloomfield, 10; mon. con. in cong. chh. 28; coll. 17; Rev. J. S. and Mrs. S. 10; 55 00—450 49

*Grafton co.* N. H. Aux. So. W. Green, Tr.
Bristol, Mrs. M. E. 50
Campton, Mon. con. 24,35; a chh. mem. to constitute Rev. Benjamin P. Stone an Hon. Mem. 50; 74 35
Dorchester, Gent and la. 3 75—78 60

*Greene co.* N. Y. Aux. So. Rev. Dr. Porter, Tr.
Big Hollow, L. Hays, 5 00
Cairo, Mon. con. 16 00
Catskill, H. Whittlesey, for ed. of a boy in Persia, 20; R. S. 3; 23 00
Greenville, A. Wakeley, 5 00
Hunter, Mon. con. in presb. chh. 20 00
Lexington, Rev. A. L. Chapin, 10; presb. cong. 4,50; 14 50
Windham, C. Camp, 10 00—93 50

*Hartford co.* Ct. Aux. So. J. R. Woodbridge, Tr.
Canton, Gent. 36,70; mon. con. 4,19; T. Case, 10; 50 89
East Windsor, Wapping, Mon. con. 5 87
Enfield, Mon. con. 2,92; E. Parsons, 10; 12 92
Granby, Gent. 8,65; a friend, 1,28; 9 93
East, A friend, 50 00
Hartford, 1st so. Mon. con. 39,55; gent. 30; la. 16; 85 55
N. so. Gent. 816 00
West, La. 26 62
Hartland West, La. 19 56
Marlboro', Gent. 6,75; la. 13,60; 20 35
Simsbury, Chh. and so. 28,83; B. D. McL. 2; 30 83
Suffield, Mon. con. 10 00
Windsor, Gent. 34 50-1,173 02

*Hillsboro' co.* N. H. Aux. So. R. Boylston, Tr.
Antrim, Gent. 16 25
Bedford, La. 22 35—38 60

*Litchfield co.* Ct. Aux. So. C. L. Webb, Tr.
(Of which fr. Bridgewater, Coll. 26,91; Litchfield, Dona. 10; New Hartford, S. so. Coll. 42; Plymouth, 1; sab. sch. miss. so. for Rev. P. Parker, Canton, 23,36; Sharon, Ellsworth so. Coll. 21,85; South Britain, Mon. con. 8,89: coll. 87,19;) 550 00

*Middlesex North and vic.* Ms. Char. so. J. S. Adams, Tr.
Asso. viz. Ashby, 29,43; Boxboro', 9,50; Dunstable, 66,24; Fitchburg, 221,51; Groton, 44,65; Harvard, 90,38; Leominster, 19,28; Pepperell, 163,94; Shirley, 5; Sterling, 30.75; Townsend, 37,89; (of which to constitute Rev. John S. Davenport, of Bolton, an Hon. Mem.) 718 57
Ded. expenses paid by aux. so. 3 90—714 67

*Monroe co.* N. Y. Aux. So. E. Ely, Tr.
Adams's Basin, Presb. chh. 34 00
Bergen, 1st. cong. chh. 57 45
Bethany Centre, Presb. chh. 12 00
Brighton, La. benev. so. 20 00
East Bethany, Presb. chh. 15 00
Henrietta, Cong. chh. and cong. 130 00
Mendon, 1st presb. chh. 39 75
Moscow, Presb. chh. 11 62
North Bergen, I. Guthrie, 20 00
Ogden, Presb. chh. and cong. (of which to constitute Rev. C. P. Wing an Hon. Mem. 50;) 145 00
Pennfield, Presb. chh. 27 04
Pittsford, Presb. chh. (of which to constitute Seth L. Andrews an Hon. Mem. 100;) 122 49
Richmond, Presb. chh. and cong. (of which to constitute Mrs. Sophia Billington an Hon. Mem. 100;) 200; T. Williams, to constitute Rev. Linus W. Billington an Hon. Mem. 50; 250 00
Riga, Cong. chh. 12 00
Rochester, 1st presb. chh. (of which to constitute Levi Ward, Jr. and Moses Chapin Hon. Mem. 200;) 306,25; 3d presb. chh. (of which to constitute Rev. William Mack an Hon. Mem. 50;) 170; Brick chh. (of which to constitute Rev. D. N. Merritt, Harry Pratt, and O. Hastings Hon. Mem. 250;) 266,21; sab. sch. for *John H. Thompson* in Ceylon, 20; C. M. Lee, to constitute Charles G. Lee an Hon. Mem. 100; 862 46
Sweden, Fem. benev. so. 15 00
Warsaw, Presb. chh. and cong. 95; A. Woodruff, 10; 105 00
West Mendon, Presb. chh. 75 00-1,953 81

*New Haven City*, Ct. Aux. So. F. T. Jarman, Tr.
Center chh. and cong. 318,04; mon. con. in 1st and united so. 50,73; do. in Yale College, 8,68; do in 3d chh. 18,46; ann. pay. of Misses Ralston, Christie and Hickok, for Grove Hall school in Ceylon, 30; 425 91

*New Haven co. West*, Ct. Aux. So. W. Stebbins, Te.
A child, 20
Bethany, Gent. 31,33; la. 13,02; 44 35
Derby, Gent. and la. 107,82; mon. con. 42,18; 150 00
Hamden, E. Plains, Gent. 12,17; la. 12; 24 17
Mount Carmel, Gent. 24,03; la. 23,90; mon. con. 17,58; 65 51
Humphreysville, Gent. 17,80; la. 17,93; 35 73
Middlebury, Benev. so. 43 03
Milford, 1st so. Gent. 61,36; la. 48,40; la. sewing so. for schools in Ceylon, 35; sab. sch. for do. 30; chh. 50; 224 76
2d so. Gent. 27; la. 25; united mon. con. in 1st and 2d so. 21,17; 73 17
North Milford, Gent. 25,61; la. 21,04; a friend, 13; 59 65
Oxford, Chh. 33 12
Prospect, Gent. 12; la. 14,42; 26 42
Waterbury, Gent. 33,25; la. 46,11; mon. con. 11,12; 90 48
Salem Bridge, Chh. and so. 28,44; mon. con. 17,25; fem. char. so. 20; juv. sew. so. 5; 70 69
West Haven, Gent. 45 00
Westville, A friend, 5 00
Wolcott, Gent. 10,85; la. 13,73; 24 58
Woodbridge, Gent. 12; la. 34,05; 46 05-1,061 91

*New York City and Brooklyn*, Aux. So. W. W. Chester, Tr. (Of which from J. Nitchie, to constitute Rev. Henry White an Hon. Mem. 50; fr. A. Edwards, to constitute William Edwards, Mrs. Rebecca T. Edwards, Alfred Edwards, Mrs. Sophia M. L. Edwards, and Mrs. Sophia N. Lewis Hon. Mem. 500; Mrs. I. Sayrs, for *Isaac Sayrs* in Ceylon, 20; Mrs. S. Cobb, 2d pay. for *Margaret Nitchie* in Ceylon, 33,50;) 2,652 15

*Norfolk co.* Ms. Aux. So. Rev. Dr. Burgess, Tr.
Milton, La. sew. circle, 32 04

*Oneida co.* N. Y. Aux. So. A. Thomas, Tr.
Adams, 35; mon. con. 10,60; 45 60
Bellville, 9 37

Burrville, Mon. con. 5; Mr. L. 1; Mr. D. 37c. 6 37
Clinton, E. Judd, 10; O. Marvin, (of which to constitute Rev. SALMON STRONG an Hon. Mem. 50;) 100; 110 00
Constantia Village, Mon. con. in 1st cong. chh. 8 00
Copenhagen, 1 50
East Lincklaen, Pitcher, 1st cong. chh. 33 00
Evans Mills, 3 00
Fayetteville, Presb. so. 50 00
Lebanon, Miss M. A. Gates, 4 00
Lenox, Ridgeville, Mon. con. in 1st presb. so. 7 06
Mannsville, 22 19
New Hartford, Rev. John Waters, 50 00
North Adams, 3,48; fem. miss. so. 5,50; 8 98
Paris Hill, Mon. con. 20 70
Peterboro', 37 00
Plepis, 20 00
Rodman, 8 00
Rutland, 15; M. E. M. 16c. 15 16
Sacket's Harbor, 79 61
Sherburne, Fem. char. so. 19; young la. circle, 12,37; chh. 19,09; coll. 81; 131 46
Smithville, Mon. con. 11,13; coll. 7; 18 13
Theresa, 5 00
Warren, Mon. con. 5; an indiv. 2; 7 00
Watertown, 1st presb. chh. 50; J. B. 25c. G. B. 11c. 50 36
West Leyden, 9; Rev. R. Kimball, 6,50; 15 50
Wilna, Natural Bridge, 5 75
Unknown, 10 00—782 74

*Orange co.* Vt. Aux. So. J. W. Smith, Tr.
Newbury, Gent. la. and contrib. (of which to constitute Rev. GEORGE W. CAMPBELL an Hon. Mem. 50;) 75 00

*Palestine Miss. So.* Ms. E. Alden, Tr.
Braintree, 1st par. La. 39 27
Bridgewater, Mon. con. in Trin. so. 14 00
East and West Bridgewater, Gent. and la. evang. so. 50 61—103 88

*Tolland co.* Ct. Aux. So. J. R. Flynt, Tr.
Andover, Gent. 24,25; la. 17,57; 41 82
Columbia, Gent. 16,37; la. 22; B. L. 1; E. D. 1; 40 37
Ellington, Gent. 64,87; la. 76,42; 141 29
Hebron, Gent. 23,02; la. 14,36; mon. con. 8; 45 38
North Coventry, Gent. 23,88; la. 22,03; 45 91
North Mansfield, Gent. 31,25; la. 33,12; mon. con. 4,33; sab. sch. 3,50; 75 20
Somers, Gent. 71,40; la. 76,32; 147 72
Stafford, Gent. 15,37; la. 18,41; 33 78
S. Coventry, Gent. 72,05; la. 31,95; 104 00
Vernon, Gent. (of which to constitute GEORGE KELLOGG, NATHANIEL O KELLOGG, THOMAS W. KELLOGG and Rev. CHESTER HUMPHREY Hon. Mem. 350;) 427,86; la. 67,79; 495 65
W. Stafford, Gent. and la. 20 80-1,191 92

*Valley of the Mississippi,* Aux. So. W. T. Truman, Tr.
*Western Reserve aux. so.*
Ashtabula co. Austinburg, 66,75; Andover, 21,38; a rev. pensioner, 10; Jefferson, 7,41; Morgan, 40,62; Wayne, 37,71; Williamsfield, 15,94; Cuyahoga co. Cleveland, Mon. con. in presb. chh. 59,87; Geauga co. Chester, 31; Borrain co. Oberlin, Presb. chh. and Insti. 87; Mrs. S. H. 3; Trumbull co. Bloomfield, 17,50; Boardman, 16,43; Canfield, 13,83; E. P. Tanner, 10; Mrs. T. 25c. Ellsworth, 6,31; M. B. dec'd, 1; Gustavus, 8,75; Hartford, Mon. con. 16,27; coll. 28,78; fem. so. 1,50; Johnson, 8,51; Kinsman, Mon. con. 55,40; contrib. 52,37; Mesopotamia, E. Lyman, 10; mon. con. 3; Vernon, 4,62; Vienna, 24,65; two fem. 2,25; Youngstown, Mon. con. 33,25; coll. 19,42; Portage co. Cuyahoga Falls, 18,30; Hudson, (of which for Mackinaw miss. 3,18;) 40,62; Rootstown, 26,31; Twinsburg, Mon. con. 5,50; 805 50

*Worcester co. North vic.* Ms. Aux. So. A. Wood, Tr.
Balance, 3 87
Ashburnham, Gent. 34; la. 36; mon. con. 40; 110 00
Athol, Gent. 46,53; la. 31,79; mon. con. 40,82; 119 14
Gardner, Contrib. 67 41
Hubbardston, Gent. 40,09; la. 30,69; mon. con. 6,89; 77 67
Phillipston, Gent. 125,50; la. 68,53; young la. work. so. 12,50; 206 53
Princeton, Gent. and la. 107 42
Royalston, Gent. 47,13; la. 54,23; 101 36
Templeton, Gent. 40; la. to constitute Rev. LEMUEL P. BATES an Hon. Mem. 50; mon. con. 25; 115 00
Westminster, Gent. 71,25; la. 61; mon. con. 15; 147 25
Winchendon, Gent. 49,26; la. 48; mon. con. 12; 109 26

1,164 91
Ded. expenses paid by aux. so. 16 00-1,148 91

*Total from the above sources,* $19,151 73

## VARIOUS COLLECTIONS AND DONATIONS.

*Abington,* Ms. A lady, 5 00
*Albany,* N. Y. 4th presb. chh. 50; mon. con. in 2d do. 11,98; 61 98
*Andover,* Ms. Two boys, for scrip. for S. India, 25
*Antwerp,* N. Y. Coll. in presb. chh. 22 50
*Arkport,* N. Y. Miss A. Hurlbut, 10; Mrs. E. Hurlbut, 5; 15 00
*Athens,* Pa. Presb. chh. 25,91; mon. con. 5,45; an indiv. for S. India, 25c. 31 61
*Auburn,* N. Y., J. Darrow, 10 00
*Barre,* Ms. Fem. benev. so. 20 00
*Bath,* Me. W. Richardson, 1st pay. for *Eunice Richardson, Dorcas Leland,* and *Harriet Leland Richardson* in Ceylon, 60 00
*Bennington,* Vt. La. for Mr. Smith, Beyroot, 9; la. miss. so. 3,50; Mr. R. 50c. 13 00
*Berkshire,* N. Y., Mon. con. 11 09
*Bethlehem,* N. Y. Presb. chh. 38 24
*Bloomfield,* N. J. Presb. chh. 125 00
*Boston,* Ms. La. so. for pro. chris. among the Jews, for support of Rev. W. G. Schauffler, 700; for sch. in Bombay, 100; a friend, 5; 805 00
*Bridgeton West,* N. J., L. Q. C. Elmer, 14 00
*Brookline,* Ms. A fem. friend, 12 00
*Brooksville,* Me. Fem. mite so. for hea. chil. 3 00
*Buffalo,* N. Y. Mon. con. in 1st chh. 63 67
*Caldwell,* N. J. Presb. chh. 19 76
*Cambridgeport,* Ms. Young la. miss. so. for *William Augustus Stearns* in Ceylon, 20; for Ojibwa miss. 25,77; 45 77
*Camden,* Me. Mon. con. in cong. so. 30 00
*Canandaigua,* N. Y. Mon. con. in cong. chh. 151,25; gent. asso. viz. E. Johns, 40; N. W. Howell, 50; W. Hubbell, 76; W. Antis, Jr. 25; H. Chapin, 25; C. Brewster, 10; I. L. Woodruff, 10; H. W. Taylor, 10; E. Carr, 10; Mr. DeK. 1; indiv. 62,75; 471 00
*Carmel,* N. Y., A widow, 1; two girls, 50c. 1 50
*Centerfield,* N. Y. Cong. chh. 23 00
*Centerville,* N. Y. Mon. con. in presb. chh. 1 87
*Champion,* N. Y., S. Caulkins, 6 00
*Charlton,* N. Y. Indiv. 55; young men, 10; Mrs. J. B. P. 5; for Mr. and Mrs. Conde, 70 00
*Chatham, New Concord,* N. Y. Mon. con. 15 58
*Chester and Mount Olive,* N. J. United cong. for sab. sch. in Argos, 50 07
*Claremont,* N. H., Gent. asso. 54,03; la. 39,80; mon. con. 3,77; 97 60
*Cohocton,* N. Y. Mon. con. 18 00
*Columbus,* N. Y. Mon. con. in cong. chh. 20; la. 10; 30 00
*Cornish,* N. H. Sab. sch. in cong. so. for sab. sch. at Sandw. Isl. 22 50

*Derby*, Vt. Mon. con. 10 00
*Dorchester*, Ms. Inf. sch. in Mr. Sanford's par. for tracts for Madura, 1 83
*Dudley*, Ms. Gent. asso. 21,45; la. asso. 17,28; 38 73
*Durham*, Ct. La. benev. so. for Sandw. Isl. miss. 16; chil. of sab. sch. for chil. at Sandw. Isl. 4,92; 14 92
*Durham*, N. Y. Fem. cent. so. 33 00
*Dutchess co.* N. Y., N. Holbrook, 12 00
*Erie*, Pa. T. J. Kellogg, 5 00
*Farmington*, Ct. A friend to miss. 50 00
*Fitchburg*, Ms. J. Farwell, 20 00
*Fort Gibson*, Ark. Soldiers of 7th U. S. Infantry, 4 50
*Galesburgh*, Ill. Mon. con. 5 00
*Gibson*, Pa. Presb. chh. 8 50
*Gleans Falls*, N. Y. Presb. chh. 20 00
*Grafton*, Ms. Sab. school in Rev. Mr. Wild's chh. 5 00
*Greenland*, N. H. Miss N. Weeks, 30 00
*Greenwich*, Ct. Mon. con. in 2d cong. chh. 45,35; coll. 134; 179 35
*Hadley Upper Mills*, Ms. Fem. for. miss. so. 31 00
*Hanover Plain*, N. H. La. benev. asso. for Miss Tilden, Syria, 28 00
*Hardwick*, Vt. Gent. and la. asso. (of which to constitute Rev. Chester Wright an Hon. Mem. 50;) 192 00
*Hinsdale*, N. H. Cong. chh. and so. 22 02
*Hopkinton*, Ms. La. miss. so. 27 00
*Hudson*, N. Y. Mon. con. in presb. chh. 15; la. miss. asso. in 1st presb. chh. 84; 99 00
*Jamestown*, N. Y. Mon. con. in cong. chh. 20 00
*Jay*, N. Y. Cong. chh. 10 00
*Jericho*, Vt. Gent. asso. to constitute Rev. Elias W. Kellogg an Hon. Mem. 50 00
*Jonesboro'*, E. T. Mrs. and Miss Tates, 10; fem. for. miss. so. 80; 90 00
*Keene*, N. H. By G. Wilson, 5 00
*Knox*, N. Y. Presb. chh. 5 00
*Lancaster*, N. Y. Chh. to constitute Rev. Isaac Oaks an Hon. Mem. 59 00
*Lansingburgh*, N. Y. Mon. con. in 1st presb. chh. 32 12
*Lawrenceville*, Pa. 32 00
*Lebanon*, N. H. Mon. con. 44 00
*Lorrain*, N. Y. 1st cong. chh. 10 00
*Malden*, N. Y. Mon. con. in presb. chh. 16 79
*Marblehead*, Ms. Mon. con. in cong. so. 20 00
*Maria*, N. Y. Cong. chh. 15 00
*Marion*, N. Y. Frederick's dying gift, by his mother, Mrs. S. D. 60
*Matteawan*, N. Y. Mon. con. 10,41; indiv. 92,19; 102 60
*Montgomery Village*, N. Y. Mon. con. in presb. chh. 28 75
*Montreal*, L. C. Mon. con. in Amer. presb. so. 60 00
*Montrose*, Pa. Mon. con. in presb. chh. 14 00
*Moravia*, N. Y. Cong. chh. 77 00
*Morristown*, N. J. Juv. asso. 25 00
*Mount Pleasant*, Pa. Mon. con. in presb. chh. 15 71
*Mount Vernon*, N. Y. Mon. con. in presb. chh. 10 00
*Mount Zion and Bethel chhs.* E. T. 37 00
*Nankin*, M. T. Presb. cong. 12 00
*Newark*, N. J. Youth's miss. so. in 3d presb. chh. to constitute Rev. Selah B. Treat an Hon. Mem. 50; mon. con. in 1st presb. chh. 150; fem. miss. so. in do. 354; 554 00
*Newark Valley*, N. Y., J. Taylor, 25 00
*New Bedford*, Ms. Mater. asso. in N. cong. chh. 15 00
*New Jersey*, E. Stiles, 15 00
*New Lebanon*, N. Y., R. Woodworth, a rev. pensioner, 20 00
*New London*, Ct. M. B. Osborn, to constitute Rev. I. Pillsbury an Hon. Mem. 50 00
*Newton, E. par.* Ms. Mon. con. 22 69
*New Windsor*, N. Y. Mon. con. in presb. chh. 18 00
*New York City*, Young men's for. miss. so. 605 38
*North Adams*, N. Y. Fem. asso. 10 00
*North Bridgewater*, Ms. S. Packard, 10; mon. con. 28,78; a friend, 10; 48 78
*North Carolina*, Rev. T. P. Hunt, 50 00
*North Marshfield*, Ms. E. G. Howe, 1 25
*Norwich*, Ct. Mater. asso. for inf. sch. in Ceylon, 32 60
*Ogdensburgh*, N. Y. Chil. of mater. asso. for ed. of child at Sandw. Isl. 13 00

*Parramus*, N. J. Rev. Wilhelmus Elting, which constitutes him an Hon. Mem. 50 00
*Paterson*, N. J. Mon. con. in 1st cong. chh. 60 00
*Perry*, N. Y. 1st presb. chh. 126 11
*Petersham*, Ms. Fem. benev. so. 4 00
*Philadelphia*, Pa. 1st presb. chh. 383; mon. con. in do. 590; gent. of do. 147; a lady of do. 10; la. of do. 10; juv. miss. so in do. for ed. of four hea. chil. under the care of Rev. J. R. Eckard, 60; Phil. so. for fem. schools in Bombay, 250; chh. in Arch above 10th st. 27,72; youth's miss. so. of 11th presb. chh. for support of Jesse, a Cherokee teacher, 30; mon. con. in West presb. chh. 5,25; by G. W. McClelland, 42,77; A. Henry, 14; Mrs. J. S. Henry, 50; a lady, for *George Read* in Ceylon, 20; J. Corning, 25; 1,574 74
*Pittsfield*, Vt. Cong. chh. mon. con. 3 00
*Pittsford*, N. Y. Sab. sch. for chil. at Sandw. Isl. 17 00
*Plainfield*, N. Y. Levi Tenny, which constitutes him an Hon. Mem. 100 00
*Plainfield*, N. J. Presb. chh. 115 00
*Plattsburgh*, N. Y. Mon. con. in presb. chh. 16 00
*Pompey*, N. Y. Mrs. J. H. av. of beads, 3 52
*Princeton*, N. J. Fem. miss. so. for two sch. in Ceylon, 60; mon. con. in Theol. Sem. 50; 110 00
*Pulteneyville*, N. Y. 1st presb. chh. 27 08
*Red Clay*, Ten. A. Kitchel, 1 50
*Rochester*, N. Y., A. Champion, 1,000 00
*Royal Oak*, M. T. Mon. con. 5 00
*Royalton*, Vt. J. Francis, 35 00
*Roxbury*, Ms. Mon. con. in Eliot so. 53 72
*Rutledge*, N. Y. Chh. 4 00
*Sag Harbor*, N. Y. 1st presb. chh. 70 00
*Savannah*, Ga. Mrs. M. C. McQueen, 25 00
*Scituate*, Ms. Miss R. Ford, 5 00
*Shrewsbury*, N. J. Dona. fr. indiv. prev. ackn. constitute Rev. James W. Woodward an Hon. Mem.
*Somerville*, N. J. Mrs. J. Vroom, for *R. Veghte* in Ceylon, 12 00
*Southampton*, N. Y. Presb. chh. (of which for Greece, 5;) 29 50
*South Dedham*, Ms. Indiv. and mon. con. 6 20
*South Middletown*, N. Y. Mon. con. in presb. chh. 12 75
*South Reading*, Ms. Fem. cent so. for chil. at the West, 19 30
*Sparta*, Ga. G. Kellogg, 10 00
*Spencer*, N. Y. Cong. chh. 12 12
*Spencertown*, N. Y., T. Niles, 10; W. Niles, 5; S. Gott, 3; coll. 3; 21 00
*Springfield*, Vt. Mon. con. in cong. chh. and so. 20 00
*St. Andrews*, L. C. Mon. con. in presb. chh. 28,79; la. for the Jews, 10; 38 79
*Stanstead*, L. C. Mon. con. in cong. chh. 22; W. Ritchie, 12; 34 00
*Stillwater*, N. Y. Mon. con. in presb. chh. 20 00
*Swanton*, Vt. Miss B. 2; chil. of sab. sch. 1,22; 3 22
*Sullivan co.* N. Y. Indiv. 3 00
*Syracuse*, N. Y. Presb. chh. 108 71
*Taneytown*, Md. Sab. sch. teachers of presb. chh. 10 00
*Tecumseh*, M. T. 1st. presb. chh. 23 25
*Tennessee*, Mrs. Chapman, 20 00
*Tisbury*, Ms. D. Cottle, 3 00
*Trenton*, N. J. Sab. sch. in presb. chh. for *James F.* and *Susannah Armstrong* in Ceylon, 40 00
*Troy*, N. Y. 3d presb. chh. to constitute Rev. Samuel H. Merrill an Hon. Mem. 50; 2d presb. chh. (of which to constitute Micah Jones Lyman an Hon. Mem. 100;) 400; 450 00
*Underhill*, Vt. Ladies, 11 52
*Walden*, Vt. La. asso. 13 76
*Walton*, N. Y. 1st presb. chh. 30 00
*Wardsboro'*, Vt. Inf. sch. 75c. an indiv. 25c. for S. India, 1 00
*Watertown*, N. Y. Mon. con. in 1st presb. chh. 25; widow's mite, 75c. 25 75
*West Boylston*, Ms. La. read. so. 10 00
*Westford*, N. Y. Mon. con. in cong. chh. 15 00
*Westminster West*, Vt. A friend, 8 00
*West Point*, N. Y. Mrs. S. B. Ford, 2 00

*Weymouth, N. par.* Ms. Coll. 80 00
*Wheelock*, Ark. Chh. 5 75
*Wilkesbarre*, Pa. Mon. con. in presb. chh. 20 00
*Wilmington*, Vt. Mon. con. in cong. chh. 2,71; J. F. 1,29; 4 00
*Winchester*, W. Ten. Mon. con. (which and prev. dona. constitute Rev. SAMUEL M. COWAN of Fayetteville an Hon. Mem.) 24 00
*Windham*, Vt. Miss M. W. Upham, dec'd (of which to constitute Rev. SELAH R. ARMS an Hon. Mem. 50;) 110 00
*Windsor*, Vt. THOMAS EMERSON, which constitutes him an Hon. Mem. 100 00
*Unknown*, For schools in W. Africa, 5 00

## LEGACIES.

*Erie*, Pa. Mrs. Elizabeth Colt, by E. Marvin and T. H. Sill, Ex'rs, 487 50
*Fitzwilliam*, N. H. Hezekiah Stone, by P. Handerson, 267 14
*Jamaica*, Vt. Solomon Goodell, ($1,179,54 rec'd prev.) by D. Kellogg, 50 00

*Amount of donations and legacies acknowledged in the preceding lists*, $30,107 68. *Total of donations and legacies from August 1st, to Dec. 10th*, $92,523 94.

## DONATIONS IN CLOTHING, &c.

*Alstead*, W. par. N. H., A box, fr. la. sew. circle, 30 00
*Boston*, Ms. Books, fr. E. Robinson, 100 00
*Braintree*, Ms. Clothing, fr. la. char. so. 22 43
*Brimfield*, Ms. A box, fr. la. benev. asso. 40 00
*Brookfield*, Ct. A bundle, fr. Dorcas asso. 24 30
*Canandaigua*, N. Y., A box, fr. ladies, for Mr. Bingham, Sandw. Isl.
*Castile*, N. Y., A box, fr. fem. miss. so. for Choc. miss.
*Catskill*, N. Y. Paper, 8 reams, fr. A. Austin, 28 00
*Charlton*, N. Y., A box. fr. indiv. for Mr. and Mrs. Conde, 60 00
*Chester*, N. Y., A barrel, fr. ladies.
*Clinton*, N. Y. Three barrels, for Sandw. Isl.
*Concord*, N. H., A box, fr. mater. asso. for Mr. Whitney and Mr. Baldwin, Sandw. Isl.
*East Haddam*, Ct. A box, fr. ladies, for Mr. Green, Sandw. Isl. 50 00
*Fairfield*, N. Y. Two quilts, fr. juv. miss. so.
*Gilbertsville*, N. Y., A box, fr. la. sew. so. and la. of New Lisbon, for Sandw. Isl. miss. 84 00
*Groton*, Ms. A box. fr. la. of union chh. for Mr. Clark, Sandw. Isl. 60 00
*Ipswich*, Ms. A box, fr. fem. miss. so. in Mr. Fitz's par. for Mr. Smith, Oahu, 40 00
*Kirtland*, O. Fulled cloth, fr. D. Holbrook, 20 00
*Livonia*, N. Y., A box, fr. young la. sew. so. 21 00
*Ludlowville*, N. Y., A box, fr. la. of presb. chh. for Mr. Crane, 55 00
*Mansfield*, O. Clothing, fr. juv. miss. so. for Sandw. Isl. miss.
*Martinsburg*, N. Y., A box, fr. ladies, for Mackinaw, 28 60
*Mobile*, Ala. A box, for Mr. Forbes, Sandw. Islands.
*Moultonboro'*, N. H., A box, fr. females in cong. so. for Mr. Emerson, Oahu.
*New Haven*, Ct. (via.) A barrel, for Mr. Baldwin, Sandw. Isl.; a bundle, for Mr. Parker, do.
*New York city*, A box, fr. J. N. Williams, for Mr. Hall, Sandw. Isl.; a box, by Mrs. C. W. H. for Mr. Dimond, do. 50; a box, fr. J. W. Farr, for do.; (via N. Y.) a box, for Mr. Smith; a box books, for Mr. Alexander and Mr. Armstrong; a box, for Mr. Bingham; a box, for Mr. Bishop; a box, for Mr. Parker, Sandw. Islands; a box, for Mr. Adger, Smyrna.
*Petersham*, Ms. A box, fr. fem. benev. so. 24 00
*Pompey*, N. Y., A box, etc. fr. la. so. for Mrs. Crane, 150 00
*Portage*, N. Y., A bedquilt, fr. fem. miss. so.
*Rome Village and Wright's Settlement*, N. Y., A barrel, for Mackinaw, 50 00
*Skaneateles*, N. Y., A box, fr. ladies, rec'd by Mrs. Munn, 94 70
*Springfield*, Ms. A barrel, fr. la. miss. so. for Sandw. Isl. miss.; a box, fr. a friend, for Mr Armstrong, do.
*St. Albans*, Vt. A box, fr. la. asso. for Dwight, 85 00
*Swanton*, Vt. A box, 38 47
*Swanzey*, N. H., A box, fr. la. work. so. for miss. to South India.
*Syracuse*, N. Y., A box, fr. la. of presb. chh. for Mr. Crane, 48 00
*Underhill*, Vt. A keg, fr. 1st chh.
*Utica*, N. Y., A box, fr. ladies, for Choc. miss. 100 00
*Volney*, N. Y., A box, fr. fem. benev. so. 24 16
*Warren*, N. Y., A box, fr. fem. benev. so. 50 48
*West Bloomfield*, N. J., A box, fr. ladies of presb. chh. for Mr. Crane, 120 00
*West Farmington*, O. Clothing, fr. ladies, 11 75
*Weymouth, N. par.* Ms. A box, fr. fem. char. so. 50 00
*Unknown*, A box, rec'd via Utica.

☞ It would be well to mark on boxes sent to the Missionary Rooms, the names of the places from which they are sent. Many boxes are received, without any information of the sources from which they come.

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Richmond, Coll. in 1st presb. chh. (of which to constitute Rev. A. L. HOLLIDAY an Hon. Mem. 50;) 179,26; Mr. Hood, 10; Mrs. W. 5; S. F. A. 3,80; Mrs. K. 2; chil. of P. H. 1,50; Dr. McL. 50c. Bethesda, Asso. 30; Fredericksburg, Mrs. Page, 5; Lexington, Chh. 147,47; young men's asso. for Scio, 46,75; Washington City, 1st chh. 42,92; 2d chh. 20; Cumberland co. Fem. work. so. for ed. of chil. at Scio, 46; Trin. chh. 132,68; Mrs. H. 2; Buffalo chh. for fem. child in Ceylon, 20; T. Brame, for China miss. 5; Powhatan chh. 52; Miss L. R. 10; Lunenburg, M. H. 5; Amelia, Miss A. 10; Mrs. H. 1; New Providence, Fem. asso. 16,25; two ladies, 10; Nottaway, B. C. J 5; a friend, 5; Bladenburg chh. 5; Petersburg, At Synod, (of which fr. J. H. Cocke, 50; Rev. N. M. Atkins, 50; T. Atkinson, 50; Mr. J. J. Minge, for Cape Palmas, 20; R. C. Page, 20; Mrs. M. B. Carter, 10;) 337,11; juv. so. 6,80; sub. 10; Lebanon chh. 8,10; Goochland, Mrs. L. H. 5; Albemarle, A friend, 30; Georgetown, D. C. Mon. con. for sch. in Scio, 24,21; Brownsburg, Indiv. 11; Manchester, Two chil. 50c. Salisbury, F. M. asso. 3,50; Mrs. R. T. 2; fem. j. w. so. 1,25; S. Kost, 5; a col'd woman, 50c. Thyatira chh. 2; Sugar Creek chh. 36,37; Long Creek chh. 7,70; Lincolton chh. 15; New Hope and Goshen, 11,25; Beattie's Ford chh. 50c. Philadelphia chh. 6; Hillsboro', Mon. con. 48; Leaksville chh. 9,50; Fayetteville, Synod, H. McNeal, 50; Rev. E. McNair, 45; indiv. 108,37; frag. so. 20; mon. con. 4; Mrs. W. 4,70; D. B. McP. dec'd, 2,88; Bethel chh. N. C. 20; Greensboro' chh. 20; Rocky River, 40; Mallard Creek chh. 6,50; $1,721 87

THE

# MISSIONARY HERALD.

VOL. XXXIII. FEBRUARY, 1837. No. 2.

## American Board of Commissioners for Foreign Missions.

### Nestorians of Persia.

EXTRACTS FROM THE JOURNAL OF MR. PERKINS AT OORMIAH.

[Continued from p. 36.]

*Levity of the Ecclesiastics—Lord's Supper—Letter to the Patriarch.*

*March* 8, 1836. We were cheered by the arrival of our German brethren, Messrs. Haas and Hoernle, from Tabreez. Mr. Haas brought his little son here, who has long been ill, for the benefit of change of air, and for Dr. Grant's prescription; and Mr. Hoernle intends residing a short time at Oormiah, that he may advantageously prosecute his inquiries respecting the Kurds. To us, in our loneliness, the visit of these missionary brethren is truly refreshing.

16. Priest Zadoc, a brother of Mar Shimon, the Nestorian patriarch of the mountains, came to visit us. He is quite intelligent, very large in stature, and a remarkably fine looking man.

19. Last evening the high ecclesiastics in our families, the bishops and priest Zadoc, lowered down their clerical dignity so far as to engage in the sport of wrestling in their room. Priest John, the teacher of our school, who lodges in the same room, was asleep in his bed; and the bishops and priest Zadoc, in their dexterous feats, fell upon his back and well nigh crushed him. He has been scarcely able to instruct the school to-day; and says he verily thought our house was falling, when the mammoth priest Zadoc came down upon him. The high ecclesiastics are exceedingly ashamed of having indulged in such childish sports, and would gladly have concealed it, but priest John was so much injured as to require medical aid from Doct. Grant, and thus the whole affair was revealed.

21. This evening we celebrated the Lord's supper. Hitherto, since our arrival at Oormiah, we have attended the ordinance privately; but priest Zadoc had been importuning me for several days to administer the sacrament, that he might once sit with us at the Lord's table. We accordingly, in this instance, allowed him and the bishops and priests in our families to partake with us. Though we have much reason to apprehend that they are all still in the bondage of sin, we dared not close the door of the Lord's table against their importunate application, regularly professing Christians, as they are, while their outward conduct is unexceptionable. The question, however, was a trying one, and we greatly felt our need of heavenly wisdom to guide us on the subject. The season was to us, and apparently to all present, deeply interesting and solemn. I read the 11th chapter of the 1st Epistle to the Corinthians, explained it in the native language, and dwelt long on the fearfulness of eating and drinking at the Lord's table "unworthily."

20. Priest Zadoc left us. He intends to visit a few more villages, and then start for his home, which is the residence of the patriarch, and back one hundred miles in the heart of the Kurdish mountains. He proposes to return and live with us, after the approaching festival shall have closed.

26. Wrote a letter to Mar Shimon, the mountain patriarch, priest Zadoc, his brother, often having requested one to take home with him. The following is a copy of my letter.

"To Mar Shimon, archbishop and patriarch of the Nestorians,—

Rev. Sir—Through the mercy and grace of our Lord Jesus Christ, I and my dear wife, and Doct. Grant and his wife, have journeyed with safety from the distant land of our fathers, viz. the new world, and have at length, the happiness to find a home among your people in the province of Oormiah. We and our fellow Christians in America, have heard with deep interest and sorrow of heart of the trials and sufferings which you and your people have so long endured in these lands of Mohammedan oppression; and it is, be assured, our ardent desire and unceasing prayer that the Lord of Hosts may at all times be your deliverer and protector, and that the richest blessings of heaven may be showered profusely upon you and your nation. And whatever we shall be able to accomplish to aid you and your people, which you and they shall desire, by way of establishing schools and the circulation of the Holy Scriptures, we shall be most happy to do. We are servants of the Lord Jesus Christ, and your servants for Jesus sake.

We have much pleasure in becoming acquainted with your excellent bishops and your people in Oormiah. Of late we have also had the high satisfaction of receiving a visit from your venerable brother, the learned priest Zadoc. Still greater would be our happiness to become acquainted with yourself; and we indulge the fond hope that, should Providence permit, we may, at some future time, when we shall have become able to speak your language with ease, do ourselves the pleasure and honor to visit you. That your life and health, Rev. Sir, may long be precious in the sight of the Lord, and that yours may be the exalted privilege of those, of whom the prophet says, They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness, as the stars forever and ever, is the fervent prayer of

Yours, very respectfully
and sincerely,
Justin Perkins.

*Examination of the School—Geog Tapa —Mohammedan Wedding.*

*April* 5. To-day we held an examination of our school, and the first term closed. I have attended many literary examinations in America, but never have I witnessed a scene to compare with the intellectual as well as moral sublimity of to-day's exhibition; more than thirty young Nestorians—here in the heart of this dark continent—scarcely three months in school—and yet acquitting themselves with a degree of promptness and propriety, which I never saw surpassed in a school in America. The rapidity of their progress, during the short period of their attendance at school, is truly surprising. My heart melts in gratitude to God, in view of what I have this day beheld! Most amply am I repaid for all the ceaseless care and toil which I have bestowed on this our first missionary school. We feel great encouragement to hope and believe, that the Lord will in very deed make this school a hallowed luminary, from which a flood of heavenly radiance shall roll forth in every direction, to cheer and bless these benighted parts of the world.

6. To-day our scholars went home to spend two weeks as vacation. As most of this time is to be occupied in the religious festival of Easter, our teacher and translators have also gone home. A mountain weight of care and toil seems taken from me during their absence.

To three of the school-boys, who are extremely poor, yet good scholars, we gave each a suit of plain clothes, and have engaged to continue to clothe them, on condition that their parents shall keep them in school several years, until they shall become thoroughly educated teachers. Each suit of clothes, a cap included, cost one dollar and seventy-five cents. The change in the appearance of the boys, on taking off their tattered garments and putting on new ones, was scarcely less striking than the metamorphosis which take place in some of the lower orders of animals. The scholars, when they left, all manifested a strong attachment to the school, and said they should be anxious soon to return.

11. We went to Geog Tapa, (Celestial Hill,) on a visit, in compliance with an invitation sent to us yesterday. As we approached the village, our attention was attracted by hundreds of children of both sexes, assembled on the side of the hill that gives name to the village, engaged in dancing on the bare ground, which is a very favorite amusement among the Nestorians, during their festivals. The numbers and vivacity of these children seemed an encouraging pledge of success in filling the school which we intend soon to open in this village.

We first called at the house of priest Abraham, our translator; and Mar Elias, the bishop resident in this village, soon came to see us. We then ascended the

beautiful hill to survey the plain. Hundreds gathered around us, with joyful countenances; but their glee was suddenly dissipated, by the arrival of a Persian sheriff, accompanied by two soldiers, to collect taxes. The sheriff was a little intimidated by our presence, and was much milder in his measures to extort money from the poor Nestorians, than is usually the case.

We dined with the bishop, with whom we had an extremely friendly and interesting visit. I find no Nestorian, whose conversation savors so much of seriousness and apparent religious feeling, as that of Mar Elias; and he is reputed by his own people to be the most *pious man —man of God*, as the eastern phrase is— in the whole province. He always loves to talk of Christ and salvation, and I sometimes almost dare to hope that he has felt the power of salvation in his heart.

We reached home, a little before dark, and soon left again to attend a Mohammedan wedding, to which we were invited this morning. The bridegroom of this wedding is son of a khan high in rank, who resides quite near us. We called at the door by which we have been accustomed to enter the khan's dwelling, but we were informed that the house was filled with Persian ladies, who had assembled also to celebrate the wedding, and we were conducted to the house of the khan's brother, the next door, where the gentlemen were assembled. Ladies among the Persians are not allowed to be present with the gentlemen on any public or social occasions, The guest-chamber to which we were conducted is a splendid room, fifty feet long and twenty-five feet wide, elegantly carpeted. Carpets and a fire-pan in winter are the only articles of furniture used by the nobility even, in Persia. Sitting upon the floor and eating with the fingers supersede the use of furniture. A row of Persian nobles sat shoulder to shoulder around this great room. At the head was Jenghair Khan, eldest son of the governor of the province. As we entered, he rose and beckoned us to come and take seats by himself, at the head of the party. Thus seated, we had at one elbow this son of the governor, a high mollah, a Kurdish pasha from the region of Mesopotamia, and khans and begs and so on. On the other side of us, sat a khan who commands the troops of this province, after him a younger son of the governor, and again, khans, begs, meerzas, and so on.

Our entertainment, prepared and served in Oriental style, was rich, but plain. The liquors could not have offended a temperance agent in America. The principal was sherbet, which is sweetened water flavored with an aromatic. The Mohammedans are the most temperate class in Persia. The Koran forbids the use of wine. At present, however, intemperance is making terrible inroads, even among the Mohammedans (and principally by foreign agency), as their reverence for religion is diminishing. Will Christendom present to Persians, as they abandon the system of their prophet, no better substitute than the most fearful of her vices?

But the fact of our, or any *Christian*, being admitted to the wedding of a Persian nobleman is so novel, that I may be permitted to enter a little more into detail respecting our entertainment. Soon after we were seated, *a la Turk*, *goolaub*, rose-water, was passed around, and poured into the hands of each guest, with which he washed and scented his beard. Soon after water and napkins were carried around, that each might wash his hands in preparation for a meal. The Persians, like the Jews, "except they wash their hands oft, eat not." Then came sherbet in cups, like tea, sprinkled over with a delicious mucilaginous seed. Next was brought the principal meal, the main article of which was *pilav*, boiled rice, served up with baked lamb and fowl. For plates we used the very thin, large bread cakes of the country, and for knives and forks our fingers. At the close of the meal water was passed around, and we again washed our hands. Conversation all the while had been lively but dignified.

The two high mollahs now retired, from a sense of propriety, as it afterwards appeared, just as clergymen in America are accustomed to retire before any recreations savoring of levity are introduced. We also rose to retire with the Mohammedan ecclesiastics; but the son of the governor, the ruler of the feast, importuned us to remain a little longer; and to gratify his wishes and amuse our curiosity we remained. Soon music and dancing were introduced. The musicians were three in number, two using tamborins, and one a rude violin. They played plaintive oriental airs, and accompanied their instruments with their voices. There was only a single dancer, but he a very nimble one, now whirling upon his heels, with the velocity of a top, and anon leaping all

over the room, and assuming the most eccentric grimaces and attitudes. This dancer is a Lesghee by nation, from the southeastern corner of Mount Caucasus. Numbers of this nation have from time immemorial strolled in these countries in the capacity of minstrels. The music and dancing continued about half an hour, and we retired.

At this wedding, the main zest of an American wedding was wanting—viz: the presence of the married pair. Among the Persians the nuptials are performed in private, by the mollahs at the mosques. Our entertainment, however, was grand and imposing, and vividly reminded me of the parables of our Savior, which represent the kingdom of heaven under the figure of an eastern noble making "a marriage for his son." As christian missionaries, too, we rejoiced that the Lord gives us such favor in the eyes of these Mohammedans, as to be admitted to their highest circles, and to sit sociably with their highest mollahs. Our hope and prayer is, that these teachers of the false prophet's religion may ere long rejoice to receive from our lips the glad tidings of the true salvation.

*The Khan's Summer Palace—Punishment by Bastinado.*

12. To-day, Jenghair Khan, eldest son of the governor, sent for us to come and walk with him at his summer palace. We accompanied the messenger, and a walk of a quarter of a mile brought us within the walls of a superb specimen of oriental magnificence. I have often visited the residence of the prince royal, at Tabreez, and admired its grandeur, but it is quite inferior to this summer palace of the governor of Oormiah. The khan accompanied us into all the rooms, and to the top of the building, with the utmost familiarity. Many of the rooms have their interior entirely covered with gilded mirrors, and others with ancient portrait paintings. The paintings are extremely gaudy, but not elegant, according to our taste. In the spacious court in the midst of the buildings, are artificial fountains playing the whole time, forming a very fine specimen of a Persian paradise. From an overlooking tower we enjoyed a charming view of the vast plain and the surrounding mountains.

When we had surveyed the whole, the khan importuned us to go to a chamber on the premises, and drink tea with him. Tea is the customary entertainment in exchanging calls among the nobility of Persia, sometimes both coffee and tea; and a more formal attention still is tea, coffee, and rose-water: but neither coffee, nor rose-water, nor both together can, in Persian etiquette, supersede the use of tea. Instead of tea from the tea-plant, however, hot cinnamon water is often brought forward, as a favorite treat; but it must be served in tea-cups, and pass under the denomination of tea. In the chamber to which our host conducted us were assembled a younger son of the governor and several other young nobles, with whom we had a very social visit. For our better accommodation two or three old travelling chairs had been collected.

This eldest son of the governor is an interesting young man, and will doubtless succeed his father in the government of this province. All ordinary affairs are now intrusted to him. While we sat drinking tea, we witnessed a specimen of his administration. A man was brought up before the window, and bastinadoed. Our host taxed himself to the utmost to render our entertainment agreeable, but unexpectedly witnessing this brutal species of punishment quite sickened our hearts, and made us deeply sensible that we dwell in a dark and barbarous land. Had the khan suspected that the circumstance would be disagreeable to us, he would by no means have suffered it to take place in our presence; but so accustomed are Persian nobles to such scenes, that they think no more of them, than of smoking their kalecoons.

The Persian method of bastinadoing is this. The ancles of the culprit are bound between two large poles, from fifteen to twenty feet in length, which are lashed together, from end to end. He is then thrown down upon his back on a pavement, and the poles are raised and supported by several men. The culprit thus lies entirely helpless, with his legs extended upward, and the bottoms of his bare feet presenting a fair surface, for the application of the rod. In this instance an officer brought a bundle of sticks, probably one hundred in number, from a store-house, in which the magistrate always keeps them ready. Two or three officers took each a rod, and applied themselves to the work. The khan gave orders to "whip hard;" and his orders were faithfully executed, amid the wailings of the culprit, and the reiterated injunction of the whole party of young nobles, "*Kaim-voor, kaim-voor,*" whip him hard, whip him hard.

As soon as I had sufficiently recovered from my shock of horror at the scene, to speak composedly, I inquired the crime, and was told that the prisoner had been fighting. He doubtless deserved punishment, but this frightful method of administering it often makes me sigh for the land of my kindred—a land of wholesome laws, and of efficient, yet humane administration.

While we sat at tea in this beautiful chamber, said our host and the young nobles with him, "This would be an excellent room in which for us to take English lessons,"—thus indirectly inviting us to instruct them in our language. I could only reply, "Yes." The task of instructing these young Persian khans would indeed be delightful. But our multiplied labors forbid us to undertake it. May the Lord soon send us helpers. How important the object of having this young governor of the province, and his comrades, as pupils.

*Character of Mar Gabriel—Visit to Mar Joseph.*

14. Mar Gabriel is a noble, generous, but rather wild young man. He commenced studying English with us soon after our arrival at Oormiah, but the confinement proved intolerable to his restless mind; and after a few weeks of very successful study; he felt obliged to relinquish the undertaking, and return to his favorite fowling, fishing, and hunting. We are on the most friendly terms with him; but I fear we shall not soon so far tame him, as to be able to give him a very thorough education, or make him a very sober man.

Ardishai is quite near the lake, and today Mar Gabriel entertained us with a most romantic feat in his favorite employment, sporting. He rode down to the lake, and as he approached it, a flock of very large birds rose from the water and flew away. One bird remained in the lake; and the bishop seeing it, applied the goad to his fleet horse, and galloped into the water with such speed and power as to open a deep channel, heave up high walls of waves on either hand, and agitate the lake to considerable distance around him. By the time he approached the fowl, the water had become deep, nearly on a level with the horse's back; but without the least embarrassment, he dismounted in a twinkling, caught the bird in his arms, sprang again upon his horse, and brought his prey to the shore. The beholders, quite engrossed with such an exhibition of agility in the bishop, had thought little of the bird; but, when presented on the shore, it proved to be, to us at least, a wonderful curiosity. The size of its body is a little less than that of a goose; the feathers of its body are white, while its wings are most splendidly decked with crimson plumes. But its most remarkable features are the prodigious length of its wings and neck. The legs, quite small in size, are nearly four feet long, and the neck, also very slender, is three and a half feet long. When it sits at rest, it coils its neck gracefully over back to the tail, and again forward, and lays its bill on its breast. The bill is five inches long, and projects over the mouth about two inches in the form of a spike, a convenient shape to probe the mud at the bottom of the lake, and extract its subsistence.

The bishop was most happy to present to us the splendid fowl he had taken. We have brought it home alive, and are all wishing it were in some museum in America. Removed from its native element, the salt water, it will probably soon die. The Persians say it will eat nothing but salt and mud. They call its name boklan, and reckon its flesh very delicious. This wild bishop, Mar Gabriel, we still hope may become an important auxiliary in forwarding our missionary objects. The most unfavorable trait in his character is that he is "given to much wine." He seems disposed to be exceedingly friendly towards us. Were we to request him to aid us in establishing schools in his part of the province, he would not now, probably, himself enter very deeply into the object; but out of regard to our wishes, he might issue orders that his priests should all press the undertaking to their utmost. Devoted, as he now is to sporting, it needs but converting grace, to make him "a good soldier of Jesus Christ."

16. Rode to the village of Ada, sixteen miles from the city, to visit Mar Joseph, one of the bishops who at present reside in our families. This bishop is more than fifty years old; yet he has still all the vigor and buoyancy of youth. His vivacity, however, is very different from that of the "mighty hunter," Mar Gabriel. While he is active and social, and exceedingly shrewd, he is at the same time sufficiently dignified. Mar Joseph was now at home, keeping the festival of easter. When we arrived he was, as he informed us, on the point of calling his people together to hold a feast in celebration of the birth of our son, intelligence of which had just reached him. In Persia the birth of a

son is always an occasion of great joy to the circle concerned; while the birth of a daughter fills the parents and relatives with shame and sorrow. So little is the worth and influence of woman appreciated in Mohammedan countries.

Mar Joseph was quite overjoyed by our arrival. He soon commenced preparing us a dinner, with his own hands. Having resided for a considerable time in our families, he was very desirous to have a meal more nearly resembling ours, than his servants could prepare. In his little chest he had carefully locked up a small quantity of sugar and tea and two new tea-cups and saucers, which he had purchased the week previous in anticipation of our visit. We wondered at this, inasmuch as we had never before been treated with tea among the Nestorians, and we ourselves use no tea nor coffee, and nothing stronger than the chrystal stream that rolls down from the mountains, in our families. Mar Joseph, it seemed, would have something very extraordinary on the occasion. It was quite amusing to see the bishop's preparation of the tea: He brought forward tea, sugar, and cold water, and would have poured them all into one vessel and boiled them together had we not instructed him otherwise on the subject. By a little assistance from us, however, he succeeded in making ready a very good cup of tea. A little of his sugar being left, the bishop proposed making also a custard. In this undertaking he commenced as awkwardly, yet as sanguinely, as in the preparation of the tea; and by our assistance he again succeeded, and at length brought us a most palateable dish. Thus so anxious was the bishop to have us comfortably entertained, and in our own style, that notwithstanding our ceaseless remonstances, he was on his feet, and in profuse perspiration two thirds of the day. Many Nestorians of the village called to see us, and our visit with them all was most gratifying. The prominent topic of conversation was the opening of a school in their village, which all seemed heartily to desire.

*May* 2. Forty-two scholars in our teachers' school. Several have come in to-day from some distance.

6. Mr. Merrick arrived from Tabreez, in company with Mr. Schneider, one of the German brethren. They are to spend a few days with us, and then, in company with Mr. Hoernle, another German brother, are to start on a missionary tour, to Ispahan.

*Beautiful Natural Scenery—Mounds and Sacred Places—Burning of a Jew.*

9. Rode out with our missionary brethren to survey the plain. We happened to take a road we had never before traveled, and were soon agreeably surprised to find ourselves surrounded by the richest and most romantic scenery we had ever seen, even in Oormiah. After riding about a mile from the city, under an almost continued arbor of willows, two rows of which on each side of the road, with a stream of water running between them, gracefully interlock their branches over the traveler's head, we reached a lofty mound, at least seventy feet high, rising abruptly from the plain. We ascended this mound, and from its top had a perfect and most enchanting view of the whole province—of the vast plain with its two hundred villages, the beautiful lake, and the lofty surrounding mountains. It seemed that Providence had conducted our steps—for we knew not in what direction we should ride when we left the city—to the very spot from which we might enjoy the most complete survey of this most charming country. This high mound is evidently artificial. Its sides have of late been, to some extent, excavated, for the purpose of digging out large stones, which seem to be imbedded in old walls; and at its top are indications of an ancient fortress. The tradition of all classes here is that this mound occupies a site consecrated by the first fire worshippers; and that during the period it was held sacred, the mound was miraculously accumulated by the winds. That this mound was thus held sacred by the fire-worshippers, and that it may have been one of the first spots consecrated by Zoroaster himself, inasmuch as Oormiah seems to be well ascertained to have been his birth-place, is not improbable; but that the whole mound was accumulated by the winds, the interior huge stone walls, else, forbid us to believe.

There are many places in the vicinity of the city of Oormiah held sacred, some by Mohammedans and others by Nestorians. On another road, at about two miles distant from the city, is a mound similar to the above, which is revered by the Nestorians. The interior of this mound is also composed of a huge pile of stones. The Nestorians give the following account of it. On that spot, they say, Mar Gevergis, (St. George), was murdered by the fire-worshippers, and the Lord, as a punishment for the murder,

caused so profuse a shower of stones to fall from heaven, as completely to bury the village that stood there, and rear this lasting monument to the memory of their saint. A few miles west of the city, just at the foot of the mountains is a village, in which, the Nestorians say, the disciple Thomas lay sick several weeks, when he first came from Jerusalem, to preach the gospel in these regions. And a few miles east of the city, on the shore of the lake, is a village which, they say, St. Thomas made his particular residence, while he remained in this country. In this village is an ancient church, called St. Thomas. The Nestorians say, that the disciple Thomas had with him here two fellow-laborers, viz. Adai and Maree; and that after evangelizing this region, they traveled onward to the south, towards India.

Both Mohammedans and Nestorians cherish many superstitions respecting their hallowed places. They usually conceive the idea that these places possess power to work miraculous cures. Few, however, profess to have obtained cures in this way, and fewer still would not much sooner intrust themselves to the skill of Doct. Grant, than to the efficacy of all the hallowed relicts in the country.

10. With our missionary friends, we visited the governor. His excellency received us with the utmost cordiality, and amused us much by lisping a few English names and English phrases, which he had incidentally acquired.

11. We started at sunrise, and rode four miles, to Geog Tapa, to introduce our missionary brethren to the Nestorians of that village. We breakfasted and had a delightful visit with the bishop and other villagers, and reached home at ten o'clock, A. M.

13. Bid adieu to our friends, perhaps forever. The visits of missionary brethren, or of protestant Christians, even, are here "like angels' visits, few and far between."

20. Yesterday an unoffending Jew was publicly burned in this city. For two or three days the enraged Mohammedans had thronged the governor's palace by thousands, demanding that the whole Jewish population of the city, three thousand in number, should be put to death to a man. To appease the mob, the governor delivered up this one to be burned. He was arraigned under the accusation of having murdered a Mohammedan child. The Mohammedans cherish the idea that Jews possess an instinctive thirst for drinking Mohammedan blood, and for this purpose secretly carry off and murder young Mussulman children. In this instance a Mohammedan child was found dead at the door of the Jew. But there is scarcely a doubt that the child had died a natural death, and was exposed by its parents to rouse indignation against the Jews; and so strong is the hatred of Mohammedans toward the poor descendants of Israel, that the stratagem proved entirely successful. Thus literally is the fearful imprecation of the crucifiers of our Lord, "His blood be on us and on our children," fulfilled in their unbelieving posterity. The hostility cherished by Mohammedans towards the Jews is inconceivably more terrible than their hatred to Christians. The determined aversion which the Jews early showed to the religion of the false prophet is still remembered and fearfully resented by his followers.

22. Mar Elias, of Geog Tapa, spends the Sabbath with us. I have thus had three bishops at my elbow to-day, both during our English service in the morning, and our Nestorian meeting this afternoon. Mar Elias assisted me in conducting the Nestorian service, and with much propriety and solemnity.

*Letter from the Patriarch—Oppressions endured by the People.*

26. Received a letter from Mar Shimon, the patriarch, in answer to the one which I wrote him several weeks since. The following is a literal translation of the patriarch's letter.

"From the patriarchal convent, receive the prayers and blessings of Mar Shimon, Head of the church and Patriarch of the East.

"Your most welcome salutations have been communicated to us; ye faithful, ye blessed, ye true Christians, ye wise, ye exalted ones, ye orthodox, ye holy, ye just, Mr. Perkins and Mr. Grant, lady Charlotte and lady Judith. Ye children of Aaron, ye companions of the disciples, we love you as apostles of our Lord; and we pray the Lord that from his ocean of mercy he may give you peace, may remove from you sorrow, and may grant you happiness and boundless joy and prosperity, every week, every day, and every hour.

"May you be beloved and joyful, and the sons of the faithful forever. Amen and Amen.

"Your spiritual salutations we have received, and now we would inquire for your welfare, and would assure you that

your highest happiness is greatly desired by us. Amen.

"In the next place, we beseech of you a watch, a very excellent and beautiful one, the like of which shall not exist. Amen.

"And furthermore, we request you to communicate to us the time of your coming here, that we may know it, that the Kurds, those children of wild asses, may not come in your way to do evil. When we shall hear of your coming, we will send men to meet you, that they may bring you to us in safety. Amen.

"Much love and greeting from all the priests, from all the deacons, from all the great ones, from all the brothers of Mar Shimon, and all the members of his family, great and small.

"Continue prosperous and firm, in the word of our Lord now and forever. Amen."

27. To-day, in conversation with a bishop and priest, my translators, they stated a theory embraced by the Nestorians, respecting the origin of the Mohammedan system. "Not Mohammed himself," they say, "but his tutor, a learned Nestorian, by the name of Sergis, was the real author of the Koran." This learned Nestorian, they furthermore say, was not a bad, designing, but a very mistaken man; and in his zeal to make converts, turned off from preaching the pure gospel, and undertook to lure men to heaven by holding out to their imaginations the enticements of a sensual paradise.

Whether Mohammed ever thus received any assistance from a nominally christian tutor, I know not, but the world is full of well established examples of the fearfulness of attempting to soften down the gospel system and render it more congenial to the natural inclinations of men than the Bible presents it. And the oriental churches, from the fourth century to the present time, have been a most fruitful soil of follies, absurdities, and abominations, on which Mohammedanism, or any other corrupt system, might easily take root and extend itself. Alas! how different from the purity and simplicity of apostolic times.

28. Our Nestorian friends are much troubled respecting a girl, who has just been torn from her home by a Mohammedan, with the design of converting her to the Mussulman faith, and then making her his wife. The poor girl is crying and entreating to be given back to her friends; and the Nestorians are flocking by hundreds to the governor to petition her release. The poor Nestorians often flock to us for aid, in their sufferings; but we feel at liberty to do little more than point them to an Almighty Deliverer.

*June* 3. To-day a catholic Nestorian called on me, and requested me to receive his brother into our school. Our bishops remonstrated, because the boy belongs to a Catholic family; but the applicant urged his request, saying that his brother was now only a child, and he himself had no wish that he should ever become a Catholic.

8. Rode fifteen miles with priest Abraham, to a village of Barandooz, in pursuit of ancient manuscripts, to aid us in translation. A ridge of hills runs down from the mountains several miles, and partly intercepts the district of Barandooz from the main plain of Oormiah. Our road led us, the first five or six miles, through delightful groves, meadows, wheat-fields, vineyards, and gardens. We then crossed the ridge, and entered the district of Barandooz. It is a delightful valley, studded with fifteen or twenty villages, and watered by the largest river, perhaps six rods wide, that exists in the province. We at length reached the village we were in search of, and were conducted to the house of its priest. We were invited into his best room, after waiting some time in the hot sun until it should be swept and prepared. It was a small old stable, containing three young calves. At one end was a piece of an old carpet, on which we sat. I talked with the priest respecting Bibles and schools, and he seemed much interested. "In former times," said he, "this village was the residence of successive christian bishops; but now we are sorely oppressed, and every thing has gone to decay. We have few books and no schools in this district." He engaged to send his son to our teachers' school, and I promised to give him a copy of the gospels, for which he seemed thankful. A dinner of bread and boiled eggs was spread before us, of which we gratefully partook, and then started on our return. Our whole ride was delightful. The numberless thick groves of this province, at this hot season of the year, cast a rich green hue over the land, lake, and sky, which makes the whole region appear almost unearthly, and fully justifies the poetic line of Watts, in his version of the seventy-second Psalm,

"There Persia, glorious to behold."

The almost innumerable fields of the finest wheat, and orchards, and gardens,

and vineyards, also impress the mind, at this season, with the idea of boundless and universal plenty, in every earthly enjoyment. And such would be the case, were the gospel to rule here and regulate society. But the fact is far otherwise. And my heart is often forbidden to enjoy this enchanting drapery of nature and these abounding gifts of Providence, by a recollection of the wickedness and wo that actually reign among them. One class of the population of this fine country revel in repletion and sensual indulgence, and the rest are ground down to the dust. In this single city are from one hundred to one hundred and fifty khans, or nobles of the highest rank, besides begs, or nobles of the second rank, innumerable. Each of these nobles has his retinue of from twenty to fifty, seventy-five, or one hundred servants around him; and a village or two of the peasantry are kept toiling to their utmost to sustain the establishment; and for the hundreds of nobles, in this city, hundreds of villages of the surrounding country are thus borne down under intolerable servitude. By and by come the king's tax-gatherers and the poor laborers must then often turn out the bread of their families, or their clothing, to answer the royal demand and the still more exorbitant exactions of his rapacious deputies. It is not in Persia, as a country, and especially this part of it, to be wretched; but it is her army of idle despots, and the general corruption of her morals, that fill this fair inheritance with wailing and wo. Said my meerza this morning, "My country is wretched and has no health." Why? I inquired. "Because the great men are poor, and have no money," he replied. Poor man! May he and his countrymen learn the real cause of their wretchedness—their wickedness; and embrace their only remedy—the gospel.

### LETTER FROM DOCT. GRANT, DATED AT OORMIAH, JULY 1ST, 1836.

The Kurds, to some of whom Doct. Grant seems to have gained access under very favorable circumstances, are a bold and hardy race of men, living in a number of different and independent communities on the mountain ranges of Armenia; leading a wandering life, and subsisting mainly by robbing caravans or plundering the villages situated in the vallies and plains beneath them. They have been regarded as the terror of all travellers between Turkey and Persia, and one of the most formidable barriers to the introduction of christian knowledge into those regions.

#### *Professional Labors—Intercourse with a Kurdish Chief.*

My labors among the sick have continued to increase; and although the season is yet healthy, my task is very arduous. Almost daily I have patients who have come three, or four, or five days' journey to obtain relief. Some of these who came quite blind have returned seeing. I have performed the operation for cataract more than fifty times, with a success equal to what is usual in such cases. This gives me quite a celebrity in a country where every person affected with this complaint has been considered as doomed to hopeless blindness. While diseases of the eyes are more common than I have seen in America, you will remember that these cases are not confined to the populous plain of Oormiah, but have been collected from a large extent of surrounding country. One of them was a Kurdish chief from the banks of the Tigris, ten days journey from this place. Other surgical operations, though numerous, have not been in the same proportion. I have sometimes prescribed for nearly or quite a hundred patients in a day. But the necessary exertion is so exhausting to body and mind, that I seldom let the number much exceed fifty. On the Sabbath our gates are closed, and none but the most urgent cases receive attention.

The young Persian meerza mentioned in my journal, [p. 455 of last vol.] continues to take lessons, and is making good proficiency in acquiring a knowledge of the English language. In connection with Mar Yohanna and his brother, who are in the same class, he has read the whole of Matthew very carefully. We render the whole into Turkish, comparing it with the Persian and Syriac; and not a sentence passes until I am satisfied that it is fully understood. Thus this interesting young man is daily receiving impressions from that word which we are assured shall not return void; and many interesting inquiries are called forth in relation to the precepts of the religion of Jesus. He is fully acquainted with the labors and discussions of Henry Martyn in this country, and speaks very highly of him.

While our attention is directed primarily to the Nestorian population, our intercourse with the Mohammedans con-

tinues friendly and interesting. Since our last date I have returned most of the numerous visits we have received from the nobility of the city, and was every where received with truly Persian politeness.

At a wedding of one of the principal khans, to which we had received an urgent invitation, we were conducted to the highest seat of a large room filled with the chief personages of the city. Here we were first made acquainted with the Kurdish pasha mentioned in my journal, for whose brother I had prescribed. His dress surpassed all present in richness and elegance; and his countenance and whole personal appearance would have graced any circle in America. He had just returned from the capital, and spends a few months in this city. He speaks Persian fluently, and has a competent knowledge of Turkish. Being desirous to cultivate his acquaintance, I was about to make him a visit, when he anticipated me by calling for medical aid. A very familiar and friendly intercourse has since been continued between us, and much valuable information elicited respecting the Nestorians of the mountains. In my journal I spoke of him as the pasha of Mosul; but although his people occupy a large extent of country in that vicinity, his residence is at Amadieh, about an equal distance from Mosul and Jolemerk.

The Nestorians belonging to the patriarch, Mar Shimon, he says, inhabit a strong mountainous district, extending from Jolemerk nearly to Amadieh, a distance of four days' journey. They are a bold, hardy people, and have always maintained their independence, never paying tribute to any other government. The Ravendoose Kurds, after having subjected all the surrounding country, attempted in vain to conquer these hardy sons of the mountains. They have their dwellings literally among the rocks, which present an almost insuperable barrier to any invasion; and it is said they are always prepared to encounter their enemies. The pasha says he has always maintained a friendly relation with these Nestorians, and whenever he has invited any of them to his court, has always dismissed them with presents. He has a very high respect for them. In regard to their numbers he is not confident, but estimates the number of villages belonging to them and the papal Nestorians at twelve thousand. If this is not greatly an over estimate, it must include the numerous small collections of houses scattered among the rocks, which, it is said, rarely admit of room for half a dozen in a place. The Roman Catholic missionaries in that region conformed to the customs of the country so far as to wear long beards, and to a considerable extent, at least, oriental costume. Several of them formerly resided at Amadieh, where they gained the attachment of the people by administering medicine to the sick.

The pasha manifested much interest in my proposition to visit his country, and strongly urged me to go and settle there. He says the people there would be truly grateful for all that we should do for their benefit; whilst here there is no such thing as gratitude known. Upon one occasion, while speaking of the English, as we are called, he remarked that people say that the English visit every country and write what they see, and then send and take it. Upon my observing, the he certainly could have nothing to fear from the Americans who live eight thousand miles distant, he very shrewdly inquired whether America was not very far from England, and if the English did not first learn what that country was, and then take possession of it. Having heard it surmised that Dr. Shultz fell a sacrifice to that kind of jealousy, I inquired whether the Kurdish beg at Jolemerk caused him to be put to death on that account. He started with surprise, and inquired who told me that he was killed there? His astonishment was inexpressible when I assured him that I knew it before I left America. My friend was acquainted with the whole affair, and told me that Soolieman beg, the governor of the Hackary tribe of Kurds gave orders to the guard, whom he had given professedly for protection, to murder Shultz and his two companions, for their money; the beg's nephew having charge of the guard.

In answer to my inquiries respecting the safety of travelling in that region, he said there would be no danger, if we took a number of men from some person of consequence in those parts; but it would be quite impossible to effect a journey unattended. He very kindly offered to send men to accompany us, whenever we wished to go; and upon my pleasantly reminding him of the fate of Shultz, he pointed to a favorite brother who sat near, and said that he might be kept here as a hostage until our return, and that his head should be the forfeiture in case we were not brought safely back. To this his brother readily assented, and I have no doubt but all was said in good faith. Both of them expressed their be-

lief that an escort from Mar Shimon would ensure entire safety. As the patriarch has very kindly offered to send men for that purpose, as well as for other obvious reasons, we shall doubtless accept his offer. But yet I cannot but hope that the friendly acquaintance I have been permitted to cultivate with this interesting pasha may be of very essential use in case we go into his vicinity, as we shall doubtless do, when we visit the Nestorians of the mountains. I pray, too, that my intercourse with him may be sanctified to his soul's everlasting good. At our last interview I spent most of the time in conversing upon the great interests of eternity, and I was agreeably surprised to find that, Mussulman as he is, he knew so much of the contents of the Scriptures. He was much pleased with a copy of the New Testament as translated by Martyn, which I showed him, and intimated a wish to read it, saying he would use it carefully and return it in a few days. I need not say that I was most happy to give him this precious treasure, for which he seemed grateful.

*Contemplated Visit to the Nestorian Villages in the Mountains.*

There are many reasons why we should visit the Nestorians of the mountains as soon as practicable.

1. The general interests of the mission call for an early acquaintance with the people and literature of this most interesting portion of our field of labor. There is obviously much in the character of these mountaineers which would call forth our admiration, and encourage the hope that there is a large field open there for the speedy ingathering of a plentiful harvest. Mar Joseph assures me that there is the greatest reverence paid, not only to the word of God, by Mar Shimon's people, but (what I have not seen in any oriental country) to the institution of the Sabbath. He says they observe the day as we do, but added in the same connection, that if any one worked or traveled upon the Sabbath, he would be shot for it. The men are said to be tall, and remarkably fine looking. They cultivate the Indian corn and live plain, but have always an abundance. Famine is never known. From all we can learn of their literary character, we are encouraged to hope that books may be found among them which would be invaluable to us, if not to the christian world. We have providentially obtained a copy of the gospels translated into the modern dialect of Mosul.

2. The people are very desirous to have us visit them and devise means for their improvement. With the encouragement given by the patriarch at Elcoosh to Mr. Perkins you are well acquainted. The patriarch at Jolemerk appears equally friendly, and manifests a strong desire to see us. His brother spent a week in my family, and manifested a wish to return and live with us. Although there is a certain wildness of expression in his countenance, he is one of the most noble looking men I ever saw. The independence of every motion showed that he knew little of the extreme oppression which is likely to form one of the strongest barriers to immediate success in our labors here.

3. The great importance of doing something directly for the benefit of that people pleads strongly in favor of our visiting them as soon as practicable, that we may carry there the word of God, and prepare to establish schools, and give them the living preacher. Let this branch of the church of God be purified and quickened by the life-giving influence of the Holy Spirit, and a fountain would be opened in the very centre of the dominions of the false prophet, whose purifying streams would make the desert rejoice and blossom as the rose.

4. We have ascertained that there is so much diversity in the dialects spoken by the Nestorians in the different parts of the country, that it will be inexpedient to make translations into their modern tongue to any considerable extent, until we are able to learn and reconcile, as far as possible, the various idioms in common use. This we cannot accomplish without making the journey I am contemplating. Were there no other reason than this, for undertaking the journey at the earliest practicable moment, this would absolutely demand it, or the most important part of our work must go undone.

Under all these circumstances, we feel very desirous to commence this tour at as early a day as practicable the coming year, and shall make our arrangements accordingly. There are but two objections which present themselves as likely to intervene. The first is that we may not be joined by an associate with whom we might leave our families. This we should exceedingly regret, as it would hardly seem judicious for one of us to undertake the journey alone; nor would it be more so to leave our families for

months to the care of strangers. But the Lord can provide, and he may render it practicable for one of our German brethren to remain here while we are gone.

The second objection is one that we have all contemplated for a long time, and it may never be wholly removed. It is the danger to be apprehended from the lawless banditti who roam over the mountains. What I have already said will show you the care I have taken to provide for this difficulty, and the unexpected facilities which Providence has given me to form a friendly acquaintance with so many of this class. I have prescribed for some hundreds of Kurds from various parts, and one chief brought his wife four or five days' journey for medical aid. Should the Ravendoose Kurds remain in their present hostile mood, the roads may be less safe. But I have just learnt that a Turkish army is at Amadieh to subdue them. There is also an army here and at Tabreez, which, it is said, will soon march upon the same expedition. There is no calculating with certainty upon the future state of any part of Persia. But perhaps we may as reasonably expect Kurdistan to be open to the traveller next year, as at any future time. Nor must the followers of Him who spared not his own life calculate too closely upon theirs. It was while in the act of conversing with one of your agents upon the dangers of this portion of the missionary field, that the tidings of the untimely death of Munson and Lyman first reached my ears. But the work seemed so immensely important that I could scarcely go back to avoid a similar fate. Let me be instrumental of leading these Christians in name to become such in heart, and this vile body may remain upon the rocks of the mountains. The emissaries of the pope have long understood how important must be the part that the Nestorians of the east will act upon the theatre of the world. They well know what an immense advantage their position would give them to send forth an influence through the length and breadth of this vast continent, peopled with so many millions of immortal souls.

I seems almost by a miracle that God has preserved so large a portion of his primitive church for so many centuries from the beast and the false prophet, who have both stood ready to devour her. What will the Savior say of those whom he sent forth as sheep among wolves, if they let the lambs be devoured while they shrink at dangers which have long ago been met by the messengers of the man of sin? It must not be.

## Mohammedans in Persia.

### EXTRACTS FROM LETTERS OF MR. MERRICK.

The last communications from Mr. Merrick, inserted at page 375 of the last volume, were dated at Tabreez, in February, when he was expecting, about the beginning of the next summer, to proceed further on his exploring tour in Persia. On the 6th of June he took his departure from Tabreez, accompanied by Messrs. Hoernle and Schneider, of the Basle Missionary Society. Going by way of Oormiah, and making a short visit with the missionary brethren there, they continued their route and reached Teheran on the 28th. Teheran is the present capital of Persia. Isfahan, also mentioned in these communications, was the ancient capital, and Shiraz has in former days been the literary emporium of the empire.

For a general view of this field of missionary labor, the religious systems of the Persians, and the most important places, the reader is referred to extracts from the instructions given to Mr. Merrick, inserted at page 402 of the volume for 1834.

On the 28th of June Mr. Merrick thus writes from Teheran.

### *Journey from Tabreez to Teheran.*

I wrote you on the 20th ult., informing you that I was about to start for Isfahan in company with two German missionaries who were also travelling as explorers. We left Tabreez on the 6th instant, and through the good providence of God, safely arrived in this city on the 24th of the month. It was considered a matter of regret that we could not commence this journey a month earlier, as inconvenience if not danger was apprehended from the heat at this season. But we all have much occasion for grateful thanksgiving that health and comfort have been richly granted us on our way thus far, by our kind heavenly Father. In particular am I under the strongest obligations of gratitude and love for the mercy and blessings I have enjoyed on the journey. My health, as I informed you, was very low when I left Tabreez, having been greatly impaired

by the severity of last winter, but it seems now quite restored, and perhaps has never been better than at present since I left America. I suffered more from the cold than from the heat on the journey, as the nights were generally chilling, and we often started before dawn on our day's ride. On the plains of Suttanieh, on the eighteenth instant, at sunrise, the mercury stood at thirty-seven degrees of Fahrenheit. On the other hand, at mid-day, the mercury generally ranged from 90 to 110 degrees in the sun, and in one instance it stood at 104 degrees in our tent. This degree of heat seemed to me rather grateful than otherwise, for I had scarcely been thoroughly warmed since the last winter. As a protection against heat as well as against cold, I uniformly wore what would be called in New England a winter dress, and would earnestly recommend the same precaution to all who travel where the temperature daily has a wide range; and indeed to all who are exposed to the piercing, scorching rays of the sun. In such a situation, paradoxical as it may seem, one is cooler when warmly clad, than if so lightly dressed that the rays of the sun penetrate through the clothing. I apprehend that in many if not in all cases of "coup de soleil," or stroke of the sun, a main cause of such fatal exposure has been thin clothing which allowed the burning beams to reach the very marrow of the hapless victim.

On our arrival at the capital, through the kindness of J. P. Riach, Esq., with whose truly benevolent and christian spirit we are already acquainted, we were invited to take up our temporary abode in this city at the English palace. This gentleman is at present in charge of the English embassy at the Persian court, his excellency the right honorable Henry Ellis having returned on his way homeward as far as Tabreez, and the new ambassador, Mr. McNiell, not having yet arrived. The king is encamped with a division of his army at a short distance from the city, and all the English gentlemen are also in camp, and under orders to march with his majesty whenever and wherever he goes. I have already informed you that the king purposes to take Herat, and one division of his army, consisting of about 8,000 troops, with twenty-four pieces of artillery, marched two or three weeks ago for Khorassan. The remaining corps, mustering 6,000 or 8,000 men, are daily expecting orders to follow, with the king himself at their head. The prime minister declares that in forty days from the present time he will make Herat flat as the palm of his hand, destroying every human being in that devoted city. It seems probable, however, that the Heratees have little to fear the present season from the boastful and bloody threat of Meerza Hajee Agazee. You can have little idea of the uncertainty and want of organization and judicious counsel which characterize every thing pertaining to the present government. I have been informed on the best authority that the division of the army already on the march have obliged by their lawless rapacity most of the inhabitants of the villages on their route, to leave their homes and flee beyond the desolating reach of an armed band that treat their own country far worse than a civilized enemy would do. This is by no means a new thing in Persia; it is almost proverbial that her armies are more terrible to friends than to foes. When the king marched from Tabreez for the capital, after the death of his predecessor, Feth Ali Shah, his soldiers destroyed many villages on their way, and an English gentleman who accompanied the expedition told me that on his return, in the severity of winter, in these ill-fated villages he found no other inhabitants, except starving cats; and all the fuel he could procure was the little rafters of the mud-covered roofs; doors, windows, and every other combustible material easily accessible having been consumed on the march to Teheran. But notwithstanding these excesses, the king is universally represented by the Europeans at his court, as being a lover of justice, and really desirous for the improvement of his country. When I inquired of the English gentlemen how the last division of their army was to subsist in marching through a country already wasted by the troops in advance, they replied that I must ask the king and the prime minister that, for they themselves were totally ignorant on this subject. Some of these gentlemen, who, I trust, possess, not only genuine philanthropy, but a truly christian spirit, and no small share of missionary feeling, after years of painful disappointment, have come to the conclusion, that, under the existing order of things, evangelical benevolence can do little for Persia. They do not desire that any one should take their opinions as the guide of his plans; but with hearts pained in view of the prospects around them, they tell the sad tale of their experience. I confess that in all the researches I have made in regard to the missionary work in Persia, before and since my leaving

America, I have never met so serious a discouragement as in the statements of these excellent men; but I cannot yet bring myself to feel that these views correspond entirely with the reality, though I am continually learning new and painful truths, and am becoming prepared to meet others still more distressing. The dear brethren with whom I travel feel the melancholy influence of this new light, or rather darkness, which we find reflected on our prospects from Teheran, and I trust that we are all disposed most seriously to inquire what the Lord will have us to do. The English gentlemen very justly remarked, that it was no small consideration for a missionary to waste perhaps thirty years in one field, when in another he might have been most usefully employed. From all the information we have been able to collect, both from the English and Russian gentlemen at the Persian court, there is good reason to conclude that the king is still anxious to have a European high school at his capital. But the exhausted state of his treasury leaves him no means to patronize it, and the countenance he might give the undertaking, it is feared, would have but a limited and temporary influence.

His excellency Mr. Ellis, British ambassador to Persia, informed us, that probably we should find more bigotry at Isfahan than in any other city of Persia, as the principal *moostahid*, or chief doctor of the law in the kingdom, usually resided there, and the Persians looked to the capital of the Sufies as the grand seat of the Sheah faith. He thought, however, that in consideration of the Armenian population at Isfahan, and in view of the salubrity of the climate, and the comparative cheapness of living there, it was perhaps one of the most inviting fields for missionary labor in Persia. The statement respecting the bigotry at Isfahan has not only been confirmed to us by the English gentlemen here, but has received additional strength. Indeed it is their conviction, that nothing can now be done for the Mussulmans of that city. And we have had the unhappiness to learn also, that the Armenian bishop at Isfahan is a man from whom we can expect little encouragement.

Shiraz, we are informed, is the grand seat of Soofeeism in the kingdom, that multitudes of the people there are Soofees, and that from a long and extensive acquaintance with the English, as well as from their sceptical notions, the Shirazees are perhaps, more liberal in matters of religion, than any other Persians. I am taking letter to that place, and among them one to the aged meerza, Seyd Ali, who assisted the devoted Martyn in translating the New Testament into the Persian language.

In making these communications I have written with all that frankness and simplicity I should use were you transported to this place, and now seated in an inquiring attitude before me. And methinks I hear you say, as I pause for a moment, "Are you at last discouraged, and do you now wish to bid Persia a final farewell?" No; is my prompt and firm reply. My hopes are not all blasted yet, and till God, by his clear, commanding providence, and by the dictates of his Spirit, recalls me from the field to which I believe he has led me, though for what purpose, perhaps I know not, let me not be removed to another sphere of labor. Let me inquire at Isfahan, let me try at Shiraz, let me still wait on the Lord and be of good courage. We may yet see of his salvation in Persia; methinks I even now discern it, as holy men of old saw the glorious coming of Him who was to be the light of the Gentiles.

It was our intention to have resumed our journey on the last day of this month, or on the first of July. We may, however, be obliged to wait some days longer for firmans from the king. A Turkish ambassador has recently arrived at the Persian court, and the great festive attentions he is receiving clog still more the dull wheels of business in the Persian divan.

Should we find the missionary prospects of Isfahan brighter than our present hopes, one of my companions will probably remain there during the winter, while the other expects to return to Tabreez next autumn. It is not unlikely that I may stop some months at Isfahan, if one of these brethren do the same, and perhaps we may visit Shiraz in company very early next spring, and after sufficient delay at that place, return northward by way of Kermanshaw, Hamadan, and Senna. This is only a plan seen dimly in the distance; the ever-changing current of circumstances may separate us, or together carry us forward by another route. Should both of my companions return to Tabreez in the autumn, I shall probably go down to Shiraz at the same time. If I am spared to reach Isfahan; you may expect to hear from me again at that city, but I now give you, so far as is in my power, the probabilities for the future, in order to aid, as much as possible, your plans respecting the Persian mission. I regard

it as a high providential favor, that I enjoy the company and counsel of those more experienced than myself, and who are earnestly seeking to extend the Redeemer's kingdom. God is taking care of me in this way, and enabling me to report sooner to the American churches what are the prospects for missionary labor in Persia, than I should have been able to do, had an associate early followed me from my native land. But if my dear brethren at home feel an interest in the salvation of the Persians, let them not cease to importune God that he would give them repentance unto the acknowledging of the truth. The evangelization of this people is an arduous, an amazing work; a work of prayer and faith for man, a work of special grace for God.

*Arrival at Isfahan—Armenians—Opposition to the Distribution of Books.*

Under date of July 26th, Mr. Merrick continues the account of his tour.

My companions, Rev. Messrs. Hoernle and Schneider, and myself left Teheran on the 4th instant, and through the kind providence of our heavenly Father, arrived at a village in the neighborhood of Isfahan on the 15th, where we concluded to leave our baggage until we could procure a house for our accommodation in the city or in the suburb Joolpa. From Teheran I wrote you that my health was much improved by the journey from Tabreez to that place, but I am sorry to say it was impaired again by coming thence to Isfahan. The principal cause of this decline was night travelling and its attendant circumstances, to which may be added the unwholesome water of the Great Salt Desert, a portion of which we crossed in our route. The day following our arrival near Isfahan we visited the city, and waited on his excellency Khosroo Khan, the governor, with whom we had the honor of breakfasting. Khosroo Khan was formerly a Georgian slave, converted probably without argument to the mussulman faith. He advised us to take a house at Joolpa, rather than in the city, assigning as a reason the fact that there were no Mohammedans in that suburb. Joolpa, you are aware, is situated opposite Isfahan, on the eastern bank of the Zeinderood, and in passing to it, we rode down the grand avenue of Chehar Bagh, shaded with four rows of lofty chimar trees, many of them with trunks five feet in diameter, and then crossed the noble brick bridge that spans the channel of the river, which at this season is reduced to a small stream by the numerous canals irrigating the adjoining country. Such an avenue as the Chehar Bagh, about forty yards wide and half a mile in extent, is a fit subject for national pride, yet it appears to have received but a scanty portion of attention since the days of the Suffavean kings. I have never yet seen an avenue, which, in beauty and grandeur, can compare with the Chahar Bagh, or Four Gardens, so named on account of this number of palaces and gardens which adorned its sides till destroyed by the Vandal hands of the Afghans.

The sight of crosses surmounting the domes of the Armenian churches, was suited to awaken a pleasing and solemn train of recollections, and was hailed as an evidence that we were once more among those who had not denied the name of our Lord. The innocent and significant symbol of the cross has been sadly abused; yet to one who has wandered far away into regions where Christianity is denounced as horrid infidelity, this emblem seems invested with a religious value which cannot be appreciated where all we meet are called by the name of Christ. The archbishop of the Armenians at Joolpa, Hohannes, received us courteously and assisted in procuring for us a house to which we removed on the 18th instant, the 17th being Sabbath. My companions had brought a large supply of Persian, Armenian, and Hebrew books, and on the Sabbath we remained at the village; great numbers, mollahs and people, applied for Persian books, some dozens of which, chiefly the Psalms and Proverbs, were distributed. This matter was soon noised in the city, with the additional report that the Frankees had come to attack the Mohammedan religion. A famous and wealthy saint here, whose house is a sanctuary from the laws, and from the command of the king himself, Hadjee Seyed Mohammed Bakher by name, to whom the village where books were distributed belongs, has declared, as we are informed, that the said books must be collected and destroyed, and these dangerous Frankees brought to a public discussion on the subject of religion, which is of course synonymous with indignant public condemnation. We have no fear, however, of the threatened tribunal, nor do we suppose that any trouble will be taken to destroy the books which caused so much alarm, but it has been judged expedient to offer books for sale only, as

the governor himself had recommended; and although many applications have been made for books, yet not one has been bought, a proof that a desire for religious truth did not prompt the applicants. Many who have come for books and captious discussion are mollahs who have been very earnest in inquiring what books we had, and when our sacred books only were enumerated, they would eagerly ask again if we had no others, evidently suspecting that we had some work in which their religion was directly assailed. You have probably heard of the prodigious excitement created at Bagdad about a year ago, by the rash distribution of books reflecting on Mohammedanism, and which was near causing the total destruction of all the Armenians in that city, although they were in no manner of way concerned in the said distribution, which was conducted solely by a converted Jew, who carried his books to the bazaar, and gave away indiscriminately to all who would receive them. A mob collected, the Jew fled, his books were publicly burnt, himself being sent instantly to Bussora by the British agent at Bagdad, and the poor innocent Armenians were only saved from destruction by the vigorous efforts of the garrison. And it was several days before they again ventured out of their houses, such was the fanatical rage of the Mohammedans on account of this attack on their faith. This story is well known here; the archbishop related it to us with evident fear that we might, by distributing Persian books, cause a similar uproar at Isfahan, and he has since explicitly stated his apprehensions on this subject. We have abundant evidence that this is a bigoted, fanatical city, and although the higher classes are polite to us, yet I never have witnessed in any other place either of Turkey or Persia, such rudeness as at Isfahan. If we have received no direct insult, yet in passing the bazaars we have seen and heard much scorn expressed towards us. At Koom, that city renowned for bigotry, the people seemed rather to gaze on us with well-meaning curiosity, nor did we experience there, or in any other part of Persia we have traversed, any uncivil treatment. Isfahan seems indeed, the most difficult place for a missionary we have yet explored, although we do not consider it as entirely hopeless. The people are ready to meet us at our own door on the subject of religion, and often appear not a little vexed that they cannot draw us into worse than useless discussion, and "entangle us in their talk." The sonship of Christ is their grand topic, with which they hope to confound every believer in the gospel. A judicious and talented missionary, by pursuing a quiet course here for a considerable time, might succeed at length, in so far allaying the apprehensions and gaining the respect of the people, as to speak with considerable freedom on the subject of religion; provided he should make no attack on the subject of Mohammedanism. A skilful physician would enjoy peculiar advantages for gaining the favor of this people, yet even such a man would find many thorns along his path. If he practised gratuitously, it would forthwith be reported that he was aiming to win the confidence and subvert the religion of his patients; and should he make charges, he must insist on the vexatious business of payment, or soon be treated with scorn as a weak pusilanimous character. A medium course might perhaps be adopted, and I certainly think it of much importance, should a missionary station be formed here, that a physician should be connected with it.

Isfahan is justly celebrated for the mildness and salubrity of its climate, the abundance and excellence of its fruits, and for the variety and extent of its manufactures. But we are disappointed in finding the market so dear. The expense of maintaining a family here would probably be as great as at Teheran.

Having arrived at Isfahan, with his travelling companions, Mr. Merrick, on the 30th of July, thus writes of the—

*Darkening Prospects of the Mission—Popular Rage—Protection from the Governor.*

Surely your faith can bear some trial, and if any cannot in this respect endure, yet let them bow submissive to the will of God, who giveth repentance to nations as well as to individuals. Hear then a simple story, not written in despair, but in candor, and with the cheerful confidence that God will bring light out of darkness, and order out of confusion.

Years of laborious research and prayerful inquiry led me to believe that a door of hope and rich promise was opening in Persia for the dissemination of the gospel. This hope was not diminished on entering the country, although I saw difficulties in my way which my previous inquiries had not led me fully to anticipate. Encouragements presented themselves in various quarters, and my hopes

really brightened, under the influence of which I sent home at various times cheering reports. But for the last four or five months clouds have been gathering over my hopes, and especially since I left Tabreez on the 6th of June, have my inquiries added continual gloom to my prospects, and sorrow to my soul, a sorrow from which I find no appeal but in bowing submissively to the sovereign will of God. At Teheran the prospect for missionary labor was but faint starlight, here, at Isfahan, it is clouded midnight. The British ambassador and other English gentlemen had informed me that this was probably the most bigoted city in the kingdom, and so far as my researches have extended this statement is fully confirmed by my own observations. You are aware that I have made the journey from Tabreez to this place in company with two German missionaries, who are also exploring Persia in behalf of the Basle Missionary Society. They brought with them a considerable supply of books in the Persian language, consisting of Testaments, copies of the Psalms, of the Proverbs of Solomon, and of the prophecy of Isaiah. Some of them were distributed in a village near Isfahan to eager applicants for them, mollahs and people. This was soon reported in the city, causing no small stir as it was also proclaimed that these Frankees had not only brought a multitude of books subversive of the mussulman faith, but had also come with the intention of attacking the Mohammedan religion. This false report threw all Isfahan into an uproar and some fanatical volunteers went to a famous mussulman saint here, and declared their intention of relieving their religion from danger and the public mind from alarm, by killing these dangerous and infidel Frankees. What the holy man replied we have not been informed. The governor hearing of the design against our lives, provided for us a guard of thirty men, who were stationed around our house, and in all the streets leading to it. We felt no alarm, in the first place, because we did not believe the rage of the people could reach us; but chiefly because, with a conscience void of offence, we trusted in God for protection. It is proper here to remark that not a book had been given or sold to any Mussulman of the city, excepting some specimens presented to the governor, except one copy of the Proverbs, although there had been scores of importunate applicants; nor had a word of controversy on the subject of religion been spoken by any of us, notwithstanding we were daily attacked and beset and provoked by captious disputants. The day following the day on which we were surrounded by a guard of soldiers, namely on the 27th instant, the Imam-e-Ioomah, or chief moostahid of Persia, attended by mollahs, soldiers, and servants, honored us with a visit, the object of which evidently was to try our motives and ascertain our plans. My companions told him truly that they came to establish a school among the Armenians, and that they had no wish or design to dispute against the mussulman religion. This great Mohammedan doctor and the mollahs who accompanied him endeavored to bring on a controversy; but not succeeding, they departed, apparently with a favorable impression respecting us. The Imam-e-Ioomah is a courteous, and appears to be an amiable man. In leaving us he assured us of his friendship and protection.

*Interview with the Great Mohammedan Doctor.*

It is now in place to speak of the great mussulman saint of Persia, Hajee Seyed Mohammed Bakher, who is esteemed so much divine, that the people often collect the dust where he treads, and mingling it with water, administer it to the sick, as a prescription possessing miraculous powers. This man is not only a reputed saint, but is also rich in this world's goods, which enables him to aid his religious influence with the hand of charity. While a company collected at his house were deliberating what should be done with such dangerous and infidel men as we were, intelligence was communicated to them that we ourselves wished to wait on this semi-prophet. Accordingly the next day a messenger was sent to conduct us to the presence of this man, whose house is a sanctuary from the laws of the kingdom. We waited some time before he appeared, in his unadorned audience room, during which time about fifteen mollahs took their seats before us, and a crowd, numbering about two hundred men, collected to witness the scene. At length the great man came, saluting us in a style of proud vivacity, seeming already to exult in the victory he had resolved to gain over us. Every thing wore the aspect of careful arrangement and deliberate purpose to bring us to the test of fierce discussion on the subject of religion, and the great man renewed his attacks, and persevered in his efforts to effect this object, with a pertinacity far exceeding the bounds of

civility. But we remained firm in our purpose not to utter a word of religious controversy. Had we met them according to their wish, there is room to doubt if any of us would have survived to tell the story of the interview. We have no suspicions that this saint had a design against our lives; but had the passions of the crowd been excited, the consequences would probably have been fatal. Such, at least, is our opinion, judging from all we saw and had heard. You may perhaps suppose that we felt alarm in such circumstances, but I assure you that for myself I felt none, and I have reason to believe that the same was true of my companions. To me the scene was full of lively interest, and my mind glancing away to my beloved friends in America, inquired, What would they think and how would they feel, could they see us now? The interview lasted about half an hour; and when we rose to depart, the aga, (lord), for so he is called by the people, made us the usual professions, and altogether our leave was politely given. A man of some influence and favor with the aga, invited us to his house, and treated us with tea, fruit, and sherbet. I do not know what evil thing the Mohammedan council found to say of us after we left their presence, but it is certain that the people are still in alarm, lest we should turn the world upside down. We have just been informed that yesterday numbers went to this great high priest of the Persians, accusing us and desiring favor against us, and that one company, especially, begged permission "to kill, slay, and cause to perish," those accursed Frankees who were filling all the true believers with terror. We certainly think it kind in the aga, that he gave these mad fellows a scolding, and sent them away to digest their fanatical and bloody bigotry as they could. I feel that our situation is full of serious concerns; yet I sometimes cannot suppress a pleasant smile in view of this great alarm which has fallen upon this seat of Satan, in consequence of the arrival here of three poor missionaries with some sacred books. There really seems to be some encouragement when the devil is thrown into consternation from so small a cause.

Our inquiries at this place are nearly concluded. My companions have resolved to return to Tabreez and deliberate with several other German missionaries, who are expected to visit that city the ensuing autumn, respecting their missionary plans for Persia. The Basle Missionary Society, under whose patronage all these missionaries are, have resolved to prosecute and extend their labors in Persia, so far as Providence opens the way. With all my heart I bid them God speed, and pray that he may open before them a great and effectual door. Where I shall find a missionary home is to me unknown. I am about setting out for Shiraz, a solitary wanderer, uncheered of earth, but I trust not forsaken of heaven. Providence permitting, I shall pass the winter at Shiraz, which is said to abound with Soofees, or freethinkers on the subject of religion. I hope to find greater toleration there than has fallen to our lot at Isfahan. If my life is spared till next spring, I shall probably take another long journey, but under present circumstances, I cannot tell what regions I may explore. Never was I in a situation to need more the prayers of my christian friends, and the grace of our Lord Jesus Christ.

## Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. SCHAUFFLER.

### *Jewish and German Converts.*

*January* 27, 1836. Nesim, the Jew who has been engaged for some time in setting up the Hebrew part of the type for the Psalms now in the press, called again. He was much interested in some pictures belonging to an infant school apparatus, and representing the history of the Old Testament; and he thought these pictures would sell well among the Jews, with the corresponding text written underneath. He thought it would tend to enlighten, especially the female part of the people, who would hang the pictures upon the walls in their rooms, and gradually learn how to read and understand the text. I resolved to propose to the mission to send to England for a limited number of these pictures, and to America for blank maps of Palestine, which, when filled out in Hebrew, will doubtless also be acceptable to the Jews.

*Feb.* 17. Mr. Schneider being here from Broosa, upon a visit, I invited him to take tea with us this evening. The young converts from my German congregation were also invited, whom I wished to make acquainted with Mr. S., because he knows the German language. These hopeful converts are four in number, (from a congregation whose average number is twenty.) The first of them,

Paul Michael, is a tailor by trade, by birth a Jew, who was a number of years ago baptised into the Catholic church, had subsequently become sceptical, and desperately wicked and distracted; but was immediately seized with conviction as soon as he began to attend our little chapel. He is the father of a family. Another is a Bavarian by the name of Walter, a joiner, and quite independent, but unmarried. He belongs to the Roman church also. The two remaining, Mr. Miller and Mr. Schuhmann, are also tailors, journeymen, the former from Saxony, and the latter from Rostock. Marcussohn was also present. We spent a delightful evening together. Toward the close of our conversation, when I proposed to read a chapter and sing a hymn, the young brethren had all had the forecast to put their hymn books into their pockets. I am more and more delighted with them, and satisfied with their change of heart; they appear well indeed. Marcussohn also continues to give increasing evidence of a real change.

19. A Jewish pedlar came desiring New Testaments in Hebrew and in Hebrew German for sale, because, he said, they were inquired after by the Jews; though but a short time ago these German Jews refused to have any thing to do with the word of God. I gave him six copies to make a trial with them. More he did not wish for at the time. May the Lord pave the way for his own truth, and make it quick and powerful to the conversion and salvation of these poor Jews.

22. The Jewish pedlar who had taken some New Testaments from me last week has called again. He has sold the copies at two piastres each. I fixed the price so low, on purpose, because I knew they would not give any thing like the proper value, and all that I wished to accomplish was, to prevent them from burning them up. Now no Jew will lay out two piastres (ten cents) for the pleasure of burning a New Testament. Thus the six copies were sold for twelve piasters, but my pedlar remarked that he could sell no more. The Jews were willing, he said, to receive them gratis, but could not afford to pay money for them, and they knew these books were usually given away.

24. To-day Marcussohn brought a rabbi to me, by the name of Mordecai Kurwitz, for whom I had a letter from his wife at Jerusalem. He is a German Jew, and Jerusalem is his place of residence. He is a neighbor of Mr. Nicolayson, from whom he also had a letter to me. He had sought me long and with pains, but had been unable to find me. He appears to be well acquainted with the topography of the Holy Land, and we had much interesting conversation together. He remarked he would observe my house well, that he might call again without difficulty. I was much pleased with the seriousness and sweetness of his appearance.

*April* 3. Easter Sunday. Preached to a crowded audience in German. Being near ready to set out for Odessa, I had no time for another service on the morrow, and therefore took leave of the congregation to whom I had now preached the gospel without charges just an entire year. During the sermon I had felt much freedom. Many were moved to tears. The close of our service was very solemn. Some of the congregation followed me as I went out, and took leave of me with much weeping. In the afternoon I attended once more the Bible class of the mission in English. Afterwards I assembled the young German converts and Marcussohn for a private farewell meeting. I read Paul's farewell address to the elders of Ephesus, and we prayed, and talked, and sung together once more. Our meeting was very sweet and comforting.

### *Embarkation for Odessa.*

Odessa, a small Russian seaport on the north of the Black Sea, to which Mr. Schauffler was about to make a visit, is the place of his nativity. After mentioning meetings with friends and other preparations for going on board a steam-packet, which was to convey him from Constantinople to that place, he gives an account of the imminent peril into which himself and family were thrown at the landing place, and the merciful deliverance which they experienced from instant death.

On arriving at the landing place, I first put Mrs. Schauffler into the boat, then Miss C. Next the nurse, (who was to accompany us to the ship), had to step in. The babe was slumbering in her arms. As these boats are extremely dangerous, if the balance be not perfectly kept, I begged the nurse to give me the child, and to step in alone and with care. This she declined to do, because the child was sleeping, and before I could prevent it, stepped into the boat with the child in her arms. And who

can describe my horror, when I saw that she had not hit the centre of the boat, and had thrown it out of its balance. I immediately put one foot upon its centre to restore the equilibrium, but in vain. The boat drew off from the wharf and I had my choice to plunge into the water, or to jump into the boat. Hoping still to keep the boat from upsetting, I jumped in, standing with my two feet on the edges of the boat to counteract its reeling. But all was vain. Two inclinations more, and with the third we all fell with one tremendous plunge into the sea, and the boat was turned upside down. The water was deep and there was special danger of getting under the wharf and being drowned between the timber. Feeling that my hat was coming off, I knocked it fast down upon my head to help me keep my face above water. My first thought on plunging into the deep, and my first cry as I emerged again was, "My child!" My fear was that he would escape the arms of his nurse and slip under the wharf. But as I looked about, I saw the nurse already hanging with one hand on the edge of the wharf, while she clasped the child with her other arm to her bosom. A mother could not have been more, I had almost said, *desperately faithful* to her own child, than this Greek woman was to one not her own. Seeing that the child was being drawn from the water, I turned around for my wife who had already sunk twice, I believe, and now was struggling at my side, pale already, and with her eyes closed. Miss Churchill was beyond her, struggling with a death-like hue upon her countenance, to escape a watery grave. I was heavily dressed, and my pockets were full as they could be of heavy articles; but the thought of my own safety never entered my mind. I succeeded in keeping my wife above water. Once more I sank down deeply, but did not reach the ground. At last the nurse and the child being on the wharf in safety, the two ladies were drawn out, whether Miss C. first, or Mrs. S. I do not know; and last of all I was drawn out also. We were of course all drenched. Mrs. S. was in delicate health. We hastened into the hut of a Turkish guard which was near, and there took off Mrs. S.'s dress and wrapped her in what we had of dry clothing. An English physician of our acquaintance, who was just at the landing place, came in, and kindly advised that we should proceed to the vessel. No other choice indeed was left to us; for it would have been much more dangerous to bring my wife back to town, than to the steamer. Mr. Goodell, too, made himself not a little wet, in laboring for our deliverance. Miss C. took leave of us on the wharf, and went back to Mr. Goodell's house; we proceeded and executed the doctor's orders as promptly as possible. As for me, I was more than an hour in my wet dress, with my boots full of water. Ah, what a situation! to struggle with one's whole family in the deep! But I think it is worth while getting the experience of it, if the Lord so please. It tests our love for partners and children, and our hope of heaven. I could not help reflecting upon it afterwards, with what feelings we should have awaked in heaven, all at a time, my family, myself, and a dear sister in the Lord. But it has pleased the Lord to preserve our unprofitable lives,—for which we desire to exercise the most humble and grateful emotions, praying with all prayer and supplication that these spared lives may be devoted to him, and spent in his service more entirely and more faithfully than ever.

After a passage of two days and a half, the packet arrived at Odessa. Mr. S. thus notices the formalities which were to be passed through on disembarking, and the kind treatment which he received from the police.

8. In the morning early we were to disembark. According to the laws, the whole company of passengers was to proceed to the outer end of a bleak wharf to deliver passports, to be personally examined on the subject of one's individuality and intention in coming to Russia; and by the doctor in a side room relative to being free from the plague. The office was a sad, cold establishment. We all went except Mrs. S., who had kept her bed till now, and whom I wished to get excused from this unpleasant and dangerous duty. Our captain expressed his doubts whether any plea would be admitted; but, on stating her case, I found the officers and the doctor extremely accommodating and polite, and not only did they excuse her immediately from appearing at the office, but ordered the captain to do all in his power for her comfort on disembarking, and especially to get a chair so fitted that she might be carried up into the quarantine ground, and to see that this was done carefully. We now returned to the vessel. All went on well. On getting ashore we again found an officer from the passport-office above mentioned, who or-

dered that Mrs. S. should first be taken care of, before any other passenger could proceed. Thus we went up the fortress hill into the quarantine, Mrs. S. being borne by stout sailors, while I carried my little son. In quarantine we were received with great politeness. The buildings into which passengers from Turkey are lodged are separated into different establishments of several rooms, or of one large room and an entry. These rooms are furnished with tables, chairs, sofas, all covered with oil-cloth as a safeguard against contagion, and curtains. They have good stoves. Fuel is furnished till the middle of April, after which it must be obtained from town, which can easily be done. In one of these apartments with an entry we were lodged very comfortably. A guardian is assigned to every room, to see that its inmates touch no other person than those shut up in the same room. Extensive grounds for walking, where one may freely wander about accompanied by the guardian, are a great accommodation. A tavern-keeper is connected with the quarantine, who furnishes any thing in point of food and drink and other similar articles, if passengers call for them. But nobody is compelled to purchase from him. All may be drawn from town much cheaper and without difficulty, if one has friends there who will execute his commissions. The quarantine regulations relative to the plague are these; viz. the passengers take out as much of their dress as they may need for twenty-four hours, and these articles are fumigated a day and a night. On receiving these they change their dress under the supervision of proper persons according to their sex, and put on the dress which has undergone fumigation. Then all their baggage goes to the smoking establishment, and their rooms are carefully swept. No article is fumigated which is not really capable of receiving and imparting the plague; the rest are treated with great care. If a passenger is poor, and has not two changes of raiment, the quarantine will provide him with dress for twenty-four hours. After another day and a night all the baggage may be received back again and used, and is taken out of quarantine when the passenger leaves himself. The term of quarantine is fifteen days, the day of leaving inclusive, reckoned from the day when the clean dress was put on. Thus our quarantine commenced on the 8th of April. In the night all the separate apartments, to each of which there is a separate little yard, are shut up, i. e. the gate of the yard is locked so as to prevent intercourse. Every morning early, a man comes, unlocks, and asks the guardian, "All well?" who replies uniformly, "Glory to God," i. e. he answers in the affirmative, if he can. The director of the quarantine and the doctor called several times to see whether we were comfortable and contented; and the former told me each time, if any thing was wanting to our satisfaction, to let him know, and we should, if possible, be immediately supplied. All the officers indeed, and the subalterns are very polite. During the time of quarantine we were permitted to see our friends as often as they chose to call, which was pretty frequently. We had many a delightful and refreshing conversation through the lattice, and sometimes there were so many, that I should have liked to have taken a text and have had a meeting, if we had not been in a country where preaching is regularly farmed out. Our friends kindly provided us with every necessary of life, and with many luxuries; and at times we had so many cakes (it happened to be the Russian easter) that we could not possibly use them all.

23. Saturday. To-day we came out of quarantine, and were most cordially received by our friends and christian acquaintances in town. While in quarantine, I had been able to labor considerably, and to send off letters and manuscripts to Constantinople. This was done by the special kindness of our commissary, for no regular communication subsists between the quarantine ground and the port, or the steamer, or any post-office.

Of our residence here you may, by leave of Providence, expect a separate and connected communication in due time. At present we are, through divine goodness, all in comfortable health. Meetings continue to be interesting in my brother's house. I have made two excursions into the country, and have preached freely to multitudes there. Pious men from all quarters about Odessa have called, and are frequently calling. A few souls have been hopefully born into the kingdom of heaven; wanderers are gradually attending to serious thoughts; enemies are calumniating and lying; and other like good and favorable signs are appearing. But you must not, however, think it to be an American revival, though it may yet become one, and prehaps one is preparing to bless this country.

## Greece.

### EXTRACTS FROM THE JOURNAL OF MR. RIGGS AT ARGOS.

*October* 18, 1835. Sabbath school. Present of the upper school twenty-five, of the infant school, ten. The former remained to my second service, which I have determined to have hereafter at ten, A. M. Expounded part of the Lord's prayer Preached in English from Heb. iv, 14—16.

20. Proposed to the demarch (mayor) the subject of a committee of ladies for the relief of the poor. The plan was to have a subscription for procuring materials for clothing, which were to be made up in our school, and the garments distributed to such as were really destitute, under the superintendence of a committee of Greek ladies.

22. Visited the public Lancasterian school. It continues without benches or other accommodations. About seventy boys were present, while in proportion to the population of the place there ought to be seven times seventy. Visited also the principal private school. One contained forty and another fifty boys. The masters continue to follow the old system, charging the fault, as usual, upon the prejudices of their patrons. Renewed to them the offer of books.

25. At the service in the school this morning two men asked me if I should be at liberty in the afternoon, saying that they wished to propose some questions to me. I inquired whether they were on subjects that properly belong to the Lord's-day, and being answered in the affirmative, invited them to come. For some reason or other they did not come. But another man came in the afternoon, who had, out of fear, turned Turk during the war. After having married a Mohammedan woman, and lived among the Turks for several years, he desired a few months since to return to the christian communion. Instead, however, of being received, he was thrown into prison, and was in danger of losing his life. He was rescued through the kind exertions of an English gentleman; but was obliged to flee from his country, Crete, and now finds himself here friendless. He professed a desire to be instructed in the *English religion*, saying that the Greeks would not receive him. Finding that he could read, I gave him a copy of the New Testament, and told him that he must not think to obtain salvation by merely belonging to this or that communion, but by sincere repentance and faith in Jesus Christ.

*Nov.* 3. The teacher from Lyrcia called. He had been ill, and for that reason had not called sooner. I proposed to him that the demarchs of the three small demi, which he thinks would unite in the support of the school if established, should appoint a day, and that I should meet them at Lyrcia and make some proposal in respect to the conditions on which I could assist them. With this proposal he seemed pleased, and insisted upon coming to Argos to accompany me to Lyrcia. I encouraged him to hope that I would pay half the expenses of the school for the first six months. This I thought would be better than to establish the school directly at the expense of the Board, partly because I could not obtain sufficient testimonials in respect to the teacher, and partly because I thought it well to ascertain how the people feel among whom he resides.

17. Had a conversation with B. W., a German Jew. His mind is evidently much distressed on the subject of religion, but he tries to disbelieve any divine revelation. A great stumbling block in his way is the fact that some so-called christian teachers and professors in the German universities explain away all the miracles recorded in the Bible. I endeavored to impress upon his mind, that if God has given a revelation to men, it is our wisdom and happiness to know it, and to know what it contains. He assented, but said that he could never change his religion. His aged father, he said, was a strict adherent to the law of Moses, and a firm believer in the future advent of the Messiah; and had adjured him, three years ago, when he left home, never to change his religion. This promise he had given, and he thought that it could not be right for him to bring down his father's grey hairs with sorrow to the grave, by changing his religion, even though convinced that the christian religion was from God. I appealed to the case of Abraham, whose parents were idolaters. He replied that when commanded to leave his country and kindred, it would have been a sufficient excuse for not complying, if Abraham had said to the Lord, "I cannot break the hearts of my parents by renouncing their religion," and that God would have accepted the apology. He thought, moreover, that he might read and approve and profit by the New Testament, without professing Christianity. I reminded him that Christ demanded a love

superior to that which we have for any earthly friend. "He that loveth father or mother more than me, is not worthy of me," etc. I exhorted him to read the New Testament with earnest prayer that he might be guided into the knowledge of the truth.

Under date of February 3d, 1836, Mr. Riggs writes—

Our two schools contain seventy girls, and the average attendance for some time past has been about fifty, quite as many as we could expect during the cold season. The whole number who have entered since the commencement of the school is about 110. The assistant teacher in the upper department having been sick and unable to be in the school for more than a month, Mrs. Riggs and myself have been confined in the school, one or the other of us, the whole time. The teacher is convalescent, but will not probably be able to enter on his labors for some weeks.

In the distribution of the Scriptures and other books I have not been able to do any thing to compare with what Mr. King can do at Athens. Still a beginning is made here. From our return to Argos in May last, to the close of the year, I sold and distributed gratuitously, 1,485 school books and tracts, 104 Greek Testaments, 32 Pentateuchs and Psalters, two English Bibles and one Testament, and one French Bible and three Testaments.

## Sandwich Islands.

### EXTRACTS FROM RECENT LETTERS OF THE MISSIONARIES.

In April of last year Mr. Hitchcock, whose station is on the island of Molokai, writes respecting a

*New Meeting-house—School for Children.*

The meeting-house which was commenced before the date of my last, has been completed. It is built of stone laid up in mud mixed with grass. The walls are three feet thick. It is ninety feet long and forty-two wide, and twelve feet high, plastered and whitewashed outside and in. The frame of the roof is of the first rate. The thatching is of the leaf of the spiral pandanus, surmounted at the ends and ridge-pole by a thick border of the ki leaf. The frame-work inside is concealed by large light colored mats nailed to the underside of the beams; and the floor consists of a carpet of the same material. The pulpit is three feet high, made perfectly plain. The base is a block of masonry. It accommodates probably between twelve and thirteen hundred hearers. It could not have been built by contract for less than two thousand dollars, but has cost the mission but little more than one hundred. It was dedicated December 6th, when Mr. Richards preached from the words, "Enter into thy resting place, thou, and the ark of thy strength," etc. The house was crowded, and hundreds could not get in. It was an interesting season.

Nothing that I have to communicate will probably interest you more than an account of our children's school. From the beginning of our labors here we have felt it to be duty to give special attention to the young; and even before we were acquainted with the language, opened a school for them, which has continued with little interruption until the present time. Owing, however, to my living alone, and considering pastoral duties of paramount importance, it has received but little of my personal attention until the current year. A more thorough knowledge of the circumstances, habits, and views of the people has resulted in an entire conviction that whatever other department of missionary labor be crowded out, by an inability to attend to all, the instruction of the children must not. Thus far, therefore, the present year, I have devoted a very considerable part of my time to the station school for children. The result has been an increase of scholars from sixty or at most seventy to 250. The average number of pupils for several months past has been not less than 240. Of these, 140 are able to read with different degrees of correctness, from that of accuracy and fluency to that of spelling out their words. Forty of them write, some an elegant, and most of them a legible hand. Sixteen are pursuing Colburn's mental arithmetic, four of whom are advancing rapidly. The remaining 140 have most of them learned to pronounce words of two and some of three letters. Several of the boys are designed for the high school, as soon as that institution shall be prepared to receive them. All the children live within about two miles of the station, and by far the greater portion of them are under five years of age. Many more are under ten, and none are over fourteen. So that, allowing fifteen to be the average age for leaving school, those now in it will remain the greater part of them

ten years, many others five, and a few of them one year longer. This is the present state of the school; and no reason appears why it should not continue to be as favorable, as long as the station continues. We have one capacious schoolhouse, and are about to build another still larger, that we may have ample room for so large a school. At present the younger part of the school assembles in the old meeting-house. They all, however, meet in one room for prayers. This school is by far the most interesting part of my field, so far as prospects of usefulness are concerned. It can hardly be expected that a continual supervision of so many native children for a series of years will not result in a radical difference of character from that which they now sustain.

As to the teacher who is to have charge of the station-school, I assure you I feel no little solicitude. It requires a man of ardent piety, great patience, good education, of a condescending spirit, of decided authority, and apt to teach. Without piety, he will find no motive among these savage children to move him to action: without patience, the obstacles in the way will be too great for him to surmount: without education, by which I mean a well cultivated mind, his influence upon the future character of the people must necessarily be superficial: without a condescending spirit, much will be lost from want of that familiarity with the children and parents which alone can secure their love and respect: without a tact at government, he would be heeded no more than the wind: and without an aptitude to teach, the consequence here, as in our native land, would be a perfect failure. When I consider the importance of this school, in the magnitude of the interests depending on its proper management, I feel, "Who is sufficient for these things?" But I feel less concern on this subject than I should were I not confident that the Board, and particularly the Committee, will see even more clearly than I do the impropriety of sending out uneducated and inexperienced men to conduct the education of the children of these islands.

The remarks in the last paragraph are doubtless correct and are regarded by the Committee as being highly important. It might seem, on first thought, that almost any person would be a competent teacher for an utterly ignorant and heathen community; but probably the fundamental qualifications of a good teacher are in hardly any situation more indispensable. The teacher of a school in a heathen country may not indeed be required to give instruction in some of the branches of knowledge, nor to the same extent in others, which he would be expected to do in the best village schools in this country; still the more branches he has given attention to, and the more extensive and thorough is his acquaintance with all, the more will he be able to instruct and benefit his classes. But among a people whose minds are by inheritance dull and inactive; in whom sensuality and a regard for external things have so long excluded all thought upon intellectual and moral subjects as almost to destroy the capacity for such thought; and who can feebly apprehend the value of book knowledge and scarcely endure the drudgery of acquiring it,—what can a teacher expect to accomplish without such a knowledge of the human mind as to enable him to gain access to it; without ability to communicate instruction with such simplicity and clearness that the dullest mind shall understand it; without such ingenuity in devising methods and such fertility of illustrations as shall excite the dormant faculties to action; without such patience and kindness, coupled with energy, as will bear with all, gain the love of all, and control all; and without such fondness for his work and so high an estimate of its grandeur, as shall raise him high above all the toil and discouragements which must inevitably wait on every day of his protracted labors?

### *Kumu Hawaii—Desire for the New Testament—Cost of Houses.*

The "Kumu Hawaii" is a small newspaper, in the Hawaiian language, edited by Mr. Tinker, and printed at the mission press in Honolulu. It furnishes a vehicle for conveying to the natives much important information on religious and other subjects, awakens thought and feeling, and presents a strong inducement to the more intelligent and enterprising among them to improve their own minds and exert an influence over their countrymen, by writing. Respecting the success of the undertaking, Mr. Tinker, on the 3d of May, 1836, writes—

The Kumu Hawaii is attended with as much success, I believe, as was expected. About 3,000 copies of the first volume were circulated. The second is half the size of the first, as that was thought to be too large. About the same number are distributed. It is used to some extent in schools, and read more or less at their houses, as other books are read by such a people. Natives write more and more for it; and we hope it may prove more and more useful as their intelligence increases and also our skill in adapting it to their wants.

On the 5th of May Mr. Armstrong, associated in labors with Mr. Green at Wailuku, on the island of Maui, writes as follows—

When the late edition of the New Testament came out, the people about us crowded our houses all day long and even in the night, trying to obtain a copy. As I had not enough to supply the one tenth of the demand, I was obliged at last to lock my study door and make no reply to those who knocked. They went away murmuring over their disappointment. I have given away no Testaments as yet. All who have called for them have either brought the worth of the book in produce, or agreed to work for it. What the motives of the people are in thus seeking the word of God it is not easy to tell; certainly not, in most cases, the love of truth or righteousness, as their daily conduct shows;—but still it is encouraging to see the people seeking, and laboring for, and carrying about in their hands, the word of God in their own language.

Our chief has, of late, taken hold of a school. He has enrolled all the people in Wailuku who know their letters, and requires them to meet him in the large meeting-house every Wednesday afternoon for purposes of instruction. They are divided off into classes, with such teachers as we can obtain placed over each class, while the chief and myself superintend the whole. They recite, first, the verse of the day, and then read the Kumu Hawaii and other books, on all of which they are examined at the close of the school after calling of the roll by the chief. Five or six hundred attend. We are glad of this movement, as it is of the utmost importance to keep up an interest in books and schools, without which we shall soon have but few persons who can read what we print. So long as the natives cleave to books and schools, vice will be obliged to hide its head. We have at the station six hundred subscribers for the Kumu Hawaii.

My family has suffered much this year for want of a good dwelling, yards, etc.; but I have nearly completed a new house of the following description; fifty feet long, and twenty-eight wide—one story, and covered with *ti leaf*. The roof is kindly put on by our chief, which will save a great deal of expense. The walls are of stone, ten feet high. Part of the house is intended for Miss Brown, who will live with us after it is finished. I am pained when I think of the expense of our dwellings, and you, no doubt, feel it too; but for one, I have a clear conscience on this subject. I have been five years without a safe and comfortable lodging-place for my family and we have suffered many inconveniences and hindrances in consequence, and now in building, I have studied economy, more than I think I should do in America with a salary of $400 a year. I have, in order to save expense, wrought with my own hands; have lived a week at a time on the side of a mountain fifteen miles from home, cutting timber and drawing it with oxen. I make this statement that you may perceive that your suggestion a year ago on the subject of building has not been wholly neglected. The funds by which we are supported are sacred. They are offerings on the altar of God, given often out of the "hard earnings of the poor;" and I shudder at the thought of wasting a farthing out of the Lord's treasury.

I will say here what I intended to say before, that, to my view, the state and prospects of our mission have not been more encouraging since I came to the islands than they now are.

Mr. Dimond, who has the charge of the binding department, in connection with the printing establishment at Honolulu, under date of May 10th, makes the following statement respecting the men employed in his office.

I have now fifteen men in the bindery, folders, sewers, forwarders, and finishers; and a shop of more orderly men containing the same number can hardly be found in America. I am quite certain that the same number of men, taken promiscuously from among the book-binders of New York, would suffer in the comparison. Although they are paid in money, and generally have some about them, I have never known one of them to get intoxi-

cated, and only one on one occasion to drink any; although it can be obtained at any time in the village. They spend their money to good advantage.

## Pawnees.

### EXTRACTS FROM THE JOURNAL OF DOCT. SATTERLEE.

*Tour with the Indians—Organization of a Church—Return of Mr. Dunbar.*

Doct. Satterlee proceeded to the Pawnee country in the spring of last year. From the Pawnee agency, at Bellevue, he and Mr. Dunbar started with a band of traders on the 17th of June, for the villages of the Indians, with the intention of accompanying them on their summer hunt. These extracts give an account of their approach to the Indians, who had already started, and of the subsequent events of their tour.

*June* 27, 1836. We came where the remainder of the traders were encamped with the robes; they told us that the Pawnees had passed them the day before; that it was their tenth sleep from the village. We staid with them until morning, when we left and still followed the trail of the Indians up the river some twelve or fifteen miles, where it left the main stream of the Platte and struck south for the Republic fork. The sun had set and the moon was up before we came up with the village. They had encamped on the side of a hill. The fires were burning before each lodge, presenting a beautiful sight. One would imagine himself entering some flourishing village in the east, with the lights beaming from every window. Before we had crossed a small creek at the bottom of the hill on which they were encamped, we were discovered. They knew Mr. Dunbar, and very soon it was known through the camp that *ta-pusk*, the preacher, had come. We rode through the encampment to the lodge of the first chief, which was on the opposite side from where we entered. Our path was thronged on either side with Indians wishing to shake hands with us. We were very kindly received, and had hardly alighted and given our horses to the women to unsaddle, before we were invited to a feast. We were invited to two others before we could retire.

30. We came to the Republic, and moved a few miles up the river. Towards night the wind began to blow, and there was the appearance of a hard shower. About sunset it began to rain; soon it began to hail, and I think I never experienced such a storm. Some of the hail-stones were larger than a hen's egg. By each taking hold of the skin which covered the lodge, we could make out to keep enough of it over us to keep us dry in a measure. Soon the cry was heard that the water from a ravine which came in just above the camp, was overflowing it; and in a few minutes the water was some three or four inches deep in our lodge. The storm had abated, and all were now on the move for the bluffs, which were about eighty rods from our lodge. For about twenty rods of this distance the water was from two to two and a half feet deep. But we reached the bluffs in safety with all our things. The lodge was again pitched, and we lay down in our wet clothes, with no other covering than our wet blankets, to repose until morning. The evening before the storm they saw buffalo just above the river in great plenty, but in the morning there were no signs of them to be seen, as the Indians said, "The storm had scattered them this way and that way, and they did not know which way they had gone." After spending one day in drying our things, the village moved north again towards the Platte. For several days we kept up between the two rivers. On the eighth of July we came to buffalo, made a hunt, and killed some. We moved a few miles further and found more, killed some on the 11th and 12th. Here the Pawnee Loups came to us. They had not yet killed any buffalo. Soon after they left their village they were met by a war party of Sioux. They had an encounter, and seven of the Sioux and two of the Loups were killed.

16. We encamped on a small creek between the Republic and Platte, and in the afternoon we had a hard shower. Two horses that were tied in front of a lodge which stood next to ours, were killed by lightning. It struck great consternation through the camp. The lodge near which the horses were tied, with all the others in its vicinity, except ours, moved immediately, notwithstanding the rain, to another part of the encampment.

23. We again encamped on the Republic. For three nights while we were here it rained very hard. The Indians gave, as the cause of the rain, that there were mad wolves about; they had come and bit one of the women; and that they would come during the night-season and

bite the lodge-pole. Thus do these poor creatures labor under superstition. After proceeding up the Republic for some distance, we again left it for the northwest, and stopped high up between the two rivers on the third of August. Here we remained for some days. The Indians made several hunts, killed meat in plenty, and then turned for the village, at which we arrived on the 30th of August, after seventy-five days absence, and about 630 miles travel.

While on our travels, I was called often to see their sick, to whom I administered such remedies for their relief as were in my power, and with very good success. On the 24th of July I was called to see a Loup who had been wounded in the battle with the Sioux twenty days before I saw him. He was wounded in the hip. I found him laboring under a high fever and inflammation. I commenced a course of treatment under which the fever and inflammation yielded; and he was in a fair way for recovery. A few days after I had commenced attending on him, we were invited to a feast at his lodge. There were several Indians assembled when we arrived; and in the course of the feast one of them made a speech to Mr. D., of which I will give you the substance, as it shows in what light they hold the white man's doctor, as they call the physician of the east. "It is good," said he to Mr. D., "that you came to live among us, and have learned our language, so that you can talk with us; for," said he, "if we are sick you can make us well again; and what disease have we that you cannot cure? This man was dying, and you came to see him and gave him your medicines, and he is now getting well; so it is good that you have come to live with us."—Mr. D. replied to him, that we had come to live with them that we might do them good; and as for this man, he is recovering, and if the Lord is willing he would get well; but that we could not make him well without the will and help of the Lord. They all assented to his remarks, and said it was so.

I feel that I have gained some influence, and hope I shall be useful among them. I hope that soon we shall see some of these poor benighted creatures turning to the Lord.

They understood that Mr. D. was going to the east and would not wander with them this winter; but just as we were getting on our horses, the first chief said to Mr. D., "It is good that Kor-ra-oo (the doctor) should come back soon and go with us this winter. We are poor now and have nothing to give you, but this winter we will make both of you a robe."

I shall leave here in a few days for the village. I shall go in the lodge of the first chief of the Grand Pawnees. I shall be alone, as to the company of the whites, while in the village, and I expect to be alone from here to the village, as I know of no one who is going out. But the Lord will be with me; he will guide and protect me.

Before we left home in the spring for our hunt, we formed a church under the name of the Pawnee Mission Church, composed of Mr. and Mrs. Allis, Mr. and Mrs. Mentz, and myself. Mr. D., at the request of the church, became our pastor. We have had two communion seasons, and happy seasons they were to us. Oh that the Lord would own and nurture this branch of the great vine, that it may prosper and bring forth much fruit; that in this fold may be gathered many benighted fellow mortals who now know not the Lord, neither have heard the dying love of a crucified Redeemer.

Mr. Dunbar, after having spent about two years with the Indians, become familiar with their character and habits, and acquired such a knowledge of their language as enabled him to hold intercourse with them freely on common topics, left their country early last autumn and returned to New England agreeable to instructions received from the Committee. He brought with him the manuscript for a small elementary book which he had prepared in the Pawnee language, consisting of twenty-four pages, of which 500 copies have been printed. If Providence shall permit, he will start in a few weeks on his return to his field of labor.

---

## Ojibwas.

### LETTER FROM MR. AYER, DATED AT POKEGUMA, MARCH 10, 1836.

THE removal of Mr. Ayer and his associates from Yellow Lake to Pokeguma was mentioned at p. 310 of the last volume. Referring to some Indians, whose case was brought forward in that communication, who had manifested a disposition to erect houses and open fields near the station for the purpose of availing themselves of the aid offered, and of securing the advantages of the religious meetings and the schools, he adds:—

Another young Indian of promise has concluded to settle by us. He is uncommonly industrious and desirous for instruction.

The young man mentioned in my former letter, who had at times been under serious impressions, and desirous of settling at Pokeguma, is now clearing a spot of ground to plant this spring. In January I took him with me to P., where he worked for us a month. About a week after his arrival he was awakened, prayer was made without ceasing unto God for him, and answered we trust in his saving conversion. He appears to grow in grace, and is fervent in prayer for the heathen around, and particularly for his relatives. His walk is very exemplary, and we trust that in the providence of God he is destined to exert a saving influence upon a world that lies in wickedness. In his recesses of work at morning, noon, and evening, he applies himself to his book, and makes rapid progress in English and Ojibwa. After his conversion he felt anxious that his mother and sisters should live with him at P., in order to enjoy the privileges of instruction. With this view he visited his mother a few weeks since. She intends to settle down with her son. She had contemplated taking her family, with her son, to La Pointe the next summer, probably to receive Catholic baptism, as they had been invited by their Catholic relatives, but at the instance of her son, she leaves her children to attend school.

Another interesting case of hopeful conversion, though probably not recent, is that of a man about eighty-five or ninety years of age. He has been perfectly blind seven or eight years; is a Canadian by birth, from Montreal. Previous to his blindness he was a trader, and has been in this country about sixty years. He was initiated into the Romish church in infancy, and has been nurtured by her fourscore years. His education was limited, but he could read the French Bible, and by its perusal the scales began to fall from his eyes, about the time his blindness commenced. About this time also he had a remarkable dream, which excited his fears and led him to think seriously of his latter end. The Lord appears to have led him by a way which he knew not. The date of his conversion is quite uncertain. He thinks he can now say, "Whereas I was once blind now I see." I was but partially acquainted with him until I went to visit him while I was at P. the last winter. I had supposed him a firm adherent of the popish faith until a few weeks since, when I called at his lodge for the purpose of conversing with him on the concerns of his soul. He entered at once into a free conversation concerning his spiritual state, and spoke of himself in terms of self-condemnation. He felt that if he was ever saved, it would not be by works of righteousness of his own. He declared his attachment to the soul-humbling doctrines of the cross, and his abhorrence of his former errors and course of life.

Another fact interesting and animating relative to the Catholics at Pokeguma, is their general willingness to receive from us religious instruction. Mr. C., the trader, has opened his doors for us to hold religious service at his house on the Sabbath. We have held meetings there three or four Sabbaths past, and had an attentive, serious audience.

Our prospects at present are more encouraging than at any former period. But we rejoice with trembling, feeling, that except the Lord build the house, we labor in vain. I trust that God by his Spirit has been with us at P., and that we shall ere long see more of saving power among the heathen there. My visits among the Indians at their lodges the past winter were unusually interesting at times. We would thank God and take courage and not despise the day of small things, while we would be ashamed of our unbelief and lukewarmness and neglect of duty.

### LETTER FROM MR. HALL, DATED AT LA POINTE, AUG. 9, 1836.

DURING the summer of 1835 three Indian young men, under the patronage of the Methodist Missionary Society, arrived at La Pointe, on their way to establish a mission at Lac Coutereille, eighty or a hundred miles further in the interior. After visiting the place of their ultimate destination in the autumn, circumstances rendered it necessary for them to return to La Pointe, where two of them spent the winter with Mr. Hall, and the third with Mr. Ely at Fon du Lac. They appeared to be worthy young men, and labored faithfully as interpreters, translators, and preachers. Partly on account of this assistance, the gospel, Mr. Hall remarks, has been more extensively and faithfully preached to the Indians, during the year preceding the date of his letter, than during any previous year since the com-

mencement of the mission. Mr. H. proceeds—

A large number of Indians from the various parts of the Ojibwa country have visited this place this summer, some of whom have heard the gospel preached, some have listened attentively to the word spoken, and perhaps the Lord has opened the hearts of one or two to receive the truth in the love of it. But they will be better known by their fruits.

Our English meetings have been uncommonly interesting for the last two months. I have frequently been greatly assisted in preaching. Though I could address but a few, I felt that my preaching was not in vain, for I felt that the Spirit of the Lord was there.

A translation of the gospel of Luke has been made into the Ojibwa language during the past winter by myself and one of the young men who have been with us. I think it will be found tolerably correct. I intend to send it to you this fall, with the request that it may be printed in the course of the winter.

The members of the church have manifested more of the spirit of prayer, for the last six or eight months, than at any previous period since this church was organized. The Spirit of the Lord has been with us, convincing of sin and arousing to duty. The church, a year ago, was in an exceedingly low state of religious feeling. The spirit of the world had succeeded to the spirit of prayer, and some members had grossly violated their covenant obligations, and brought scandal on religion. These sins have been confessed before the world, I hope with sorrow, and the individuals have returned to duty. There seems to be a waiting and longing to see the Lord come by his converting grace among this people. Two individuals stand propounded for admission to this church, who have begun to hope in the mercy of God during the past winter.

The influence the catholics are exerting is becoming more apparent every year. I can now discover that it has been greater from the first establishment of our mission, than I was aware of. It exerted itself silently until the arrival of a priest at this place a year ago. Since that time it has been more open. It only wanted the aid of a priest to set it in motion, in order to its being felt.

We have a more formidable foe to encounter in Romanism, than in heathenism itself. A heathen may be made to feel the absurdity and folly of his religion, though he may not renounce it; but a Romanist is too self-righteous, and too much under the influence of priests, to be approached with the humbling doctrines of the cross. His cross he wears externally; but judging from the conduct of the members of that communion, his heart has never been crucified. Their religion, as seen here, consists only in external rites and ceremonies. Obedience to God's law seems to constitute but a small part of it.

But notwithstanding we may meet a formidable foe in the form of Romanism, neither you nor we ought to be discouraged or disheartened. This foe to the Redeemer, this enemy of souls must be met—he must be conquered. The millennial day will not come till the power of the beast is destroyed. The weapons of our warfare are not carnal. We are to wield the sword of the Spirit, and put on the whole armor of God. Prayer will have much to do in this work. Purity, spirituality, and faith in the church must also lend their aid. I know that the heart of every catholic is in the hand of the Lord; and I know, too, that the Lord reigns. Here I fix the anchor of my hope. Here I stay my soul; and when it is fixed here, I am kept in perfect peace, as to the result of our labors in this country. Though we have many trials and difficulties to encounter, and may yet see greater ones, I believe the Lord will yet have a seed to serve him among these Indians. Duty is ours, the result lies with God. Some of the Indians follow the catholics; but most of these are yet accessible by us, and by the blessing of God may yet be made to believe.

With reference to additional laborers, Mr. Hall remarks—

Our stations, especially Fon du Lac and Leech Lake, need to be reinforced; and I feel that my duty is not done, so long as there shall be the least hope of obtaining help, if I do not continue to make the call. The station at Fon du Lac needs an ordained minister. The papists are exerting nearly as much influence on the Indians there as here, and take advantage of the circumstance that Mr. Ely is not an ordained minister to draw them away. Besides, it is not possible for Mr. Ely to perform more than a small part of the missionary labor which is called for there. It appears to be a very encouraging field, and ought to be cultivated immediately.

Mr. Boutwell needs an associate. The state of society there is so barbarous that he does not feel it safe to leave his family and effects for scarcely an hour at a time. Of course he cannot visit among the Indians much. The Savior sent forth his disciples two and two; and it appears to me that to that part of the country, especially, the churches ought to do the same with missionaries. On account of the scattered state of the Indians, no one missionary can operate on a great number of minds at once. Even when they are the most accessible, they cannot be collected into large assemblies; nor are they much inclined to listen when numbers are together. They must be approached silently and alone, if their ear is to be gained. On this account the number of laborers ought to be multiplied.

## Abernaquis at St. Francis.

### LETTERS FROM MR. P. P. OSUNKHERHINE.

Since the ordination of Mr. Osunkherhine, mentioned at page 317 of the last volume, the opposition which he has been called to encounter from his brethren of the tribe has been much embittered. On account of his efforts to diffuse christian knowledge among his countrymen, he had been previously displaced by the Canadian government from the office of government schoolmaster; but through the aid of the Board he was enabled to continue his labors. As the number of persons attending his religious meetings was increasing, he applied to the Board last autumn for aid in erecting a small chapel for public worship. A small sum was promised him, on condition that his christian friends in Canada, who were acquainted with his proceedings and the wants of his people would furnish the remainder.

The first of the following extracts is dated October 27th, 1835, and was written while he was on a visit to his wife and child who were at Burlington, Vermont, for the purpose of acquiring a knowledge of the English language.

I got along very well, I think, in my labors among my people to whom I preach, for they like to hear the gospel preached to them more and more, and they are increased in number. I have now above thirty persons when they are all present. The last evening meeting I held, just the day before I left my people in last week, there were twenty-seven present, who, knowing that the Board had granted one hundred dollars for the building of a chapel, drew a petition of their own accord and signed it, praying to the Christians in Sorel and Montreal to furnish the remainder, acknowledging in their petition that they were once all Roman Catholics, but since they were taught the Bible in their own tongue, they believe that the Bible is the only rule for obtaining of salvation for their souls.

I think we shall soon form ourselves into a church, for I have now three professors of religion besides myself, that have joined regular churches. My wife joined the church of this place, (Burlington, Vt.), about two months ago. As to the school, I am sorry to say that the present uncommon hard times with us, and poverty, together with my necessary absence now and then, have prevented the parents from sending their youth to attend the school this fall; but I am not to be discouraged; I do not know what the Lord may do to turn things better in future, so that the Indians of that tribe may be enabled to attend the school. I must, and I will do what I can by the help of God.

I am happy to say that I need not to go about in Vermont and New York to obtain any aid for building a chapel; for I have already collected forty dollars in Sorel, and one hundred and ten in Montreal, on my way to this place. Surely the Lord has pleased to open the hearts of Christians to help the poor Indians in St. Francis, and I hope the Lord will draw these Indians to Christ.

My people seem to think that when we shall have a place of worship built, there will be more turning to protestant faith than now. I told them, You must not think that a building will make you Christians, nor the name of protestants; you may all turn protestants, yet if you have not the love of Christ, you will not be saved; you must not only strive to turn to be protestants, but you must pray to God to turn you to be Christians indeed.

Writing again on the 21st of November, after giving an account of some preparatory measures which had been taken towards the erection of the chapel, Mr. Osunkherhine gives some further account of his labors and prospects among his people.

I am encouraged in my labors, because my hearers stand just as strong and firm as ever, and do understand the gospel preached to them better and better; and some of them, particularly the women, who now think they love their Savior, but not without some doubts arising out of their own hearts. I hope the Lord will work in them to be brought over to the kingdom of Christ and to have the assurance of faith in him. The number of hearers is pretty much the same in this month as in the last, except two new ones came in this week. Whether they will continue or not, I do not know. One of them declared that he heard the good things which he never heard before: and that he had no idea that he could ever hear such good things in such a meeting.

I dont expect that I shall have many hearers during the winter, for it is impossible for some families to be here when they have almost nothing from their fields. They must go somewhere to gain their living and return in the spring to sow and plant. They began to see that they must pay more attention to farming than hunting or wandering life, in order to get along better and enable their children to attend school.

I have opened my school with four scholars since I wrote you last. They are the best of all who belong to the school in study and improvement. I think that they will be something in a few years. I might have many scholars, could all the families who profess to be [illegible] in the village steadily, be they [illegible] boys and young men. But though I cannot expect them to be so able now, yet I hope that they will be before a great while. I have reason to hope that the rising generation will be better in this tribe, because we have many boys and young men on our side, while the catholic families of the tribe have scarcely any; and whom they have are kept in ignorance, and of course they will not be qualified to do much, if they shall stand against those who shall have been taught in good things. So it appears to us that in a few years hence all the affairs and regulations of the tribe, and the whole influence will fall into the hands of our young men that are now sixteen or eighteen years of age; who will, I trust, not be against the religion of the Bible as are the present chiefs. A change in the government of any tribe, in its officers, will do a great deal, especially if the catholic chiefs be taken away and protestant rulers be appointed in their place.

Perhaps before a great while I will have a better chance to have more scholars, when there will be no other school but mine in the tribe; for the government schools in this province are broken up and since last time our French teacher has no encouragement; and the Irish Indian department schoolmaster will not, I think, continue a great while; for he has no scholars since he had difficulties with the chiefs, who will not have him on account of his being unacquainted with the French and Indian languages; and he is already told by the superintending officer of Indian affairs at Montreal, that it is not worth while to have a schoolmaster who can have no scholars, and so use to appoint any to be among such chiefs, who cannot be satisfied with either protestant or catholic teachers.

## Proceedings of other Societies.

### FOREIGN.

#### THIRTY-SIXTH REPORT OF THE CHURCH MISSIONARY SOCIETY.

The Missionary Register for September contains a summary view of the society and its operations, from which the following particulars are gathered.

Missions, 9—Stations, 64: being in West Africa, 4; Mediterranean, 5; North India, 11; South India, 7; Western India, 1; Ceylon, 4; Australasia, 11; West Indies, 18; N. W. America, 3—Laborers, 680: consisting of 63 English, 7 Lutheran, and 3 native or country-born clergymen; 59 European lay assistants; and 85 European women, being 83 wives of missionaries and laymen, and two unmarried teachers; 426 native or country-born male and 37 female assistants—Schools, 431—Scholars, 21,648; consisting of 12,631 boys, 2,730 girls, 967 youths and adults, and 5,320 of whom the sex is not specified.

The aggregate receipts of the year stand as follows:—

| | £. | s. | d. |
|---|---|---|---|
| General fund, | 67,091 | 4 | 2 |
| Disabled missionaries' fund, | 630 | 7 | 6 |
| Institution buildings' fund, | 32 | 18 | 10 |
| Making a gross total of | £68,354 | 10 | 6 |

After deducting some special donations and legacies, this makes the receipts for the year ending May 1836, to exceed those of the preceding year by 4,334*l.* 1*s.* 11*d.*

On the other hand, the expenditure of the society has pressed closely on its income—amounting, in the last year, to 64,213*l.* 17*s.* 3*d.*; being 8,575*l.* 10*d.* more than that of the preceding year. In the expenditure of the year, some extraordinaries are included; but, after deducting these, a progressively-augmenting expenditure requires to be provided for, in almost all the missions.

During the year, seventeen students have been received into the institution, in addition to the number reported at the last anniversary. Fifteen students—ten ordained, and five catechists—have departed to their respective stations, one has been removed by death, and twenty-four are still resident at the institution.

The number of missionaries sent forth last year, was eighteen ordained missionaries, nine catechists and artisans, and one female teacher; fourteen of these being married, the total number of individuals sent out is forty-two. This number includes six missionaries and two catechists, who have returned to their stations, or been appointed to new stations.

The total number at present engaged in the society's service, as ordained missionaries or catechists, exclusive of native teachers and the wives of the married laborers, amounts to one hundred and twenty-nine.

After an appeal for increased funds, and especially to the universities for candidates for missionary service, the committee remark—

Indeed, if the arguments used in our own country were not sufficient to prevail, it might surely wring the hearts of English Christians to hear in what terms a converted native of India calls upon them to send out more laborers:—"Tell them," says one of these Hindoo converts, William Churrun, to the Rev. Mr. Wilkinson—

"Tell them, that William Churrun, by the grace of God a servant of Jesus Christ, was once a servant of sin; and would have been a servant of sin now, had they not sent you to tell me of Christ crucified for sinners. Tell them my heart thanks them. Oh! when I think, that had not English Christians sent Jesus Christ to me, I must have been forever lost, I cannot help loving them. Next tell them, we wonder much that they only send one or two missionaries. What are one or two? Do they not know how many millions of my poor Hindoo brethren are yet without God? Oh! tell them that William, who thanks them for himself, blames them on account of others. I have heard you say there are many millions of people in England; and then I think, 'Well! many millions; and only one, two, or three missionaries come to India, to save millions of those who are perishing in sin!' Tell them we have three hundred and thirty millions of gods, whose slaves we are. And, oh! tell them, that though these gods never spoke before, yet, in the day of judgment, the God of English Christians, who is the God of the whole world, will give each a tongue, to condemn them, for not sending the gospel and more missionaries to India."

The committee would, in conclusion, revert to that feeling, which they humbly trust has been the vital principle of their proceedings during the past year, and which they fervently hope will constantly animate the members and friends of every missionary institution. It is their solemn conviction, that, without the pouring out of the Spirit from on high, every appeal and every effort must be made in vain. It were but lost labor to devote ourselves to writing, speaking, journeying, suffering, and even dying, in this most blessed cause, did not our hopes rest on the sure promises of an almighty, all-wise, and most merciful Savior and Lord. Especially with regard to the supply of suitable candidates, your committee call upon every faithful servant of Christ to remember, that holy men can be raised up only by him; and that the method of prevailing with him to do this, is fervent, believing, and persevering prayer. It was the adorable Redeemer himself, who expressly directed his disciples to look up to him in supplications, that he would supply this succour for a perishing world. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

### FORTY-SECOND REPORT OF THE LONDON MISSIONARY SOCIETY.

In the several parts of the world connected with the society's operations, there are 272 stations and out-stations, 111 missionaries, 28 European and 195 native assistants, 74 christian churches, 5,239 communicants, 448 schools, and 29,600 scholars.

There are connected with the several stations of the society, 15 printing establishments; and, in the Ultra-Ganges' district, in which the knowledge of the gospel continues to be still chiefly communicated through the medium of the press, 105,703 copies of books have, during the past year, been printed, and 163,297 copies distributed. Complete returns from the East Indies, and other stations, not having been yet received, the remainder of books printed and distributed during the past year cannot be reported.

The total amount of receipts of the society for the year were 55,865*l.* 2*s.* 11*d.*; and the expenditures amounted to 60,627*l.* 8*s.* 5*d.*

Seven missionaries and six assistant missionaries have been obliged to leave their fields of labor on account of impaired health during the year; and nine missionaries and four male and fifteen female assistant missionaries have been sent forth by the society. The number of students at present pursuing a course of preparatory study with a view to missionary labor under the patronage of the society is twenty-seven.

The report contains the following retrospect of the society's forty-second year.

Throughout the country, the growth of feeling in favor of the missionary cause has been steady and progressive; and its proceedings are sustained, in an increasing degree, from the operation of principle and the sense of duty.

The income of the preceding year included a considerable extra sum for the West-India missions, which has not been repeated during the period now under review; but the directors have, with gratitude to Him whose are the silver and the gold, to report an increase in the amount of direct contributions to the society; the only diminution being in the amount of legacies received during the year.

Abroad, though not exempt from trials, in some departments afflictive and severe, encouragement is abundant and powerful.

In the South Seas, with much still to deplore, the improvement in several of the old stations has been gradual and decisive; while the new fields opening westward inspire the most animating hopes.

In China, while the directors tenderly sympathise with the persecuted and scattered flock of native Christians, and share with their brethren the disappointment of not being able to penetrate the country and preach to the people, they rejoice in the testimony which the Lord is giving to the word of his grace in adjacent stations; and in the hopeful promise of growing efficiency in the native agency, which they trust the Great Head of the Church is raising up, to bear to the millions of their countrymen the glad tidings of salvation.

The feeling, in regard to India, has been deep and painful. Wide and effectual doors have been opened; whitening fields have invited the reaper's sickle. Our brethren, enfeebled by removals and by death, and exhausted by excess of labor, have implored aid from home. These appeals have been sent through the land; and applications have been repeatedly made in quarters in which they were most likely to be successful; but none from the schools of the prophets, duly qualified for the work, have responded to the call. The directors, after every exertion, have not been able to send a single missionary to India during the past year; and the painful declaration of this fact is the only practical answer which they have been able to return to the urgent appeals of their brethren. Parties abroad, who had applied for missionaries to occupy important stations, disappointed in the hopes which they had cherished, and deeming even popery preferable to atheism, have sought for catholic missionaries; and these are now entering the fields to which the protestant missionary had been invited. Many months, the directors hope, will not elapse before some will embark; and they would earnestly invite the prayers of all who feel concerned for the extension of the Redeemer's kingdom, that he would give the word, that great may be the multitude of the preachers. The depression thus occasioned is relieved by the increasing number and efficiency of the native agents now employed in India.

In the British colonies, the attention of the negroes to instruction is such as to excite the most pleasing anticipations; while their general conduct has been such as fully to justify the expectations of their warmest friends.

In Africa, the directors have been called to weep with those who have suffered under visitations peculiarly alarming and disastrous, and to rejoice with those to whom special mercies have been vouchsafed. Into any detail of the circumstances which have so deeply affected the South-African missions during the past year, the directors deem it inexpedient at present to enter; as they will probably, at no distant period, be brought under public notice through another medium.

The calamities which have befallen the Madagascar mission have been already noticed. While we devoutly regard the Most High as saying, by this dispensation, "Be still, and know that I am God," we would not shrink from persecution, still more destructive and fierce, while cheered by the assurance that the Lord of Hosts is with us; and that he is our refuge who hath said, "I will be exalted among the heathen; I will be exalted in the earth."

Amidst the manifold objects which claim and receive the attention of the public, the disciples of Christ regard with holy gratitude the steady progress of the cause of christian missions.

Whatever changes may affect the framework of civil society at home, and whatever fields abroad invite or exclude enterprise or action, in commerce, in politics, or in science, the range of missionary effort continues to extend, the streams of missionary benevolence deepen and widen as they flow, and the missionary operations of the church become, by experience and trial, increasingly efficient and mature.

### WESLEYAN MISSIONARY SOCIETY'S REPORT FOR 1835—6.

*Missionaries.*—In Ireland, 24; Sweden, 1; France, 14; Gibraltar, 2; Western Africa, 11; South Africa, 20; Mediterranean, 1; South India, 11; Ceylon, 21; New South Wales, 8; New Zealand, 3; Friendly Islands, 9, Fejee Islands, 3; West Indies, 84; Canada Indians, 9; British America, 62. Total, 283; of whom 184 are principally connected with heathens and converts from heathenism, and 99 labor among Europeans and British colonists. These missionaries are assisted by 1,729 catechists and readers, and 202 salaried and 2,696 gratuitous teachers; of whom 3,892 labor among the heathen, and 735 among professed Christians.

*Members in Society.*—Stockholm, 11; Winnenden, in Germany, 448; France, 505; Gibraltar, 101; Gambia, 535; Sierra Leone, 788; South Africa, 1,058; Malta, 38; South India, 287;—Ceylon: Cingalese, 646; Tamul, 144;—New South Wales, 452; New Zealand, 20; Friendly Islands, 7,451; West Indies and Guiana, 36,921; British America, 3,340; Canada Indians, 1,050—total, 58,795; of whom 49,988 are chiefly from among the heathen, and 8,807 from among professed Christians.

*Communicants*, 54,226, exclusive of the Irish, and of a recent and very large increase in Jamaica, but inclusive of all the other missions of both kinds. This is an increase of 5,992 on the preceding year.

*Scholars.*—Ireland, 6,000; France, 187; Gibraltar, 81; Gambia, 220; Sierra Leone, 877; South Africa, 1,661; Malta, 25; South India, 812;—Ceylon: Cingalese, 2,947; Tamul, 1,268;—New South Wales, 1,098; New Zealand, 500; Friendly Islands, 6,883; West Indies and Guiana, 14,582; British America, 4,624; Canada Indians, 2,000—total, 43,759; of whom 31,769 are chiefly from among the heathen, and 11,990 from among professed Christians. This total is 2,000 more than that in the schedule; the schedule being undercast to that amount.

During the year the missions of the society were reinforced by thirty-seven missionaries and twenty-four females.

The receipts were 62,039*l.* 16*s.* 2*d.*; and the expenditures were 64,567*l.* 5*s.* 9*d.* The report closes with an urgent call for praise, prayer, and enlarged exertions and liberality.

### BRITISH AND FOREIGN AND CONTINENTAL BIBLE SOCIETIES.

THE operations of the British and Foreign Bible Society, by means of its agents and depositories, are intimately connected with the labors of the Bible societies generally on the continent of Europe. The following details respecting the circulation of the Scriptures in the several countries are gathered from an abridgment of that part of the thirty-second report of the British and Foreign Society relating to the continent, contained in the Missionary Register.

*France.*—The issues from the British and Foreign Society's depot amounted, during the year to 80,921 copies, being an increase of 18,727; but it is not specified how many were Bibles and how many were Testaments.

The French and Foreign Bible Society, though it has come so lately into the field, shews itself already possessed of considerable strength and energy. In this, its third year, it has issued 4,093 Bibles and 12,716 Testaments; and its preparations for future labors are carried forward with an activity, which proves that its committee, if supported, are bent on attempting great things, both for their own country and for the world.

*Switzerland.*—The Geneva Society has issued, in the year, 7,943 copies; making, from the commencement, 36,651. The Neuchatel Society reports its total distributions to amount to 9,348 copies; with the exception of one populous village, every family is provided with a Bible.

*Belgium.*—The principal circulation of the sacred volume in Belgium, during the past year, has been effected by an active and zealous young man. He has succeeded in selling, at a moderate price, nearly 3,000 copies, principally New Testaments; and could have disposed of many more, had the committee been fully prepared to meet this unexpected and pleasing demand.

*Germany and Prussia.*—Dr. Pinkerton states that at Frankfort have been issued to correspondents, 50,926 copies of the sacred Scriptures, for distribution in the surrounding nations, during the past year. Of these, 33,389 were for distribution among Protestants, 15,384 among Roman Catholics, and 2,153 among Catholics, Protestants, and Jews. Our issues have, therefore, exceeded those of the preceding year by 12,991 copies.

The report of the Bavarian Bible Society states that among the members of the protestant church in Bavaria, there had been distributed 6,212 Bibles and 1,562 Testaments. Of this number, 336 Bibles and 853 Testaments were from the depot of the British and Foreign Bible Society. In no previous year has the institution been able to circulate so many copies of the sacred volume.

The Prussian Bible Society, during the past year, has issued 8,245 Bibles and 375 Testaments; making a total, since its formation, of 160,909 Bibles and 56,738 Testaments; and the number of copies further put into circulation by its auxiliaries, amounts at

present to 275,972 Bibles and 244,170 New Testaments. Also 11,420 copies for the supply of the Prussian troops.

*Denmark.*—The Danish Society issued, in the year, 424 Bibles and 4,189 Testaments; and the Sleswick Holstein 3,894 copies.

*Norway.*—The issues were 2,084 Bibles and 3,014 Testaments.

*Sweden.*—The Swedish Bible Society has, during the year 1835, printed 2,500 Bibles and 5,000 New Testaments. During the same period, the issues amount to 3,130 Bibles and 15,357 New Testaments, together 18,487 copies, or 5,784 more than the preceding year. The total issues since the formation of the society, amount to 119,052 Bibles, and 280,179 New Testaments; together 399,231 copies.

Adding the issues of the British and Foreign Bible Society's agency to the above, the sum total will be 458,189 copies. If from this amount be deducted 29,900 copies sent out of the country, it follows that 428,289 copies have been distributed in Sweden; but this is 116,438 less than the number of families in the country, and 54,000 less than the mere increase of the population since 1815, when the work commenced. The agency at Stockholm has issued 6,059 Bibles and 14,042 Testaments.

*Russia.*—At St. Petersburg, 2,783 copies of the Scriptures have been circulated by the Rev. Mr. Brown and his friends; and 124 Bibles, 200 Psalters, and 1,274 Testaments, in English, German, French, and Hebrew, have been forwarded thither in the course of the year.

*Italy.*—Your committee are happy to have had repeated applications, in the course of the year, for Italy. Encouraged by the gleams of hope, which have of late passed over them with respect to that country, your committee have ordered a further supply of Italian Bibles and Testaments.

*Spain and Portugal.*—To the troops which went from this country to Spain, grants of the Scriptures, in English, Spanish, Dutch, German, and Catalan, were made, as far as opportunity offered.

There is now no legal impediment to the introduction of the sacred volume into Portugal. The difficulties which present themselves there arise chiefly from other causes. Consignments, to the extent of 652 Bibles, 250 select books, and 460 Testaments, have been made to Oporto and Lisbon; at each of which places a correspondence has been opened with gentlemen who appear to have the interests of the society much at heart.

## American Board of Commissioners for Foreign Missions.

### INSTRUCTIONS DELIVERED TO THE MEMBERS OF THE LATE REINFORCEMENT OF THE MISSION IN SOUTHERN INDIA.

[The missionaries and assistant missionaries composing the company addressed were Rev. Messrs. Cherry, Cope, Crane, Muzzy, Tracy, and Ward, and Doct. Steele, with their wives. A notice of their embarkation, on board the ship Saracen, bound to Madras, November 23d, was inserted at page 43.]

The missionary is not an adventurer, going forth he knows not whither, and for some object he knows not what—under no authority, with no commission or instructions, and to tread a path which no one has trodden before. The Lord Jesus is his leader and head. He has commissioned and instructed him for his work. And going forth in obedience to Christ's command, to preach repentance and faith to the heathen, he is, more peculiarly perhaps than any other man, both as to his office and his field of labor, a successor of the apostles. His commission is the same as theirs; his work is the same; his relation to the church is the same; he has the same promise of the presence of his Lord. How well satisfied, then, should the missionary be with his work, however much it may be undervalued by others,—and with the rank which is allotted to him among the servants of God! How careful should he be not to betray his trust, or bring any dishonor on a work rendered illustrious by the labors of those who have been the lights of this world; or on the holy brotherhood to which he has been admitted. To avoid this he should study well his commission with the directions attached to it. He should become familiar with the character and proceedings of those of his predecessors who, associating with their Lord, and having enjoyed the special guiding influence of the Holy Spirit, must have labored in an eminent degree conformably to his will.

To the missionary of the present day, who would labor with equal acceptance to his Master, it may be an interesting question, how far, since the circumstances both of christian and heathen nations have so greatly changed, is he bound strictly to follow the example of the apostles? His aim is to do as they would, were they in his situation. To ascertain in what respects the apostles were, and in what respects they were not, models for modern missionaries, may furnish a not inappropriate topic for discussion for the present occasion.

The apostles were models for modern missionaries.

1. *In the holiness of their character.* Not that they were perfect men. They did not claim this for themselves; but in repeated instances they, or the sacred historians who have given an account of their labors, most frankly mention their imperfections. Still, among the men who by the grace of God have lived holy lives, they were eminently holy. Few knew the will of God so well; few conformed to it so nearly. Few had a character so well adapted to their times, and to their work. Their conversion was thorough. When the Holy Ghost came down on the day of pentecost, however much of doubt and wavering there were before, the twelve then became stedfast. What a perfect transformation was effected in Paul, when he said, before he arose from the earth, "Lord, what wilt thou have me to do?" and when he went straitway and preached Christ that he is the Son of God! How strongly they describe the change effected in the christian convert—new creatures in Christ—putting on Christ—Christ dwelling in them—buried with Christ, and rising to newness of life. They made no compromise with sin. The old man with his affections and lusts must be put off—crucified—mortified—they must resist unto blood, striving against sin; and to show with what intense feeling they carried on this inward struggle, Paul exclaims, as if in agony at a view of his own heart, the workings of which he had been describing, "Oh wretched man that I am, who shall deliver me from the body of this death!" and in exhorting others, he says, "Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race set before us." So pure did they aim to be, that even their adversaries might have no evil thing to say of them. A grand motive was that the ministry might not be blamed. So circumspect were they that Paul could appeal with confidence in behalf of himself and fellow-laborers, and say to the Thessalonian church, "Ye are witnesses and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe."

Nor did they stop at mere blamelessness. They aimed higher. "Not as though I had attained or were already perfect," said Paul, "but this one thing I do,—forgetting the things which are behind, and reaching forth to those which are before, I press forward." By him the christian life is described, and obviously with chief reference to the inward struggle against sin, as wrestling with principalities and powers—as a race—as a warfare. Their aim in themselves and their exhortation to others was to be perfect in every good word and work—to attain to the stature of perfect men in Christ. And so far did they advance themselves that they could urge their converts so to walk as ye have us for an example.

They lived on Christ. He was the author and finisher of their faith, to whom they steadily looked—the power and the wisdom of God; with his righteousness they were clothed; he dwelt in them; in his strength they performed their work; he was to them wisdom and righteousness and sanctification and redemption; for his appearing they looked; from him they expected to receive their crown in heaven.

How admirably then were the apostles qualified to become reformers—to propagate a gospel, the object of which was to destroy the power of sin and reconcile polluted and rebellious men to God. Should not every missionary imitate the apostles in this? And not content with even their attainments, should he not place the same heavenly standard before him which they kept in their eye, and aim to become perfect, even as his Father in heaven is perfect? In the holiness of his own heart and life every missionary should show what the gospel is adapted to do for the human character, and what it actually has done in his own case. How can he expect that the heathen will believe the gospel to be the power and wisdom of God to sanctify and save men, when he, in his own person, presents before them an example of its imbecility, or at least of its imperfect triumph over the resisting wickedness of the heart? So live—so press on to christian perfection, that you may with a good conscience say to the heathen, and to your converts, should God give you spiritual children, "So walk as ye have us for an example."

Missionaries in this age should imitate the apostles—

2. *In the doctrines and precepts which they taught.* The obligation to do this is so obvious that scarcely a word needs to be said upon it. Nearly the whole New Testament was written by them, or under their immediate direction, and contains the truth which the Spirit of inspiration communicated to them, and of which they were constituted the channels of conveyance to all subsequent generations. This is the only rule of faith and practice to the Christian. If the missionary does not proclaim to the heathen the doctrines which the apostles were inspired to preach and write, what shall he preach? Does he carry a new revelation made to himself? Or shall he preach the doctrines of the Koran, or of human reason, or some system of vain philosophy?—The christian missionary is shut up to one source from whence to derive his message, and that is the history of the apostles' preaching and writing, and that of their divine Master, as given by them in the New Testament. To depart from this is presumption. He must not modify it—he must hold no part back—he must not go beyond it. So far as the doctrines and precepts which constitute the christian system are concerned—so far as the formation of christian character is concerned—the missionary must preach all which the apostles did, and he must preach nothing else. He must aim to present divine truth—the terms of reconciliation—the motives and rules for a holy life, in such a manner that they shall make on the mind of the hearer the very impression which the apostles, and the Holy Spirit which inspired them, designed they should make.

3. *In the spirit which characterised their intercourse with all classes of persons.* Christ had said, This is my commandment, that ye love one another, even as I have loved you. They had learned that love is the fulfilling of the law; and that they were to do to all men, at all times, just what love to them would dictate, and nothing else. Love was the moving and guiding spirit which marked their whole course. When they met the vile and hardened transgressor, they did not thrust him aside with a self-righteous spirit, or utter severe denunciation, or use harsh epithets, or imprecate fire from heaven; when they met the opposer of their faith and the reviler of their Lord, they engaged in no angry disputes, and brought no railing accusation; when called to look on the lowest human degradation and stupidity, they did not turn away with disgust and contempt; when their repeated labors and instructions proved unavailing to reclaim, they did not grow impatient and fretful; but for the space of three years they would not cease to warn the same community night and day with tears. When those for whom they would gladly spend and be spent requited all their love with ingratitude and slander, they would persevere, though the more they loved, the less they were beloved in return. "Being reviled, we bless," says one of them; "being persecuted, we suffer it; being defamed, we entreat." Their simple object every where was to make men better, and the amount of their message to every man was, "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." Their tender concern for the impenitent was inexpressible. "I say the truth in Christ," says one of them, "I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for I could wish myself accursed from Christ for my brethren and kinsmen according to the flesh." How tender and solemn were their warnings! how affectionate and moving were their entreaties and expostulations! Their fraternal interest and joy in those who embraced their doctrines is worthy of all imitation. Says one, "We were gentle among you, even as a nurse cherisheth her children; so being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but our own souls also, because ye were dear unto us. What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" "God is my record," said the same apostle to another church, "how greatly I long after you all in the bowels of Jesus Christ." How close and tender the fellowship!

To men in authority they were most respectful and submissive, knowing that the powers that be are ordained of God; and therefore, rendering unto all their due—tribute to whom tribute was due, honor to whom honor, and fear to whom fear. And

although ready to assert their rights and claim protection from rulers, when residing under any government from which justice and protection could be expected; yet they never manifested a vindictive or retaliatory spirit, or sought to draw down merited punishment on their persecutors. "I have nothing to accuse mine own nation of," said Paul, when they were hunting for his life; and as if wholly engrossed in the labor of saving men, even when in chains before Agrippa's judgment seat, he says, "I would that not only thou, but all who hear me, were not only almost, but altogether such as I am, except these bonds."

When persecuted in one city they fled to another, and seem at once to have forgotten all which they had suffered.

Of the poor they were forward to be mindful, and once and again Paul went to bear the alms of other churches to the impoverished Christians of Judéa. They sympathised with the afflicted; wept with those that wept, and rejoiced with those that rejoiced; becoming all things to all men,—and mark the reason,—*that they might by all means save some.* There was no self-seeking, no reaching after wealth, or honor, or power. They would labor working with their own hands, rather than be burdensome. When some of the converts began to have preferences and to call themselves after one preacher and another, instead of taking advantage of this to gather a party and acquire renown to themselves as leaders, they check the incipient dissensions, and say, Who is Paul, or Cephas, or Apollos, but ministers of Christ? Were ye baptised unto Paul?—When Christ was preached, by whomsoever, or with whatever motive or spirit, they rejoiced and would rejoice.

4. *Their zeal and untiring laboriousness.* Of most of the apostles and early preachers we lose sight immediately after the persecution which dispersed them abroad from Judea; but had they had as faithful historians as Paul had, we should doubtless have narratives of their abundant labors, similar to what are transmitted to us of his. All the traditions of the early fathers on this point warrant the belief that most interesting histories might have been written of the labors and successes of those who travelled to Britain and Germany and Gaul and India. But the Spirit of Inspiration has given the detailed history of but one, as a specimen of what all were. And what a life was Paul's? Immediately on his conversion he entered the synagogue and preached Christ, that he was the Son of God; and from Tarsus and Antioch, and throughout Asia Minor, and from one extremity of Greece to the other, when did he confer with flesh and blood, or ask time for respite or relaxation? He was bought with a price, and was not his own, and was therefore bound to glorify God with his body and spirit which were God's. He was in journeyings often, by land and sea; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often, in cold and nakedness; besides those things which came upon him daily, the care of all the churches. He was never loth to take the post of severest toil, or afraid of having an undue portion of labor assigned to him. His ambition was to enter and till the hardest field; and even preferred to preach Christ on new ground, where he had not before been named. To engage in a work made ready to his hand by another's labor was beneath his pioneer spirit. He did not shrink from manual labor or long journies on foot, when he could best promote the cause of his Master in that manner. He did not confine his labors to the Sabbath, or to the synagogue; but every day—night and day—he warned every man with tears: and no matter whether it was in the synagogue, the town-meeting, or the upper chamber; in the field, by the way-side, or in the ship; in chains or at large, his spirit was stirred within him when he saw men wholly given to idolatry, and he was willing to spend and be spent in declaring unto them the unknown God, and reconciling them unto him. No labor seemed too arduous to him who could do all things through Christ's strengthening him. Still, when incidentally mentioning that he labored more abundantly than all the apostles, with perfect modesty he adds, "Yet not I but the grace of God which was in me."

5. *Their readiness to encounter hardship and danger.* With what perfect fearlessness did Peter and the rest stand up on the day of Pentecost among the thousands who were them assembled, including many of the betrayers and murderers of their Lord, and

there assert and defend his Messiahship, and charge them with the crime of putting him to death! not to upbraid and condemn; but to bring them to repentance and offer them pardon. Look at the same apostle again at the beautiful gate of the temple; and again, when for preaching there they were arraigned before the rulers, and charged not to speak any more in the name of Jesus they reply, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; we cannot but speak the things which we have seen and heard." Read the sublime passage in the 4th of Acts, beginning with the 24th verse, where the whole company of the disciples were wrought into an ecstasy after going through with a scene of persecution, at the thought of suffering for Christ, and having the scripture predictions on this point fulfilled in themselves. "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together; for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."—They could rejoice also in tribulation, and say that to them it was given not only to believe on Christ, but also to suffer for his sake. Paul could say to those who would dissuade him from going to Jerusalem, foretelling the persecution which awaited him there, "What mean ye to weep and to break my heart, for I am ready not only to be bound, but to die at Jerusalem for the name of the Lord Jesus." And in view of his perils by land and sea, among robbers and false brethren, his imprisonments and stripes, he said, "None of these things move me, neither count I my life dear unto me, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus."

And when enumerating the christian privileges, he exclaims, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay in all these things we are more than conquerors through him who loved us.

Their confidence in God, their own conscious rectitude, their walking by faith and not by sight, and their assured title to heaven, took away the sting of death, being certain that these light afflictions which are but for a moment, would work out for them a far more exceeding and eternal weight of glory; and brought them into such a strait that they knew not which they should choose, if the question should be submitted to them, whether to labor for the church on earth, or to depart and be with Christ, which was far better.

6. *Their love for their work.* After what has been said, little need be added on this point. Supposing that the apostles had entered on their work of preaching the gospel from a mere *sense of duty*, and in obedience to the command of Christ, though their energy and courage had been the same, would they have accomplished as much. Would Paul have been able to say, near the close of his ministry, that from Jerusalem and round about to Illyricum he had fully preached the gospel of Christ. Would he not often have excused himself from labor and danger, and found more time for relaxation and rest? A sense of duty in this cause he had, deep and controlling, so that he exclaimed, "Wo is me if I preach not the gospel!" but that was not all. There was also, more constantly ready and operative in his mind, a love for his work, originating in thankfulness to God for his unspeakable gift. He thought of the mind that was in Christ Jesus, who though he was in the form of God, and thought it not robbery to be equal with God, yet made himself of no re-

putation, took on himself the form of a servant, and became obedient unto death, even the death of the cross; and he found his own soul fired with the same spirit. He could not hold back, for the love of Christ constrained him, while he thus judged that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves but unto him which died for them and rose again. He longed to have every one know and love such a Savior.—His benevolence to men was unconquerable. He would deny himself, eat no meat while the world stood, rather than destroy, or fail to save the brother for whom Christ died. His motto seems to have been, Do good to all men as you have opportunity—a motto originating in the glowing benevolence of his heart, and fully acted out in his life; so that he was willing, as he exhorted Timothy, to be instant in season, out of season, preaching the word. How often does he thank God for accounting him worthy to be put into the ministry, as if it was his highest honor, his greatest joy.

The missionary who does not delight, not only in his *office*, but also in his *work*, will certainly be dilatory and inefficient. He ought to love his work so that it shall be self-denial—not *to labor*—but to *refrain from laboring;* and he shall grieve, not that so much is imposed upon him, but that he can do so little.

But while the apostles were under special divine influence and direction in regard to their personal character, the truths which they taught, and the spirit and conduct with which they prosecuted their ministry; yet they were sent forth to act with wisdom and energy in society as it then was; under the influence of the social and civil institutions which they found then existing; availing themselves of the arts and methods then known for disseminating knowledge and improving the character and condition of mankind: but advancement in the sciences and the arts, and the invention of methods and facilities for the intellectual elevation of communities, and for the more rapid extension and the more permanent establishment of useful institutions of every class, were not, so far as we know, in the case of the apostles, nor have they been in any age of the world, the fruit of divine inspiration. The Creator seems to have left this whole field open for the developement of human ingenuity and application; and in all these respects, as the result of necessity or enterprise, of self-interest or benevolence, great advancement has been made within eighteen hundred years. To suppose that Christ would have his servants quit the high vantage ground which they might occupy in this age, and prosecute their work as their predecessors did at the commencement of the christian era, is wholly improbable.

It may be presumed, then, that we are not required to imitate the method adopted by the apostles in propagating Christianity,

1. In regard *to the auspices under which they were sent forth, or the manner in which they were supported.* One thing deserving of notice, illustrative of the origin of missions in the christian church, is the fact that *persecution* was what at first turned almost the whole company of the disciples into companies of missionaries, going every where preaching the word. They undoubtedly possessed the genuine missionary spirit, which prepared them to traverse the whole earth; but it was the voice of their Lord, speaking through persecution, which first impelled them to seek to make converts beyond the bounds of Jerusalem and Judea. The christian church, at the present day, having none to molest or make afraid, is not, and probably will not be, driven asunder and made to overspread the world by such means. Their work is to be more of a free-will offering. Disciples may remain at home or go abroad, with nothing but their consciences to disturb their peace. Predominating love to Christ, and desire to save the heathen, are now the only impelling dispersing powers.

Subsequently, when preachers went forth with a more set purpose, as Paul and Barnabas, it was at the immediate instigation and under the immediate guidance of the Holy Ghost; and probably to such only as were thus moved did the several christian assemblies give their sanction and the right hand of fellowship. Candidates for the ministry now, though by attention to the word and prayer, they may arrive at as full a conviction of duty and of a call from

heaven, are to look for no such special indications of the will of their Lord.

If any were selected and sent out in a formal manner by their fellow disciples, there was obviously no system, no extended association, no continued direction on the part of the church, or accountability on the part of the missionary.

Nor when the apostles went on their missions was there any regular method of furnishing them a support. How could there be? The church at Jerusalem was so small, impoverished, and persecuted, that it even required aid from the churches more recently formed among the gentiles. No other single church could contribute any considerable amount; and there was no association for the purpose. The missionary in these exigencies depended on such support as was at hand. From the liberality of his converts he received what of the necessaries of life they were disposed to give. From churches already planted by him he received presents as tokens of their gratitude and affection; and what was lacking his own hands ministered by their labor.

In those ages the smallness, the poverty, and the inexperience of the churches excused them for not doing more; while the simplicity of the missionary's object and labors,—without books, without a press, without schools—and the short distance, comparatively which he was obliged to go from his native district, rendered any large provision for his support or the prosecution of his labors unnecessary.

In our day the numbers, the wealth, and the knowledge of the churches, render them inexcusable, if they do not bear their part in propagating the gospel, and give the missionary all his time and strength, and furnish him amply with all the facilities requisite for his most extensive usefulness. The missionary's own circumstances, also, obliged as he generally is to go to a distant land, to prosecute his work among an unknown and often barbarous people; going to establish schools, to translate, print, and circulate the Scriptures and other books, and to do all that is requisite to transform a heathen tribe into an intelligent, reading, civilized, and christian community,—require incomparably greater pecuniary resources, than were needed by the apostles, whose sole aim was to preach the word. The power of associated effort, now so well understood and so constantly resorted to, was almost unknown in the days of the apostles. The facility with which large portions of the community are organized and brought to act in concert for the accomplishment of their purposes, and with which their agents and benefactions may be sent to the ends of the earth, are peculiar characteristics of our times.

2. *Missionaries in this age need not generally itinerate as the apostles did.* The number of preachers in the days of the apostles was necessarily extremely small, and could not be greatly multiplied. The church now may increase their numbers by thousands. Whatever was done then must be done by a few; and therefore they delivered their messages in one city and hasted to another, ordaining elders, however, in every place, where they could, who should be permanent pastors and teachers. The churches now, if they were ready for the effort, might raise up and send forth speedily such companies of preachers and teachers, as would suffice to establish competent christian messengers in the near vicinity of each other over large portions of the unevangelized nations.

The apostles with their gifts of tongues, might go from city to city, delivering in each their simple message, arrest attention by their miracles, and in a few weeks or months finish their work. They had no Scriptures to translate, no schools to establish, no reading community to train. The missionary now has a great and varied work in connection with, and in a sense, subsequent to the public preaching of the gospel. The method to which their circumstances confined them was adapted to rapid and extensive communication of a small portion of christian knowledge. The modern method is shaped mainly with reference to the *permanent establishment* of christian truth, and the full developement of its power on the character and condition of mankind. Emergencies do undoubtedly arise in the prosecution of the missionary work in this age, which require us to resort to itineracy, to a greater or less extent; but with the means which the modern missionary has at command, he may generally, it is believed,

exert an influence the most powerful, the most salutary, and the most enduring, by permanently residing in the midst of some one community.

3. *Missionaries in this age need not limit themselves to the means used by the apostles for propagating the truth.* The apostles were confined to the oral proclamation of the christian doctrines and duties, and to the influence of a holy example. These are means of primary importance in all ages, and must hold a prominent place with every missionary. But the modern missionary has other means at command, of great efficiency, and which the providence of God is clearly directing him to use. The invention of the printing-press calls on him to translate the whole volume of God's word, and place it in every house. This also furnishes him with the facilities and calls him to establish schools, and prepare elementary books, by which the whole population may be taught to read; and opens the way for introducing religious treatises of every grade to improve the heart and govern the life. Through the same channel even books of science and literature may be introduced, subordinately, to give activity and vigor to dark, torpid, and perverted mind; and to demolish systems of error which have previously occupied and paralyzed it. Thus the way is prepared for raising up a thinking, discriminating, and well informed christian community. Why has God in his providence given such wings to truth—why has he opened, such rivers for knowledge to flow abroad from the exhaustless fountains with which his universe abounds, if it be not that his truth may be borne on those wings, and that the knowledge of himself and his will might flow down those rivers, to fertilize and gladden the whole earth? The will of God may often be as clearly known by the finger of his providence, as by the example of his people, or instructions of his word. Should he now command his church to effect such a conquest of the nations, as the Israelites achieved over the tribes of Canaan, must we confine ourselves to the weapons and modes of attack and defence which were employed by them; or should we be bound to avail ourselves of the improvements in the methods of warfare, which modern ingenuity has devised? How would the apostles have multiplied copies of the history of their Lord and of their own epistles, and dispersed them far and wide, had the art of printing given them the ability which it now gives us! How would they have established schools and extended the ability to read the oracles of God, if schools for the people had ever been thought of, and the existence of elementary books had rendered it practicable! How much more time would they have expended in writing and circulating demonstrations of christian truth and appeals to the heart and conscience, had the printing-press furnished them the means.

4. *Modern missionaries need not present truth in the same order and connection as the apostles did.* Indeed their own practice varied according to circumstances. At Jerusalem, on the day of pentecost, their first and leading object was to prove that Jesus was the Messiah. On Mar's Hill, Paul first of all labored to prove that the unknown God whom the Athenians had enrolled in their canon, was the only true God. In his epistle to the Romans, his leading object is to unfold the plan of justification by faith in the atonement of Christ, and the necessity of it to both Jews and gentiles. So the modern missionary, in the exercise of an enlightened judgment, might very properly pursue a very different course in introducing the gospel among our western Indians, who have almost no god or system of worship, from what he would, if he were sent to the Hindoos with their millions of gods, and their complicated and long established ritual. Equally different would be his methods of proceeding, with the nominal Christian or Jew of western Asia, and the atheistical Dayak of Borneo. In all ages and with every people, the whole system of truth to be introduced is the same; and the result aimed at on the character is the same; but the mode of proceeding may properly vary with the circumstances of the people addressed. The missionary, in approaching the heathen, should select those truths and present them in that manner in which they will effectually reach the heart and conscience with the least resistance from ignorance, habit, or prejudice.

5. *The modern missionary need not aim so exclusively at the religious improvement of*

*men as the apostles did.* Under all circumstances, to secure the conversion of men to God and their preparation for heaven, should be the primary and chief object of every missionary. Still, if this should not be effected, it is a truly philanthropical and christian work to raise the heathen from their extreme debasement and wretchedness, to reform their morals, to enlighten their minds, to introduce among them the arts and comforts of civilized life, and in every practicable manner to improve their intellectual and social condition. And if he should accomplish only this, he would, considering how appalling the degradation and misery of the heathen are, greatly diminish the amount of human wo, and augment the amount of human happiness; nor is it beneath him or his office to labor for this. So far as the state of things in their day permitted, both Christ and his apostles sympathised with men in their wretchedness and applied relief. Most of their miracles were wrought for this purpose. But the nations generally to whom the apostles ministered were in a far better condition than are most of the unevangelized nations of the present day. They were, indeed, the most enlightened, the most moral, and the most improved in their social condition of all nations in the known world. There was no knowledge, or art, or useful institution, or mode of life any where existing, by the introduction of which they would be seriously benefitted. Since that day, christian nations have been improving as to their intellectual and social condition, while those without Christianity have been deteriorating, till the contrast has become so wide, that now, if the mental culture, the civilization, and the social happiness of Britain and the United States, regardless of Christianity, could be introduced and established among the Asiatic nations, it would be, in the estimation of every true philanthropist, worth all the expense and labor which ever has been or is likely to be given to the propagation of the gospel.

Here we have many advantages over the apostles. The tendencies of Christianity to promote human welfare in every respect have, by actual experiment, become much more fully developed, though still but very imperfectly exemplified or understood. In civilized and christian nations we have the patterns after which to copy in introducing useful institutions and arts. The means for bringing Christianity to bear on all classes of persons, with all its benign influences, are in our possession. Our press, our schools and elementary books, our science, our literature—christianized, or greatly modified by Christianity—our literary and humane institutions, are means for improving the condition of men of which primitive missionaries had no thought.

These circumstances impose on the modern missionary a vastly greater and more varied work, than was required of the apostles. While they aimed almost exclusively to present Christianity so far as to sanctify and save individuals, we must aim to make such a developement of it, with all its accompaniments, as to improve the whole social body, and transform ignorant, debased, and wretched heathen tribes into intelligent, thrifty, happy christian communities.

6. *The modern missionary need not, in all cases, aim so exclusively at immediate results, as the apostles seem to have done.* If they did not secure immediate results in turning men from idolatry to the knowledge and service of God they accomplished nothing. They must proclaim the christian doctrines and attack idolatrous systems directly and at once, for their circumstances did not admit of any other method of procedure. There was no introductory work which they could do; they could not establish schools, or distribute books, or introduce any of the useful arts of life; and thus by their labor to promote the welfare of those to whom they went, overcome prejudice, inspire confidence in the goodness of their character and motives, and gradually prepare the way for direct and open preaching of the word. Nor could they confine themselves at first to laying a foundation on which they might subsequently erect a more spacious edifice; nor to opening channels through which christian truth might flow out to the people more copiously and widely. They were almost confined to simply unfolding the doctrines and duties of Christianity over the small space to which their voice could reach; and to make their message known widely, they must in every place enter upon it at once, speedily dispatch their work, and pass on to other cities. Who can tell how much

less opposition Paul would have met with, and how much more he might have accomplished at Iconium, or Athens, or Rome, had he possessed the facilities for gradually arresting attention and introducing christian knowledge, which are possessed by the modern missionary.

Open preaching of the gospel, or attack on the established systems of idolatry and error are contrary to the known law and policy of many nations at the present day;* and any direct attempt to introduce Christianity would undoubtedly be followed by banishment or death. In such a crisis the instruction of Christ to his disciples was, "When they persecute you in one city, flee unto another." The modern missionary may sit down within such a country, or on its borders, and there acquire the language; there prepare elementary school-books, and establish schools; there translate and print the sacred Scriptures, and all the while, without much publicity, by his holy example, his kindness and beneficence, and his daily conversation, be breaking down barriers and opening the way for the public proclamation of the whole truth of God. If the missionary is not permitted to do all which he could wish, he must do what he can.

In other nations, where open and direct preaching would be permitted, the pioneers who enter the field may see pretty clearly that to expend *most* of their time and strength for a series of years, not in public preaching, but in laying, by a course similar to that described above, a broad foundation, will prepare them ultimately to exert a far wider and more enduring influence, and open the way for Christianity to flow over the land like the waves of the sea. And indeed, though individual converts might at the outset be far less numerous, the whole nation might in this manner be christianized much earlier, than if the first missionaries had poured out their lives like water in journeyings and preaching.

The public preaching of the word must not, however, be put in the back ground. In all ages it has been the most important means in propagating the christian faith. It is, moreover, of divine appointment, and must never cease to hold the prominent place it did with the apostles, except where the providence of God clearly forbids it, or indicates that some other means may be used for a time more advantageously. Still *preaching* the gospel—*publishing* it—may as really be done in the school-room, in the family visit, or by the Bible or tract distributor, as in the public Sabbath assembly.

Nothing here said must be understood as implying that the missionary abroad or the minister at home is not to expect that his exhibition of christian truth will be followed, without great delay, by the conversion of his hearers; or that the truths of the gospel are to be kept out of sight, to avoid offending those who dislike them; or that the missionary should practise any concealment of his doctrines and designs, when a full avowal of them is called for.

Study then, dear brethren, the writings of the apostles, and the specimens of their preaching which the New Testament records. Imbibe and cherish their spirit; and every where, and at all times, do just what you suppose that missionaries of their spirit, of their zeal, of their courage, would do in your circumstances. The apostolical spirit, having at command the facilities for disseminating and establishing Christianity possessed by missionaries of the present day, is that which shall convert the world. The missionaries of the primitive church were in character and zeal admirably adapted to their work; but they had not the means requisite to give their doctrines full and permanent effect among the nations, God having in his providence "reserved some better things for us, that they without us should not be made perfect." When their spirit shall descend on all candidates for the ministry, and they shall go forth like Paul, counting all things but loss for Christ, warning every man night and day with tears; and when the churches at home, adorning the doctrine of God their Savior in all things, striving together in their prayers that the word of the Lord may have free course and be glorified, shall amply furnish the great company of preachers with all the means requisite to give vigor and permanence to their exertions, then know that the redemption of the world draweth nigh. The green leaf on the

* Whether the missionary should preach the gospel to a people, contrary to the explicit and known law of the rulers, is a question worthy of much consideration; but one which cannot be fully discussed here.

fig-tree is not a surer indication of approaching summer. Then shall the light go forth more rapidly and widely than on the morning of the primitive church, to be succeeded by no night like that which then came on so sudden and dark, for this shall be the day of millennial glory.

### EMBARKATION OF MISSIONARIES.

On Sabbath evening, January 1st, a meeting was held at the Rev. Mr. Langstroth's meeting-house, in Andover, Ms., when the instructions of the Prudential Committee were delivered by one of the Secretaries to the Rev. Messrs. Albert L. Holladay and George W. Leyburn, and Mr. William R. Stocking, and their wives, preparatory to their entering on the missionary service under the patronage of the Board. Prayers were offered by Rev. Dr. Edwards and Mr. Armstrong, and Rev. Mr. Bird, recently from the Syrian mission, delivered an address. Messrs. Holladay and Leyburn have recently completed their theological studies at the Union Theological Seminary in Virginia, and both themselves and their wives are natives of that State; the former is expected to join the mission among the Nestorians in the province of Oormiah in Persia, and the latter the mission in Scio, a Greek island near the gulf of Smyrna. Mr. and Mrs. Stocking are from Middletown, Connecticut, and accompany Mr. Holladay as teachers to the Nestorians. On the 7th of January they all embarked on board the brig Banian, captain Inglee, bound for Smyrna.

### EXTRACTS FROM CORRESPONDENCE.

The extract which follows, made from a letter received by the Secretaries of the Board within the last few months, requires no further introduction than the remark that it was written soon after, and in consequence of the address to the patrons of the Board respecting the existing deficiency in the funds, published in the religious newspapers about the close of the last summer. It indicates the spirit existing in the christian community from which it proceeded, and which has been manifested in many other places, where the subject has been distinctly and urgently presented.

The letter is from a gentleman in Richmond, Virginia.

At the monthly concert for prayer, last evening in the first church, in this city, the subject to which your Committee have called the attention of the churches, to wit, "That sixty missionaries had offered their services to go and preach the everlasting gospel to the heathen, and that they were detained from their labor of love, for the want of means, and that the Prudential Committee needed $50,000 to enable them to employ the missionaries whose services had been accepted"—and after much prayer, when the blessing was about to be pronounced, the Spirit of the Lord put it in the heart of a worthy brother to ask the congregation to pause a moment, when, after making a few appropriate remarks, a motion was made and agreed to, that instead of the usual collection at the door, each and every one present should be allowed the privilege of going to the table and subscribing as much as he pleased, with a view of raising, in the two Presbyterian churches in this city, the entire sum of $1,000 as our quota of the $50,000 necessary, and that two gentlemen from each church be a committee to wait upon the absent members for their contributions immediately. The concert meeting was not a very full one, as many brethren are out of town, but $560 were subscribed at the concert, and the committee is out on duty this morning; and I have no doubt at least $1,000 will be raised before next Lord's day; indeed I was directed by the meeting last night, to address you on the subject and to say, the two churches in Richmond will place in my hands the sum of $1,000, to be remitted to your Treasurer, and I shall no doubt have the pleasure of doing so in less than ten days. I feel some desire, to let all our churches throughout this wide and prosperous land, know what we have done, not that we have done so much; but that they might see how very easy it is to raise double the amount called for by the Prudential Committee, if we would all wake up and put forth our strength—a willing mind and the thing is done.

I most sincerely hope that before you receive this, the churches from the north, south, east, and west, shall have responded to your appeal to them, in an enlarged spirit, far exceeding any effort that we have or can make, and that, sixty times sixty faithful laborers may be speedily raised up, qualified and sent forth to reap the harvest.

It was stated in the number for December, that if the monthly receipts should fall much below the sum then acknowledged, ($30,000) the embarrassments of the Board must continue. It is hoped that this will be borne in mind.

## Donations,

FROM DECEMBER 11TH, TO JANUARY 10TH, INCLUSIVE.

*Board of Foreign Missions in Ref. Dutch chh.* W. R. Thompson, New York city, Tr.

| | | |
|---|---|---|
| Rev. J. Wynkoop, 25; A. R. Thompson, of U. S. A. 10; | 35 00 | |
| Albany, R. N. D. chh. 109,58; mon. con. 33,32; miss. so. in sab. sch. No. 1 of 2d R. D. chh. to constitute A. F LANSING an Hon. Mem. 100; W. C. Miller, 30; | 272 90 | |
| Brooklyn, Mon. con. in R. D. chh. | 30 55 | |
| Canajoharie, Mon. con. in do. | 2 68 | |
| Catskill, F. Overbaugh, | 20 00 | |
| Farmersville, R. D. chh. (which and prev. dona. constitute Rev. C. H. GREGORY an Hon. Mem.) | 25 00 | |
| Ghent, La. sew. so. in R. D. chh. 40; a child, 1,62; | 41 62 | |
| Kinderhook, R. D. chh. 108; mon. con. in do. 31,86; | 139 86 | |
| Long Island, A friend, | 5 00 | |
| Marbletown, Mon. con. in R. D. chh. | 19 00 | |
| Montgomery, Mon. con. in do. 7,95; do. near A. Crawford's sch. 4; two fem. 2; | 13 95 | |
| Nassau, R. D. chh. 12; mon. con. 8; for tracts for China, | 20 00 | |
| New York city, CORNELIUS V. S. ROOSEVELT, which constitutes him an Hon. Mem. 100; sab. sch. No. 6 of colleg. R. D. chh. 14,20; a fem. for China, 5; | 119 20 | |
| Poughkeepsie, Coll. in Classis, for support of Rev. F. B. Thomson, | 431 12 | |
| Shawangunk, Fem. benev. asso. | 23 30 | |
| Tappan, Mon. con. in R. D. chh. | 20 00 | |
| Tyoshoke, R. D. chh. | 34 26 | |
| Union Village, R. D. chh. | 20 00 | |
| Warwick, Fem. f. m. so. in do. | 14 33 | |
| Weston, N. J. Mon. con. | 8 16 | |
| | 1,295 93 | |
| Ded. am't ack. in Jan. | 222 70 | 1,073 23 |

*Addison co.* Vt. Aux. So. E. Brewster, Tr.

| | | |
|---|---|---|
| Cornwall, Cong. chh. 46; mon. con. 4,77; | 50 77 | |
| Salisbury, Mon. con. | 9 58 | |
| Weybridge, A lady, | 3 00 | 63 35 |

*Auburn and vic.* N. Y. By H. Ivison, Jr. Agent,

| | | |
|---|---|---|
| Auburn, Mon. con. in 1st presb. chh. | 45 00 | |
| Cato, Presb. chh. | 30 00 | |
| Elbridge, 1st cong. chh. | 26 10 | |
| Genoa, 1st chh. | 17 28 | |
| Marcellus, Presb. chh. | 51 37 | |
| Otisco, Cong. chh. | 92 03 | 261 78 |

*Berkshire co.* Ms. Aux. So. R. Colton, Tr.

| | | |
|---|---|---|
| Washington, Cong. so. | | 12 24 |

*Boston and vic.* Ms. Aux. So. C. Stoddard, Tr. 2,200 00

*Cheshire co.* N. H. Aux. So. S. A. Gerould, Tr.

| | | |
|---|---|---|
| Dublin, Mon. con. | 10 00 | |
| Fitzwilliam, Gent. 101,82; la. 53,10; mon. con. 60,08; | 215 00 | |
| Keene, La. | 31 12 | |
| Marlboro', Mon. con. | 7 00 | |
| Nelson, Gent. to constitute Rev. I. BALLARD an Hon. Mem. 75; la. 23,26; juv. so. 8,70; | 106 96 | |
| Roxbury, A female, | 6 00 | |
| Troy, Mon. con. | 17 23 | |
| Winchester, F. m. asso. | 28 89 | 422 20 |

*Essex co. North*, Ms. Aux. So. J. Caldwell, Tr.

| | | |
|---|---|---|
| Newburyport, Mon. con. in 1st presb. chh. 103,33; do. in Mr. Dimmick's so. 94,32; gent. in do. 40,72; la. in do. 90,82; | 329 19 | |
| Salisbury and Amesbury, Mon. con. in Union chh. | 15 00 | 344 19 |

*Essex co. South*, Ms. Aux. So. J. Adams. Tr.

| | | |
|---|---|---|
| N. Danvers, Young la. | 18 58 | |
| Salem, Mon. con. in Crombie-st. so. 11,30; do. in S. do. 14; | 25 30 | 43 88 |

*Fairfield co. West*, Ct. Aux. So. M. Marvin, Tr.

| | | |
|---|---|---|
| Bridgeport, 2d so. Coll. 36,91; mon. con. 43,09; | 80 00 | |
| Darien, Gent. and la. 53,94; mon. con. 22,56; | 76 50 | |
| Fairfield, Gent. and la. 96,68; mon. con. 48; (of which to constitute Rev. LYMAN H. ATWATER an Hon. Mem. 50;) | 144 68 | |
| Green's Farms, Gent. and la. | 53 66 | |
| New Canaan, Gent. 58,86; la. 61,37; mon. con. 60,02; | 180 25 | |
| Norfield, Gent. and la. | 33 31 | |
| North Fairfield, Gent. and la. | 22 50 | |
| North Greenwich, Gent. 64,50; la. 80,10; mon. con. 31,40; chh. 74; (of which to constitute Rev. PLATT BUFFITT of Stanwich, HORTON O. KNAPP, and AMOS S. COOKE, Hon. Mem. 150;) | 250 00 | |
| North Stamford, Gent. and la. | 33 75 | |
| Norwalk, Gent. 113,75; la 59,91; mon. con. 24,31; to constitute Rev. JOHN NOYES of Norfield, and WILLIAM WICKS of Norwalk, Hon. Mem.; 2d so. gent. and la. 50; | 247 97 | |
| Ridgebury, Gent. and la. | 15 00 | |
| Ridgefield, Gent. and la. 56; mon. con. 24,17; | 80 17 | |
| Stamford, Gent. and la. | 50 00 | |
| Stanwich, La. | 123 94 | |
| West Greenwich, La. 45; la. miss. so. 30; la. heu. sch. so. 19,97; | 94 97 | |
| Westport, Gent. 57,38; la. 35,80; mon. con. 68,82; | 162 00 | |
| Wilton, Gent. 52; la. 29,40; mon. con. 14,12; | 95 52 | 1,744 22 |

*Franklin co.* Ms. Aux. So. F. Ripley, Tr.

| | | |
|---|---|---|
| Ashfield, Gent. 33,61; la. 25,17; mon. con. 23,89; | 82 67 | |
| Bernardston, Gent. and la. 12; Rev. B. Fowler, 10; | 22 00 | |
| Buckland, Gent. 32,02; la. 32,54; la. 9,27; | 73 83 | |
| Charlemont, La. | 30 00 | |
| Conway, Gent. 127,85; la. 86,41; A. Balchelder, dec'd, 50; mon. con. 16,75; | 281 01 | |
| Deerfield, Gent. and la. 6,44; South, gent. and la. 31; W. Richards, 10; | 47 44 | |
| Erving's Grant, 2d cong. so. Gent. and la. 5,15; mon. con. 5,10; | 10 25 | |
| Gill, Mon. con. 9,05; m. box, 9,10; | 18 15 | |
| Greenfield, 1st cong so. Gent. and la. 23,68; 2d so. gent. 81,71; la. 40,37; | 145 76 | |
| Hawley, Gent. 40,67; la. 33,53; West, 12,07; | 86 27 | |
| Heath, Gent. and la. 68,58; a friend, 17; | 85 58 | |
| Leverett, Cong. so. | 21 17 | |
| Montague, Gent. 11,70; la. 10,77; mon. con. 20,20; | 42 67 | |
| Northfield, Trin. so. Gent. and la. | 23 17 | |
| Rowe, | 7 13 | |
| Shelburne, Gent. 49,56; la. 37,72; | 87 28 | |
| Sunderland, Gent. and la. 31,37; mon. con. 25,96; | 57 33 | |
| Warwick South, Gent. 13,06; la. 22,49; mon. con. 6,45; | 42 00 | |
| Wendell, Gent. 10; la. 8,81; mon. con. 7; | 25 81 | |
| | 1,189 52 | |
| Ded. expenses paid by aux. so. | 2 56 | 1,186 96 |

*Geneva and vic.* N. Y. By C. A. Cook, Agent,

| | | |
|---|---|---|
| Chapinville, Presb. chh. | 5 00 | |
| East Bloomfield, Presb. chh. 295,86; S Eggleston, 100; | 395 86 | |
| Hopewell, Presb. chh. | 6 00 | |
| Mead Creek, Presb. chh. | 8 00 | |
| Prattsburgh, Cong. chh. | 24 00 | |
| Waterloo, Presb. chh. | 85 00 | 523 86 |

*Greene co.* N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, Mon. con. in presb. chh. 40; C. Austin, 10; 50 00
*Hampden co.* Ms. Aux. So. S. Warriner, Tr.
Springfield, Gent. $50 prev. paid constitute Rev. ABRAHAM C. BALDWIN an Hon. Mem.
*Hartford co.* Ct. Aux. So. J. R. Woodbridge, Tr.
Bristol, La. 98 50
Hartford, 1st so. Gent. 544; la. 1; N. so. mon. con. 32,20; 577 20
Suffield, Mon. con. 10 00—685 70
*Litchfield co.* Ct. Aux. So. C. L. Webb, Tr.
Barkhamstead, Fem. miss. so. 16 60
New Hartford, N. so. Coll. 56 00
Norfolk, Coll. 248 30
Winsted, Coll. 57,89; Miss E. Alvord, dec'd, to constitute Rev. JOHN W. ALVORD of Oberlin, O. an Hon. Mem. 55; 112 89
Other sources, 16 21—450 00
*Lowell and vic.* Ms. Char. asso. W. Davidson, Tr.
Lowell, 1st cong. chh. part of sub. 200; mon. con. in 1st cong. chh. and so. 44,58; 244 58
Tewksbury, Cong. chh. and so. 9 17—253 75
*Middlesex Asso.* Ct. S. M. Pratt, Tr.
Chester, Gent. 21,65; la. 20,06; mon. con. 29,34; 71 05
Deep River, Mon. con. 28,11; coll. 12,54; P. T. P. 1; Rev. D. M. 3; 44 65
East Haddam, Gent. 20,86; la. 21,63; mon. con. 6,53; 49 02
Grassy Hill, Contrib. 4 12
Hadlyme, Gent. 11,97; la. 14,18; mon. con. 6,42; 32 57
North Killingworth, Gent. 24; la. 25,80; la. work. so. 18; mon. con. 35; 102 80
North Lyme, Gent. 11,71; la. 18,81; 30 52
Pettipaug, Gent. 39,78; la. 27,22; mon. con. 33; Mrs. H. Hovey, 2,50; 102 50
Saybrook, Gent. and la. 71 00
Westbrook, So. 107; widow S. Lay, 50; 157 00—665 23
*Middlesex North and vic.* Ms. Char. so. J. S. Adams, Tr.
Westford, Asso. 53 28
*Monroe co.* N. Y. Aux. So. E. Ely, Tr.
Bergen, Cong. chh. 58,47; I. Gibson, 10; 68 47
Byron, Presb. chh. 70 00
Churchville, Presb. chh. 20 00
Dansville, Presb. chh. and cong. 60 00
Holley, Presb. chh. to constitute Rev. O. S. POWELL an Hon. Mem. 55 00
Le Roy, Presb. chh. 162 00
Le Roy and Bergen, 2d cong. chh. to constitute Rev. WILLIAM BRIDGMAN an Hon. Mem. 62 84
Le Roy Valley, Presb. chh. 15 70
Lima, Presb. chh. and cong. 74 87
Millville, Presb. chh. 30 00
Moscow, Presb. chh. 34 00
Parma and Greece, Cong. chh. 14 81
Pittsford, Presb. chh. 16 75
Rochester, Bethel free chh. 56,50; 3d presb. chh. 12; brick presb. chh. to constitute BENJAMIN CAMPBELL an Hon. Mem. 122; 1st presb. chh. (which and prev. dona. constitute FREDERICK STARR and CHARLES J. HILL Hon. Mem.) 105,64; 296 14—980 58
*New Haven City*, Ct. Aux. So. F. T. Jarman, Tr.
Asso. in N. sab. sch. for New Haven sch. in Ceylon, 32; for *Mary Austin*, in do. 30; mon. con. in Yale college, 15,41; do. in 1st, 2d, and 3d chhs. 46,60; a friend, for Cape Palmas, 5; 129 01
*New Haven co. East*, Ct. Aux. So. S. Frisbie, Tr.
Madison, La. 25 00
Northford, La. 21 50—46 50
*New York City and Brooklyn*, Aux. So. W. W. Chester, Tr. (Of which from HENRY S. RAYMOND, to constitute himself and BENJAMIN SWIFT Hon. Mem. 200; students, 12,50; Brooklyn, La. miss. so. of 2d presb. chh. 100; do. to constitute JOHN MORRISON an Hon. Mem. 100;) 1,448 98
*Old Colony*, Ms. Aux. So. H. Coggeshall, Tr.
Wareham, La. 75 11
*Oneida co.* N. Y. Aux. So. A. Thomas, Tr.
Boonville, Chh. coll. 20 00
Clinton, 1st cong. chh. coll. 80 00
Mexico, Mon. con. 8 32
Parish, Mon. con. 3 23
Trenton, L. Younglove, 11,05; N. P. 1; 12 05
Utica, La. of 1st presb. so. 22 28—145 88
*Tolland co.* Ct. Aux. So. J. R. Flynt, Tr.
Vernon, Of sums ackn. in Jan. $300 fr. George Kellogg, Nathaniel O. Kellogg and Thomas W. Kellogg, constitute them Honorary Members.
*Valley of the Mississippi*, Aux. So. W. T. Truman, Tr.
*Western Reserve aux. so.*
Ashtabula co. Andover, T. C. 3; Wayne, 5; Geauga co. Centerville, Mon. con. 12; Painesville, Chh. and so. 53,16; mon. con. 6,92; Medina co. Bath, 24,75; Portage co. Aurora, 5; Brimfield, 9,50; Twinsburg, 12,38; Trumbull co. Brookfield, A. H. 5; Ellsworth, 15; Farmington Centre, 5,95; Gustavus, 5,75; Mesopotamia, I. B. Sheldon, 10; indiv. 27,07; Warren, Mon. con. 31,25; fem. char. so 25 50; Z. Fitch, 10; indiv. 26,72; West Farmington, 18,56; 312 51
*Michigan aux. so.* E. Bingham, Tr.
Ann Arbor, 5,17; Detroit, B. F. Larned, 50; I H. T. 1; Dexter, 1; Grand Blanc, Chh. and so. 4; C. Baldwin, 15; Gull Prairie, Chh. and so. 29,50; Lodi, Chh. and so. 35; Webster, Chh. and so. 4,33; White Lake, Chh. and so. 4,81; 149 81—462 32
*Worcester co. Central*, Ms. Aux. So. H. Wheeler, Tr.
Rutland, Mon. con. 10 00
*York co.* Me. Aux. So. C. W. Williams, Tr.
Kennebunk, 2d par. La. 40; mon. con. 10; int. 45c. 50 45

*Total from the above sources,* $13,382 70

## VARIOUS COLLECTIONS AND DONATIONS.

*Albany*, N. Y. 4th presb. chh. 50 00
*Amherst*, Ms. Miss. so. in college, 66,50; S. par. mon. con. 12,76; contrib. 15,74; fem. benev. so. 4,50; 99 50
*Babylon*, N. Y. Mon. con. in presb. chh. 20 30
*Baltimore*, Md. A young lady, by Rev. J. G. H. 20; 1st class in s. s. of 5th presb. chh. 1; s. s. chil. 31c. 21 31
*Bangor*, Me. Mon. con. in Hammond-st. chh. 72 00
*Bedford*, Ms. Mon. con. in Trin. cong. so. 57 00
*Belchertown*, Ms. Mon. con. in 1st. cong. so. 31,30; sab. sch. in do. 15,04; J. Walker, 10; a friend, 3; 59 34
*Bennington*, Vt. 1st presb. chh. 63 00
*Brewer*, Me. Sab. sch. for miss. to China, 2 00
*Buckingham C. H.* Va. Rev. J. S. Armistead, for Scio, 10; J. Johns and lady, for do. 10; 20 00
*Burton*, N. Y. By Rev. C. E. 5 00
*Canaan Four Corners*, N. Y. Mon. con. and contrib. in cong. chh. 47 00
*Choctaw Na.* Miss. so. for printing the scriptures in the Choctaw language, 100 00
*Columbia*, N. H. La. for. miss. so. 12 62
*Danby*, N. Y. Fem. cent so. 15 00
*Delaware City*, Del. Sab. sch. for miss. to Broosa, 4 00
*East Thomaston*, Me. Contrib. 11 27
*Farmington*, Ct. J. T. Norton, 1,000 00
*Fredericksburg*, Va. Orphans of Orphan Asylum, 3,04: so. in Mrs. Little's sch. 10; L. V. 50c. an indiv. 35c. 13 89
*Gorham*, Me. Coll. in Gorham sem. 12 00
*Hartwick and Fly Creek*, N. Y. Benev. so. (which and prev. dona. constitute ALBERT NORTH an Hon. Mem.) 80 00

*Jacksonville*, Illi. Mon. con. in cong. chh. 44 31
*Keene*, N. H. Heshbon so. for wes. miss. 30 00
*Kingsboro'*, N. Y., D. Case, 50; Rev. E. Yale, 20; M. and M. Burlingame, 20; G. Parsons, 10; U. M. Place, 10; D. Robertson, 10; E. Leonard, 10; J. Leonard, 10; H. and S. D. J. 5; W. C. P. 5; C. B. and E. L. 9; S. B. P. 5; R. A. 5; S. S. M. 5; M. and M. H. 1,50; Wells, 4; Hecocks, 7,62; Coughs, 7,38; A. J. 3; 9 indiv. ea. 1; 6 indiv. ea. 50c. Mrs. L. C. 2; A. F. 12c. 211 62
*Kirby*, Vt. Three mem. of cong. chh. 1 25
*Leesburgh*, Va. A lady, 1 00
*Lovettsville*, Va. Mon. con. in presb. chh. 5,30; J. S. 2; a col'd woman and two sons, 53c. chil. of s. s. 1,27; B. C. 50c. J. P. 6c. 9 66
*Lowell*, Ms. Z. Q. X. 100 00
*Mackinaw*, M. T. By W. Mitchell, Tr. 118,75; visiters, 25; 143 75
*Marion College*, Mo. Prof. and students, 10 00
*Marlboro'*, Ms. J. Stow, 10 00
*Mc Donough*, Ga. J. W. Dailey, Jr. 25 00
*Medfield*, Ms. Mon. con. 18 00
*Mendon*, N. Y. Presb. chh. 6 47
*Middleboro'*, Ms. Mon. con. 15 00
*Monroe*, M. T. Mon. con. in presb. chh. to constitute Rev. SAMUEL CENTER an Hon. Mem. 76,24; Miss Stevens, 7; 83 24
*Moreau*, N. Y. By Rev. C. E. 16 00
*Morristown*, N. J. Mrs. CHARLOTTE B. ARDEN, which constitutes her an Hon. Mem. 100 00
*Newark*, N. J. 1st presb. chh. 266,44; 2d do. 2,50; 3d do. 274,71; 543 65
*New Haven*, Ct. Miss. so. in African sab. sch. for Miner sch. in Ceylon, 30 00
*New Lebanon*, N. Y. Mon. con. and contrib. in presb. chh. 50 00
*New Providence*, N. J. Fem. juv. hea. sch. so. for *Huldah Little* in Ceylon, 20 00
*North Mendon*, Ms. Mon. con. in evang. so. 12 00
*Norton*, Ms. Five young ladies of Wheaton sem. 7 50
*Orange*, N. J. Mon. con. in presb. chh. 16 00
*Orleans*, Ms. S. Cole, 4 00
*Palmer*, Ms. A. Breckenridge, for Pawnee miss. 10 00
*Park Hill*, Ark. J. T. Wheeler, 5 00
*Pencada chh.* Del. Miss. so. for support of Rev. J. J. Lawrence, 32 56
*Philadelphia*, Pa. Mon. con. in 10th presb. chh. 304,54; D. W. Prescott, 50; 1st presb. chh. 125; fem. miss. and benev. so. of do. for *Albert Barnes* and *James P. Wilson* in S. India, 40; Dr. Paul, 56,50; J. Duncan, 50; J. Foster, 25; J. Foster, Jr. 35; D. Duncan. 15; C. Coburn, 10; P. W. 5; J. A. 5; T. H. 5; 1st cong. chh. 52,94; juv. mite so. 20; T. H. 10; 808 98
*Pittsfield*, N. H., J. L. Thorndike, 10 00
*Plymouth*, Ms. Union pray. meeting of 3d chh. and Robinson chh. 13 70
*Portsmouth*, N. H. Fem. miss. asso. in N. par. 33 42
*Prince Edward*, Va. Fem. sew. so. for ed. of a Greek boy in Scio, 20 00
*Princeton*, N. J. Miss. so. of Nassau Hall, 35; R. Voorhees, 40; 75 00
*Providence*, R. I. Mon. con. in High.st. cong. chh. 66; JOSIAH CHAPIN, which constitutes him an Hon. Mem. 100; 166 00
*Reading, S. par.* Ms. J. Damon, 50; la. asso. 21,12. 71 12
*Richmond*, Va. Mrs. Harrison, 5; M. C. 13c. 5 13
*Riga*, N. Y. 1st cong. chh. to constitute Rev. RICHARD DE FOREST an Hon. Mem. 50 00
*Rodman*, N. Y., Dona. 9; A. 1; 10 00
*Roxbury*, Ms. Mon. con. in Eliot so. 20 00
*Rye*, N. Y. Mon. con. 8 37
*Salem*, Ms. Tab. sab. sch. 27,90; juv. Morrison so. of Miss M's sch. for bibles for China, 1; 28 90
*Sault St. Marie*, M. T., E. Johnston, 22 00
*Saxonville*, Ms. Mon. con. 17 00
*Shelter Isl.* N. Y. Cent. so. 15; Mrs. M. C. L'Hommedieu, 20; 35 00
*Sing Sing*, N. Y. Mon. con. in presb. chh. 17; Miss W. 3; 20 00
*Somers*, Ct. Chh. and so. 14 12
*South Berwick*, Me. Mon. con. in 1st so. 20 00
*South Reading*, Ms. Mon. con. for wes. miss. 12 35
*Spotsylvania*, Va. J. Scott, 20; Mrs. S. 5; Miss S. 5; a col'd woman, 50c. 30 50
*St. Albans*, Me. Mon. con. 5 00
*St. George's chh.* Del. Fem. benev. so. for Mrs. Lawrence, South India, 30 00
*Stoddard*, N. H. Cong. chh. 11 00
*Stonington*, Ct. Mon. con. in 2d cong. chh. 30 00
*St. Peters*, U. Missi. H. H. Sibley, 20; G. Loomis, 24; mon. con. 12; 56 00
*Sullivan*, Me. Mrs. C. Parsons, 5 00
*Thomaston*, Me. Mon. con. 27,14; Rev. R. Woodhull, 20; H. Prince, Jr. 10; contrib. 12,59; 69 73
*Troy*, N. Y., T. B. Bigelow, 500 00
*Vicksburg*, Missi. G. L. Prentis, 30 00
*Weathersfield*, Vt. Fem. so. 23 39
*Westfield*, N. J. Presb. chh. 123,12; mon. con. 18,36; (of which to constitute Rev. JAMES M. HUNTING an Hon. Mem. 50;) 141 48
*West Needham*, Ms. Mon. con. 26 19
*West Prospect*, Me. Mon. con. 67 00
*Williamstown*, Ms. Gleanings, by ladies, 42 00
*Wilmington*, Vt. J. Farrel, 3 00
*Wilmington*, Ms. Mon. con. and contrib. 27 17
*Wilmington*, Del. Sab. sch. in Hanover-st. chh. for *Willard Hall* and *Mary Harbison* in South India, 35,50; scholars miss. so. 10; 45 50
*York Town*, N. Y. Mon. con. in cong. chh. 40 00

## LEGACIES.

*Newburyport*, Ms. Miss Elizabeth Friend, ($1,300 having been received previously,) by Miss Mary D. Hodge, Ex'x, 26 99
*Warren*, N. Y. Mrs. Esther Noble, by L. Noble, 61 44

*Amount of donations and legacies acknowledged in the preceding lists*, $19,436 42. *Total of donations and legacies from August 1st, to Jan. 10th*, $111,960 36.

## DONATIONS IN CLOTHING, &c.

*Barre*, Ms. A box, fr. fem. benev. so.
*Bennington*, Vt. A box, fr. indiv. for Beyroot.
*Camillus*, N. Y., A box, rec'd at Mackinaw.
*Gilbertsville*, N. Y., A box, fr. juv. sew. so. for Tuscarora, 18 00
*Hamp. Chris. Depos.* Ms. Socks, etc. fr. fem. miss. asso. Chesterfield; a box. fr. fem. miss. so. Worthington, $53.
*Hartford co* Ct. Clothing, fr. indiv. and asso.
*Lee*, Ms. Sab. sch. books, fr. sab. sch. for Choc. miss.
*Millville*, N. Y., A bundle, rec'd at Tuscarora.
*Montague*, Ms. A bundle, fr. la. benev. so. for Mr. Mussey.
*New York city*, Clothing, fr. G. W. rec'd at Tuscarora, 55,50; a box of clothing, books, etc. fr. schools of Miss McC. and Miss McL.; frag. so. Allen-st. chh. and indiv. of Bleecker-st. chh. for chil. in sch. at Smyrna.
*Stowe's Square*, N. Y., A box, rec'd at Mackinaw.
*West Roxbury*, Ms. Two quilts, fr. Spring-st. benev. so. and juv. so.
*West Springfield*, Ms. A box, for Mr. Perkins, Oormiah.
*Unknown*, Two boxes, and dried fruit, rec'd at Mackinaw.

---

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE

# MISSIONARY HERALD.

VOL. XXXIII. MARCH, 1837. No. 3.

## American Board of Commissioners for Foreign Missions.

### Ceylon.

EXTRACTS FROM A COMMUNICATION OF MR. HOISINGTON, DATED APRIL 1ST, 1836.

It was mentioned in a former number that Mr. Poor had resigned his office as principal of the seminary at Batticotta, with a view to laboring more constantly as a preacher among the native population, to which he had long desired to devote himself. As his connection with the seminary had given him an intimate acquaintance with the native preachers and catechists educated there, and great influence over them, it was thought advisable that, in company with a number of these, he should enter the new and extensive field opened on the continent, to which he accordingly removed. Mr. Hoisington was appointed to succeed him as principal of the seminary, and entered on his duties there at the beginning of the last year. The following are his remarks relative to the—

*Church at Batticotta—Free Schools—Children Named—Seminary.*

The church, exclusive of the seminarists, is very small, composed of some few catechists, schoolmasters, and laborers on our premises. To this part of the church, an assistant superintendent of schools and a schoolmaster have been added within the last quarter; and to the part of the church in the seminary, sixteen were at the same time added. These are, Andrew Tissera, writing-master, Cornelius Atwood, of the second class; John Arnold and Daniel Carroll, of the third class; Joseph Emerson, Benjamin Tappan, and George S. Woodhull, of the fourth class; Robert Adair, Joseph W. Barr, Richard W. Clark, George Champion, Martin Foot, Jonathan Magee, Henry Morris, Isaac Sayres, of the fifth class; and David Magie, of the preparatory school. Four of these were baptised in their infancy. There are in the seminary a few others who give us some evidence of piety, and will probably be admitted hereafter. Isaac Ashmead and Uriel Gridley have been indefinitely suspended from the church.

Thirty free schools are now connected with this station, which are at present in a very good state. These I manage chiefly through N. Niles, native preacher, and two assistant superintendents. This native agency, properly directed, is very efficient, and may be made nearly or quite equal to that of a missionary.

Seven native catechists are connected with this station; who, with their families, are employed in the more distant parts of the parish. A daily prayer-meeting is held alternately in the houses of the church-members, at which one or more of the catechists is required to attend.

With reference to the state of the seminary, Mr. Hoisington adds extracts from his journal.

*Jan.* 7, 1836. The term commenced to-day. The students came on with usual promptness. The roll was called at twelve, M., when Mr. Poor made known to the seminary the important change which had been made during the vacation. This was a matter of great interest to the natives, especially to the assistants who had grown up under his labors. All, however, readily took their

places, and the affairs have gone on without derangement or difficulty.

29. We gave English names to-day to fifty-one boys—thirty-nine to the fifth class, (there being one day scholar in this class of forty,) three to boys in the fourth class, and nine to boys in the preparatory school, whom we support. These are all the names we have found. There are other good boys in the preparatory school not named, who are candidates for the next class in the seminary. The names given are as follows: of the fourth class, John H. Thompson, William Wisner, and George Spafford Woodhull; of the fifth class, David Abeel, Robert Adair, James Alexander, Joseph W. Barr, Samuel Burr Baldwin, George W. Blagden, George Champion, Joseph S. Christmas, Richard W. Clark, Luther F. Dimmick, John Flood Edmands, Martin N. Foot, Theodore Frelinghuysen, Matthew Linde Fullerton, Wakefield Gale, Ira Gould, Benjamin G. Hamlin, William T. Hamilton, Benjamin Hayward, Thomas P. Hunt, Harry Johnson, Jonathan Magee, Samuel I. Martyn, Francis McFarland, Vezie Merrill, Henry Morris, Nicholas Murray, Edward Payson, James Read, Benjamin H. Rice, Isaac Sayres, David Stowell, William Sumner, Phillip Taylor, George Trask, Cornelius Van Derveer, Hubbard Winslow, William Wirt, Halsey A. Wood; of the preparatory school, Elkanah Carpenter, Dean Ward Clarke, Andrew Hart, James Verner Henry, Harvey Hosmer, David Magie, Eli Northam, John Porter, and Ryner Veghte.

We have delayed the giving of these names till we had satisfied ourselves, that in this and other respects, they were worthy of the benefactions of the church. The new, or fifth class, appears to this time to be one of promise. The circumstance of giving English names to our students is one of much interest. It is indeed attended with some evils; yet it is, on the whole, a measure which we decidedly approve. We know it to be a matter of interest to our friends in America; and it is a means, we hope, of securing the remembrance of such an important class of this community in the prayers, as well as contributions, of the friends of our Redeemer. It forms a bond of union between these youth and us, which gives us moral power over them. It is also a means of enlarging and elevating their minds, by leading their thoughts and feelings away to distant countries, and to other and different people.

There are some considerations which it seems important that the benefactors of these youth should understand, that they may not become weary in well doing, and that their benefactions may be turned to the best possible account. We cannot give names at all times of the year, for the simple reason that we have not unnamed boys to receive them. The most proper time is three or four months after a new class has been received. By that time it can, in most cases, be determined what a boy is, and what is his claim to be received as a beneficiary of the church. Hitherto new classes have not been taken oftener than about once in two years. This will account for many instances of apparent neglect, on the part of the conductors of the institution, to acknowledge and appropriate names according to the reasonable wishes and requests of benefactors. This has been, we believe, an occasion of inducing valuable contributors to the funds of our institution to turn their benefactions into other channels. The immediate conductors of the seminary, as well as the whole mission, feel a deep interest in this matter. We intend that every request of this kind from our friends shall be as strictly and promptly attended to, as the circumstances of the case will allow. Hereafter we expect to admit a class annually; so that in the course of the year, any new name sent to us will be appropriated and reported, unless the number of names transmitted be greater than the number of boys received. We hope the hand of benevolence, so liberally extended to our help in this respect, will not be withdrawn, nor suffered to hang down. This field is opening wider and wider before us. While the demand for educated young men is constantly increasing in several directions, our facilities for carrying on the work of education are also increasing. There is consequently an increasing demand on the benevolence and prayers of the church.

The remarks of Mr. Poor, published in the Herald for June, 1835, respecting presents from friends in America to their beneficiaries, are of great importance. Every additional year's experience goes to illustrate the correctness and propriety of those suggestions. Large presents made indiscriminately, as they must necessarily be in the case in question, when made directly to the beneficiaries, have, in most instances, a tendency injurious to the best interests of the boys, and to the cause we would promote. Books, stationary, penknives,

small thin shawls, and handkerchiefs, are valuable articles for these boys. If a large quantity of such articles were placed at our disposal, I doubt not that the best wishes of the donors would be fully answered in a great majority of instances; and at the same time they might be turned to good account, as healthful stimulants to industry and fidelity, and as a source of pleasant and grateful emotions, which it is peculiarly important to cultivate among this people. Our students wear no other form of clothing than simply a piece of white cotton cloth, from two to two and a half yards in length, and, if they can get them, a handkerchief upon their head and a shawl hung over one shoulder. This shows the impropriety of sending them American made clothes.

30. Attended to the usual monthly settlement of bills kept by the monitors and superintendents. There are no cases of discipline worthy of notice. We get evidence that most of the students have made pleasing progress in their studies. These monthly reviews of the general conduct and studies of the several classes, in connection with the public register in which the results are recorded, are invaluable as a means of moral discipline. They constitute our chief weapon.

*Feb.* 10. Introduced to-day into the first class the *Cural*, one of the most eminent moral poems of India. It contains the chief doctrines of the Vedas, freed from the licentious and immoral matter which constitutes the body of the Puranum, the Tamulian's bible. This we design as the highest Tamul classic. It will be studied only by the higher classes, who are in some measure prepared to receive and understand its real character and comparative value. It is taught only under my immediate inspection, when every thing is examined in the light of revealed truth. We think it may be employed as a weapon of great importance against the vulgar errors and superstitions of the country.

*March* 29. Attended to the usual monthly settlement. We have been called, this month, to expel from the seminary two members of the first class, Isaac Ashmead and Uriel Gridley. These boys have given us much trouble, and have often been subjects of discipline. Insubordination and immoral conduct were the causes of this painful step. In other respects the report of the bill is uncommonly favorable.

30. A public Tamul examination has been had to-day. We have but one of the kind in the year. Our commencement, or annual examination in the sciences, etc., takes place in September. The performances to-day were entirely in Tamul.

31. The students were dismissed this morning, for a week's vacation. They left us rejoicing in the prospect of spending a few days with their friends. Each carried, as usual, a small bundle of tracts to distribute or read to the people. In review of the term, two or three general remarks may be made.

1. We feel impressed with the fact, that the Lord has given us abundant occasion for praise and thanksgiving, and encouragement to trust him with more unwavering confidence. The progress of the seminarists in their studies, and their general conduct have been, in some good degree, what we could wish. The lively interest which all the members of the mission, as well as our friends in America, feel in this seminary, speaks to the praise of divine grace, and affords great encouragement to those who are charged with its more immediate cares and labors.

2. The two signal cases of discipline which have occurred have had a very salutary influence, not only upon the class to which the youths belonged, but upon the whole seminary; and show very fully the importance of a firm and steady rule, and a vigorous yet kind administration. In the business of discipline our native superintendents are invaluable assistants; yet they are not permitted to decide any important cases.

3. The experience of this term gives a decided testimony in favor of a general room for study, in which all the classes are brought together, and made to study silently. This custom is but six months old in the district, and this is the only example as yet known. The universal custom of the country, to which this is opposed, is to have but one room for study and recitation, and for each and all to study with a loud voice. The usual mode of study is merely to commit to memory words and phrases. Our present course, while it does not lessen the ability to commit to memory, is found to make study more strictly the business of the intellect, to make more thorough and independent scholars, and at the same time, to exert a most salutary influence on all, as to habits of punctuality and regularity, and

as to their general deportment and morals.

EXTRACTS FROM A LETTER OF MR. WINSLOW, DATED JUNE 28, 1836.

MR. Winslow, on his return from the United States to his former sphere of labor in Ceylon, embarked, in company with Mr. and Mrs. Dwight, for Madras. From thence himself and wife, and Mr. and Mrs. D., proceeded over land to Madura, where the latter were expected to join in the labors of their brethren and sisters already connected with the mission established there. After arriving at the seat of the mission in Ceylon, he writes from Chavagacherry, the station occupied by Doct. Scudder, giving an account of his—

*Journey from Madras to Madura and thence to Jaffna.*

We all took palankeens at Madras on the 6th of April, and arrived at Madura on the 22d. I took opportunities of conversing with the natives and distributing tracts, so as to make the journey, as far as circumstances would allow, a missionary excursion. In reference to this, I propose giving in another letter, some extracts from my journal. Our first Sabbath was spent at Cuddalore, with the Rev. Mr. Hallowell, a pious chaplain, whom I had the pleasure of previously knowing; and the second at Tanjore, in the hospitable family of the Rev. Mr. Kohlhoff. We visited Trichinopoly, and thence proceeded to Madura by the great highway made by former Tamul kings. Along the greater part of the whole distance, on either side, are large shade trees, so that it is almost a continued avenue. The distance is eighty miles. Much of the way the scenery is similar to some parts of the rolling country in our middle states. The cocoa-nut and palmyra, which are seen every where near the ocean, disappear, and hills, some of them abrupt and barren, are almost every where in sight. There is a striking difference in this respect between the Madura district and Jaffna, and also in the bare and naked appearance of the country, giving many parts of it an air of sterility. In Jaffna the whole district, almost, is covered with gardens, or more properly orchards or topes, in and under which the native villages are scattered; but in the Madura district, few trees are seen, and the villages, consisting of miserable mud huts, (at least in many cases,) stand out in open fields, and exposed to a burning sun. The Tanjore district is again different, being more fruitful, and in many parts of it, more populous than Jaffna, and having large towns and villages, surrounded by gardens and groves exhibiting the most luxuriant vegetation. A great part of the more flourishing villages of the Tanjore country, which is the richest and most populous district of the peninsula, are on the sacred Cavery, from the intervals of which three crops of rice may be produced in a season. Just around the city of Madura there is more richness of vegetation than in any other part of that district through which I passed. The city itself is a dirty native town, built in a great measure of mud, but walled, and having, in the ruins of a vast palace, and in its immense pagodas, still in good repair, monuments of royal splendor and princely superstition. These have been sufficiently described to you.* I was struck with the extent of the ruins of the principal palace. One of the halls resembles a great cathedral, having a high dome supported by immense pillars and arches of the mixed gothic and moorish order. It is said to have been built by a famous Tamul prince about three hundred years ago.

One of the principal choultries, connected with the great temple, dedicated to Meen Achee, a wife of Siva, was built, it is said, by the same king. The work on it is almost incredible; for its almost numberless granite pillars are of single blocks, and are wrought so that statutes of men and animals, as large as life, and gods and goddesses of almost every conceivable form, are on all sides in full or bas-relief. The towers of the pagodas are high, and covered with sculpture; but they are not, I think, as imposing as either those at Chillumbrum or Seringham, both of which we visited; but this choultry exhibits the accumulated labors of the chisel in a more striking manner, than perhaps either these, or the famous temple at Ramisseram. Like the latter, the pagodas at Madura are evidently in great part of modern construction, while almost every thing at Chillumbrum or Seringham, is very ancient. When will these high towers of heathenism fall? I felt in some respects encouraged, and in others inclined to be despondent, on hearing Mr. Poor say that he thought they opposed less formidable obstacles, than the spirit of scepticism which is growing up, in many

* See volume xxxi, p. 174; and vol. xxxii, p. 169.

places, under the influence of unsanctified learning, of which we begin to see too many specimens, even in Jaffna.

It was very cheering to meet our dear brethren and sisters at Madura. We spent a pleasant, and, I trust, profitable Sabbath. It was the regular communion season. There were at the table the brethren and sisters, Poor, Lawrence, Dwight, and myself and wife, and the brethren Todd and Hall, with a few native communicants, who are helpers from Jaffna. I assisted at the communion, and also preached at evening in English to a number of Indo-Britons and the mission families. In the former part of the day, I accompanied Mr. P. to his schoolroom, where he addressed about twenty of the lads and a few others, on a scripture subject, and prayed with them. It was the second time an exercise of the kind was held, as some alarm was liable to be felt, should too much be said at first on the subject of religion.

We remained at Madura until the afternoon of the 25th, desirous of still prolonging our stay, but anxious, if possible, to reach Jaffna in season for the monthly prayer-meeting. Mr. Hall accompanied us to Ramnad, which we reached, a distance of seventy-two miles, on the morning of the 27th. We had the happiness of finding Mr. and Mrs. Eckard well, and in a very comfortable hired house. Saw there also some other of the native assistants from Jaffna, particularly Asbury and Chester, with their wives, who are very useful. The station is too new, as indeed is that of Madura, to allow of much being said as to its prospects.

After remaining through the day, we left in the night, and proceeded to Devipatam to take a dhony for Jaffna. There we were detained through the whole of a hot day in a miserable custom-house; but it was not unprofitable. There was opportunity for reflection and for some conversation with the natives, and it was the place where sister Todd, whose grave we also visited, breathed her last. The grave is in a corner of an open burying-ground near the sea shore, where the few Roman catholics of the place inter their dead. Most of the graves have a little mound of earth and a wooden cross over them. That of our sister had nothing to distinguish it. The sand which covered her body was nearly on a level with that around, and we could scarcely have distinguished that there was a grave, had it not been pointed out to us. As we stood near it conversing on the christian's hope, a large number of natives gathered around, to whom I preached Christ and the resurrection.

We had an uncomfortable passage of three days to Jaffna, but arrived in season for the meeting which was at Manepy. Nearly all the brethren and sisters of the circle were assembled there. It was to us a most interesting and affecting day. I was not able to preach the first Sabbath; but was at Oodooville, and said something after a sermon by Mr. Hutchings, and afterwards attended a meeting of the church members and another of the school girls. Many of my old friends among the natives flocked around me on the Sabbath, and at other times to express their congratulations. Among others was the moodeliar, or court interpreter of Mallagum, who was baptised by me just before I left. He has had many difficulties in coming out openly, as he belongs to the highest and purest caste families in the district, and all his relations are strong heathens; but he seems to be strengthened to meet opposition. At the communion season in Oodooville, a month after my arrival, I preached there, and had the happiness of distributing the elements to the moodeliar and Nicholas Permander, among the native communicants. I soon spent also an interesting Sabbath at Batticotta, where I preached, as well as several times at this new and interesting station, of which indeed I now have charge for the time, as Doct Scudder has gone on a tour to the continent, to distribute scriptures and tracts.

Mr. Winslow mentions that it had been decided by the brethren of the mission, that a new station should be commenced at Madras, to be occupied by Doct. Scudder and himself; and that a press should be connected with it. The population of the city and adjacent country is very great, and the opportunity for preaching, and especially for distributing books and tracts, highly favorable.

## Southern India.

### EXTRACTS FROM THE JOURNAL OF MR. POOR AT MADURA.

On the first page of this number mention was made of the removal of Mr. Poor from Batticotta to Madura. The extracts given here were written by him while on a visit to the latter place, some months previous to his removal. The field is obviously one of

Pacific School of Religion Berkeley, Calif.

great extent and interest, and ripe for the harvest.

*Preliminary Labors and Preparations for Schools.*

*Nov.* 3, 1835. Agreeably to appointment, Mr. Burby and I visited one of the native schools. It contained about fifty boys, and the place seemed quite full, but immediately on our entering about fifty other people crowded in, so that we were much incommoded. The master and his boys were at first a little frightened, and seemed unwilling to say any thing. But when I began to give a school-book to one and another who were able to stammer out a word, they took courage; still they doubted whereunto the thing would grow. At length the people became clamorous for our school-books. As it was impossible to keep them in their places, the schoolmaster suggested that I furnish him with the books I wished to give, and that he would distribute them to the boys after we had left. I did so, making it distinctly understood with what view I gave the books. I then distributed a few other tracts and withdrew. Mr. B. and myself thought it best not to visit any other school at present, but watch the effect of what we had done. There is no disposition among the people, either in the city or villages, to receive our tracts. The Blind Way and the Almanac are the principal ones that are sought after. It is an unfortunate thing that they have associated the idea of Christianity only with the sight of a printed book. I hope in some degree to efface this impression by a free use of our school books.

4. About four, P. M., I called on the collector at his office in the fort; found him also to be a pleasant man, and easy of access. Gave him a short account of our proceedings in Jaffna, and told him the object of my visit to Madura. That he might understand what are our views and wishes in regard to the mission here, I handed him for perusal a copy of our prospectus, statement, and three triennial reports, and expressed a wish that at a future time he would favor me with his suggestions on two or three points which are now under consideration by the mission. I feel it to be an object of great importance to get a fair hearing from the higher classes of the people on the subject of schools and education generally. My wish is, that by the sanction of the collector I may have opportunity of giving four or five public lectures to natives in office and other influential men.

6. My present of books to the school I first visited in company with Mr. Burby had the desired effect. As there is a demand for our school-books, I have ceased giving them, except in special cases, and have begun to barter them for native books.

8. It has been indeed a good Sabbath. At our three o'clock meeting it appeared that the native helpers have received a fresh impulse in their labors. They are just now getting well engaged in their business. In the evening they had a meeting and invited the servants of Indo-Britons. This they will probably continue to do.

9. On Saturday sent to the collector, Mr. Duff's speech before the General Assembly of Scotland, thinking it would be a good supplement to the reports of our seminary now in his hands. Took breakfast with him this morning, and had a favorable opportunity for stating my case. He expressed himself decidedly in favor of our plans of education, and will, I trust, aid me in getting a hearing on the subject from the principal inhabitants of the place. After breakfast I visited the district judge, and found him quite friendly to our object.

12. At seven o'clock, A. M., the *shiristadar*, or head native assistant in the cutchery, who is a brahmin, visited me. We arranged for a public meeting to be held in the old palace on Monday morning (16th) at seven o'clock, that I may state to the people our plans of education, etc.

16. Went to the palace a little after seven o'clock, and found the collector and most of the civilians in the place; also six or seven hundred natives assembled. I gave a short statement of our school establishments in Jaffna, together with some of the results. The audience was very attentive, and manifested much interest in what was said. In the course of my remarks I distributed many tracts of several kinds, illustrative of the subject in hand. Closed by giving notice that another meeting would be held in the same place at seven o'clock, A. M., on the ensuing Sabbath.

17. Have been pressed with visiters most of the day. At one time had an audience of fifty or sixty, ten or twelve Mohammedans of high rank, brahmins, and others. I repeated the substance of my lecture yesterday, as these did not hear of the meeting.

18. I began to get some more definite views of the immense field, white to the harvest, that now opens before us here. Set Moody and others to drawing diagrams representing the nature of eclipses, and to copy the chart from the nautical Almanac, representing the progress of the approaching eclipse of the sun. Nothing of the kind could have come more in place, than the fifty copies of the tract which I brought with me, exposing the absurdities of the Hindoo theory of eclipses. They are in great demand, as the subject is quite new to the people here. The blanks from Manepy press, and the Tamul maps of the world, which have been long on hand, were just what was needed at the present time; they have produced quite a stir in the city.

19. At morning prayers each of the helpers, as usual, gave an account of his labors in the preceding day. John informed us that some persons had expressed their surprise that *they*, who were Velales, should become Christians. They thought Christianity was fit only for Parriahs. The Roman catholics in Madura are Parriahs, a people of low caste. All the helpers have full and profitable employment wherever they go. They are called to explain our scientific tracts.

20. Day of the eclipse. Sent diagrams to different places with persons to explain them, and to read the tract on the subject. The comet, sun, moon, and, I doubt not, other heavenly bodies, have rendered us great assistance. It is no small object to awaken the attention of the people to what we have to say to them. In the afternoon rode out with Mr. Lawrence to the river, where thousands of people were bathing and performing ceremonies with reference to the eclipse, believing that the sun was in distress, being caught by a huge serpent. They will not eat till they see the sun tomorrow morning. Met hundreds of dancing girls returning from the river. Clouds obscured the sun just before the eclipse commenced.

21. Spent much of my time in conversation with visiters. From the reports given by the native assistants at our evening prayer-meeting, it appears that there is much excitement in the city. It was remarked by one of the heathen, that the missionaries and their assistants are as cunning as the dancing girls; that we entrap the people by means of our nice books and fair speeches. Another observed that the missionaries are like the first European who came to Madura. He requested only for room enough to nail up a calf-skin, but this skin he divided into ten thousand pieces, and put a piece in every part of the city.

*Great Meeting at the Old Palace—Mohammedans—Indo-Britons.*

22. Sabbath. Prayer-meeting at five o'clock. At seven o'clock went with Mr. Todd, agreeably to appointment, to the old palace, where we found some hundreds of persons collected. We succeeded in seating a large company of them, and after a few verses had been sung by one of our assistants, in the Tamul style of singing, I commenced my discourse, in which I proposed to answer several important questions which had been proposed in the course of the week. The audience continued rapidly to increase, till it became impossible to reach them with the sound of my voice. As they could not hear what was said, they of course began to converse with each other louder and louder, till the whole congregation became quite tumultuous. It was immediately evident that there were some evil minded persons present, and that we were in some danger of being overwhelmed. Several thousand persons had collected, and many of them had taken the galleries immediately over our heads. It now became an important question to know how we could effect our retreat in safety. Just at this time a number of native gentlemen, who are men of influence in the place, came in. We beckoned to them to come to us, and then informed them that as it was impossible for us to address the audience, we would adjourn to a more private place. In close connection with them, and while engaged in conversation, we moved from the place, and proceeded in safety. Multitudes followed us in the street with occasional huzzas. Immediately on passing the gate of the city, when a multitude were crowded together in the basin or spacious gateway without, I stopped and requested them to give place to a few words. There was a breathless silence. I then told them the story of a kind woman who was preparing some milk for her child; but the child not knowing the kind intentions of his mother, through peevishness and ill temper, bit his mother's finger. But she, disregarding the wound she had received, administered with a mother's tenderness to the wants of her child. I then applied the story to

the subject in hand, and told them that I should like another opportunity for stating to them the important subjects which I intended to bring before them at the palace. They gave a laugh of approbation, and most of them returned. Some hundreds, however, followed us to the mission-house, where we had comparatively a quiet audience, and a favorable hearing. After the people had retired, we held a prayer-meeting in English. About sunset three persons called at my lodgings in the fort, who manifested some desire to hear what I had to say on the subject of the great salvation. After a free conversation with them, and finding them in a favorable state of mind, I prayed with them and sent them away.

23. Early this morning an intelligent Mohammedan called to see me, and proposed some pertinent questions on religious subjects. I had read to him the history of Abdool Messeh, and then pressed him for an answer to the question, How can the guilty escape punishment? After seeing a little the difficulty of the case he said he would carry the question and the tracts I had given him to some of his friends. He returned in the afternoon with a company of Mohammedans, to whom I had a most favorable opportunity for stating the plan of salvation. At noon a brahmin came and solicited a private interview. His object was to request me to assist him in obtaining an office in the service of government. I told him of a much better situation, which I advised him to seek, but on this subject he was quite deaf.—Gave out a set of our school-books to a schoolmaster, who has it in contemplation to enter the service of the mission. Had several companies of visiters besides those above mentioned. Many are wishing to know what is the object of my holding meetings in the palace. The story of the boy who bit his mother while preparing milk for him, is, I understand, the subject of much conversation.

24. Went in company with the brethren here, to Secunda Mallai, a mountain four or five miles distant from Madura. At the rest-house, where we tarried during the heat of the day, we had a large and attentive audience, to which I preached the word and gave tracts. The novelty of hearing a white man address them in their own language induces many to assemble to hear what is said. Here is a wide field of labor for missionaries who have the language, especially if they preach in villages where schools are established.

*Dec.* 6. Sabbath. At seven, A. M., attended a new service I have commenced at our house in the fort at seven o'clock, for the benefit of natives of the higher classes who are in the service of government. Most of the Indo-Britons, and upwards of two hundred other natives were within hearing, and listened very attentively, while I attempted to answer two questions that have been proposed by different individuals;—(1.) "Where did the earth come from?" This gave me occasion to explain the first chapter of Genesis.—(2.) "What is the chief excellence of the christian religion, above that of other religions?" In answering this I stated two points. First, it shows us what is the great object or business of life; secondly, it shows us how we may escape the punishment due to us for sin. Many appear to be in great doubt whether it is best to make friends with the padres, or to resist them.

We are still making exertions to establish an English school. People are much afraid of our influence, and we have no suitable place in the fort where such a school could be kept. On Friday morning brother Todd and myself went to see an old choultry which belongs to government, and which we thought we might buy or rent. On application to the collector, he informed us that the choultry was needed for government purposes, but that he would gratuitously furnish us for the present with other rooms for the contemplated school. This he has since done, and we are now furnished with commodious rooms for the accommodation of two hundred pupils, for which we are under obligation to Mr. Blackburn.

Had a most pleasing interview with a man from Ramnad, who, as it would seem, has come hither from a conviction of the truth of Christianity, to join the mission, together with his wife and daughter, and intended son-in-law. He is a man of intelligence and some learning, and was formerly in the service of the zemander. He is ready to serve the mission as a schoolmaster. He is now Mr. Todd's teacher on half pay, as we know not under what circumstances he left Ramnad.—Two young brahmins called and proposed some pertinent questions, which I was able to answer satisfactorily. I am fast making acquaintance with the people of the city.

Gave my first lecture this evening to the Indo-Britons. At noon a respectable schoolmaster was brought here by Warren. After a free conversation with him, he consented to commence a Tamul free school in the service of the mission on Monday. This I consider an important event.

*Encouragement in Preaching and Schools.*

15. On Sabbath the 13th instant, had two of the most attentive audiences that I have had in Madura. At the meeting at our dwelling-house in the front yard, we had nearly all the Indo-Britons, many respectable men from the public offices, and persons of other description; making altogether an audience of about three hundred persons, who were within hearing, though many of them were unwilling to come near and sit down. I took up some of the principal topics in the second chapter of Genesis. After prayer I gave at some length an answer to a question with which I closed my discourse on the preceding Sabbath, viz. Is there any way of escape for him who by his crimes has forfeited the life of his soul, and exposed himself to hell? I had real pleasure and some cheering hopes, while bringing before such an audience this weighty subject. All this was a continuation of the answer to the question proposed by many to our helpers, "What is the peculiar excellency of Christianity?" At ten o'clock I preached at Mr. Eckard's to about one hundred persons.

14. At nine o'clock went to the school. Seven pupils now attend. Many spectators, to whom we give lectures on various subjects. A due attention to these visiters is good business. We are adorning our spacious rooms with such maps, charts, and diagrams as we have at hand. Warren reports that a respectable Mooreman has visited him four days in succession, and appears to be in earnest in examining into the nature of Christianity. Others of this class, who have visited me, very unexpectedly, manifest a docile spirit. This I have witnessed almost from the time of my arrival here.

15. Had a company of spectators at the school-room at twelve o'clock, many of whom were from the villages. They listened with wonder to the story of my leaving America, and of coming in pursuit of them. Had an interview with another schoolmaster who is willing to come into the service of the mission. Our prospects are now brightening on this subject, and I think we cannot but succeed in the English department, though there may be a demand upon our patience.

16. One of the men who has engaged to serve the mission as a schoolmaster called on me and said that he and his gooroo were up till midnight reading the Sermon on the Mount, which was pronounced to be very good. Had a visit from a village schoolmaster, the first whom the mission has employed since my arrival. Girdwood and others went and organized the school on Monday. Thus you see the mission is advancing in every department. Twenty-five children are in the infant school, recently commenced by Mrs. Eckard.

This afternoon the Mohammedan inquirer sent a messenger informing me that about forty persons had come together at his house, and were waiting to see me. I went and had a congregation of about seventy people. This was one of the greatest novelties I have met with at Madura. They behaved very well, and invited me to come again, and to come earlier. This meeting was called agreeably to my suggestions to the inquirer.—In the evening held our weekly prayer-meeting, and a meeting for business. Expect to leave for Jaffna the beginning of next week; I have the pleasure of seeing several important operations commenced, and trust they will be carried forward prosperously.

18. Am acting now under a fresh excitement—that of saying and doing my last things at Madura to various classes, and to individuals. If I be permitted to reach home in safety, and without suffering any reverses in my work as an evangelist, I now feel that one of our first appointments should be a season of special thanksgiving and prayer for the great and rich variety of blessings conferred upon us since I left. I find my mind very active to-day, and my heart joyful.

Had a long and satisfactory interview with an intelligent heathen, who requested me to explain the diagrams he had seen, illustrating the nature of eclipses. At the close I pressed upon him, as usual on such occasions, the great question, How can the guilty escape the righteous judgment of God?

19. Had a pleasing interview with the court moonshee, a principal character among the Mohammedans. I urged upon him the importance of becoming acquainted with the writings of Moses and David, inasmuch as he admits them

to be true prophets. He manifested a very different spirit from that usually exhibited by Mohammedans. This remark is applicable to most of the Mohammedans with whom I have had intercourse since I came to Madura. Two brahmin boys joined the English school to-day, but being interrogated on the subject by some who came as spectators, they denied that they had entered the school. Many are evidently wishing to join the school, but no one in good standing is willing to hazard the consequences of setting the example. This afternoon ascended the highest tower of Meen Achee's temple. It is eleven stories, or about 180 feet high. The highest peak was struck with lightning the year the mission was commenced. This the people considered an evil omen. On my taking some small specimens of the broken pieces, the man who served as a guide manifested no small degree of surprise. These five lofty towers, together with the huge pile of buildings of which the towers are but the ornaments, and which are consecrated to the worship of demons, are but faint emblems of the obstacles which oppose the progress of divine truth in Madura. But is not my word like as fire, saith the Lord, a hammer that breaketh the rock in pieces?

20. Preached to an audience. Agreeably to the notice given last Sabbath, I gave a scriptural view of the character and works of the devil. The people were very quiet, as there were many persons of rank and influence present; but all seemed to think that I brought strange things to their ears. In my discourse I read and expounded parts of the third chapter of Genesis, and first of the Epistle to the Romans.

## Mahrattas.

### EXTRACTS FROM THE JOURNAL OF MR. ALLEN.

MR. Allen still continues to employ most of his time in making tours for distributing Bibles and tracts, preaching also to the people and holding conversation as he may have opportunity.

### *Tannah—Basseen—Bhewndy.*

*November* 30, 1835. Tannah is the principal village on the island of Salsette. It is supposed to contain fifteen or eighteen thousand inhabitants, and, for a village in India, is rather a pleasant place. It is the principal civil station of the Konkun, and ten or twelve English families generally live here. It has a fort and a small military force. There is also an English church, which is supplied a part of the time by one of the Bombay chaplains.

Tannah was occupied as a missionary station for more than six years by Mr. Nichols of our mission. The people often mention his name, and they have not wholly forgotten the instruction they received from him.

Mr. N. died in 1824, and since his death, with the exception of a short time, when one of the Church missionaries lived here, the place has been unoccupied. It possesses, however, some important advantages for missionary labor. It has a large population of its own, and it is the principal town on the island, which is supposed to contain 70,000 inhabitants. Its situation furnishes an easy water communication with the large villages of Basseen, Bhewndy, and Kallian, in which mission-schools were formerly established, and for some years supported. These advantages, considered in connection with the fact that it was formerly a missionary station, and that much missionary labor and expense have been bestowed on the people here, and of other places in the vicinity, render it desirable that this place should be again resumed.

*Dec.* 1. Basseen. Last night at nine o'clock, I went on board a small boat at Tannah, which I had previously engaged to bring me to this place.

This morning as the day dawned, we found ourselves near the fort of Basseen, and the sun had scarcely risen when we entered its gates. Passing through the fort, I proceeded to the village and put up in one part of an old palace. In the course of the forenoon, several individuals, principally young men, called, inquiring for books. I found them to be intelligent persons who had acquired some knowledge of Christianity, and are connected with some of the most respectable families in the village. I felt happy in receiving a call from such persons, and also in complying with their request. Their motives, probably, were no better than those of curiosity, but it is gratifying to see people, whatever their motives may be, putting themselves in a way of obtaining further knowledge of Christianity in a country where indifference and, not unfrequently, hatred, are the result of a slight acquaintance with it.

Late in the afternoon I went into the bazaar. As I was walking in the principal street, looking for some opportunity where I could speak to persons who were at leisure, a shop-keeper asked me to sit down on a seat in the front part of his shop.

I stopped, and a crowd of people soon collecting, I spoke to them for some time, on the principal truths of Christianity. Some listened with attention, and others made light of what was said. I furnished those who could read, and would receive them, with books. As it was now becoming dark, I returned to my lodging place.

2. The first indication I received of the approach of morning, was the jargon of instruments and voices of some devotees, engaged in celebrating the praises of their god, in a temple near the place where I had put up. I immediately arose and observed the first streaks of day-light appearing in the east.

Thus early do these deluded votaries of imaginary gods commence their morning worship. Having offered up my first morning sacrifice of prayer and praise, I went out into the village. But at this early hour, few people were to be seen, and those were busily occupied. Passing through the village, I went to look at the ruins in the fort. Basseen was taken possession of, by the Portuguese, at an early period of their conquests in this country. It was strongly fortified, and was long regarded as one of their most important places on this side of India. The fort was taken by the Mahrattas about seventy-five years ago, after a long and severely contested struggle. The invocation of the saints, for the preservation of the churches dedicated to them, and for the protection of their worshippers proved unavailing. The heathen were victorious and they celebrated their triumph by setting up their idols in the gates, where they still stand. The ground inclosed in the fort exhibits little else than a pile of ruins, overgrown in most places with weeds and brushwood. Among these ruins the lofty towers and high walls of several churches are conspicuous. These edifices are of large size, and must have been erected at great expense. As I was examining the ruins of one, which is still called St. Paul's, a native man who accompanied me, pointing to that part of the church where the images are kept, said, "there the Feringees (Portuguese) placed their gods." Many of their private houses were evidently large and splendid. These ruins consisting of arches, columns, and pillars, exhibited some fine specimens of architecture. Now, with the exception of one solitary dwelling, all is melancholy and desolate. Nor does it appear strange that the ignorant and superstitious natives should regard this place as the abode of ghosts and evil spirits. Here, as elsewhere in their conquests in India, the Portuguese attempted to convert the natives to Christianity. In this place, there are now but few Roman Catholics. In the vicinity, however, they are numerous, and have many churches. In their habits and employments they differ but little from other natives of the lower classes. They are supplied with priests from Goa.

In the afternoon, I went into the village and spoke to the people in several places. The attention manifested was much the same as yesterday. The proportion of people who are educated appears to be unusually large, and I have distributed many tracts and portions of the Scriptures. The people here have heard so much about Christianity, that the visit of a missionary excites but little attention, and few are attracted by curiosity to listen to his message.

Soon after our mission at Bombay was established, one or more schools were commenced here, and they were continued for several years.

After this, one of the Church missionaries resided here for some time. At present, it is not included in the operations of any missionary society. It is still, however, an important place. The population is large, and it is easy of access. Many of the people have acquired considerable knowledge of Christianity, and though some are indifferent, and others make light of it, and even scoff at it, yet this is no more than is often seen; no more than is to be expected, in places where the gospel is understood, and its claims to be received are urged upon a heathen population.

4. Bhewndy. This afternoon I addressed a considerable number of people, consisting of seapoys and others, in a small village near the cantonment. They were generally attentive, and made little reply to what was said. The chief object of worship in this village is the toolusee shrub, (the ocymum sanctum of botanists.) From this place, I went into the large village nearly half a mile distant. I attempted to address people in several places, but they were generally too much occupied with business or amusements to listen more than a few minutes. I distributed a number of

tracts in different places. As I was returning to my lodging-place, I saw several persons engaged in a temple, performing the usual ceremonies of idol-worship. I stopped near the door, and when they had finished, I conversed with them for some time, on the character of God, and the manner of worshipping him.

*Nasik—Grave of Gordon Hall—Rahooree.*

14. Arrived at Nasik and was cordially welcomed by Mr. and Mrs. F., of the Church Missionary Society. Mr. D., their associate, is now absent.

15. In the afternoon, I accompanied Mr. F. to the Godavery, which runs through the city. The number of people along the banks of the river was very large. Some were engaged in performing their ablutions and other religious rites. Some were sitting or standing in small circles, engaged in conversation, and many were apparently without any object or employment. Near one of the large temples, we in turn addressed the people on some of the principal truths of Christianity. The crowd which assembled around was large, and they were more attentive than the people generally have been in this place. Great sanctity is here attached to the river. Godavery is the Ganges of the Deckan, and among the Hindoos it is often called by the same name.

Nasik is truly one of the high places of iniquity. Monuments of superstition and objects of adoration, or rather abomination, meet the eye on every side. The population is supposed to exceed 30,000, of whom a large part are of the brahminical caste. Much opposition has been manifested here against Christianity, and all who are engaged in exertions to propagate it. Great and long continued efforts have been made, to unite the native population, here and through the vicinity, against the missionaries, with the hope of embarrassing them in their operations, and if possible, effecting their removal from the place. The brahmins have endeavored to break up their schools, and to compel all persons in any way connected with them to leave them. But events are showing that the brahmins have less power than they had themselves supposed. The missionaries remain; the schools continue; and the gospel is publicly preached and in other ways made known in this high place of iniquity, this seat of brahminical and heathen influence in this part of India.

20. Being at Dhoolee, and having learned on inquiry that the village of Dapoor was near, after breakfast I selected some tracts and parts of the Scriptures, and proceeded to it. In Dapoor Mr. Hall, of our mission, finished his course nearly ten years ago, while on his way from Nasik to Joonnur. On arriving in the village, I inquired of two or three men whom I met, if a gentleman did not die in the village some years ago. They replied in the affirmative. I asked them if they could inform me where he was buried. They said yes, and one of them offered to accompany me to the place. Mr. H. was buried in the Mohammedan burying-ground. Many graves are around it, though but few persons of that class now live in the village. The grave is distinguished by a monument, (if such it can be called,) of stone, about six feet long, two feet wide, and one foot high. In this is imbedded a slab of marble about eighteen inches square, on which is the following inscription, viz.

"Rev. Gordon Hall, Missionary,
Died March 20, 1826. Aged 41."

Followed by an epitaph in the Mahratta language, which being translated, reads thus:—"Gordon Hall, a servant and minister of Jesus Christ, was buried here. He died when travelling this way to preach the worship of the only true God and salvation through his incarnation. Concerning this salvation do you inquire. For you also it is necessary." This monument was erected by Mr. Graves, when travelling this way, about three years after Mr. H.'s death. Several persons who saw me pass through the village, as soon as they knew where I had gone, came to the burying-ground, and stood around the grave. The occasion was too favorable to be allowed to pass unimproved. I spoke to them of the character and employment of him whose grave was before us, and then explained the nature of the salvation mentioned in the inscription, and urged its importance on their attention. On my inquiring where Mr. H. died, they pointed to the temple of Hunnoomun in that part of the village nearest to us. When we reached the temple, I again addressed those who accompanied me and several others whom we found there, on some of the principal truths of Christianity. A view of the spot where Mr. H. was buried, and the place where he died recalled to

mind the remark of an English gentleman who was intimately acquainted with him. "Could Mr. H. have chosen the place and circumstances of his death, I think they would have been much as they were." He died in a heathen temple where his ascriptions of praise and glory to the Redeemer were mingled with exhortations and entreaties to those around him to turn from their idols to the living God. His grave is surrounded by the graves of those who were followers of the false prophet, and calls on all that go there to trust in Jesus Christ alone for salvation. It was my intention to pass the day in the village, but I found the inhabitants, who were principally assembled together to see the tricks and feats of some jugglers and players, too much engaged in amusements and pleasure to listen to serious things. So, after conversing with a few persons, and furnishing those who could read with tracts and portions of the Scriptures, I returned to Dhoolee.

22. Rahooree. Late in the afternoon as I was passing by a temple where many people were assembled, two or three persons inquired for books, of a kind which I never carry with me. I told them that the books I distributed were not made to assist people in acquiring property, or in calculating eclipses, but to show them how to worship God in an acceptable manner, and to obtain salvation through Jesus Christ. One man remarked, "Jesus Christ, I suppose, was some good man and religious teacher, who lived in your country; we have had many such in this country, as Nanoba, Tookoba," etc. I replied, We do not regard Jesus Christ merely as a good man, but as an incarnation of the true God. "Then," said one of them, "he is like Ram, Krishna, and the other incarnations which formerly took place in this country." This remark, which is a very common one among Hindoos, led me to speak at considerable length on the character and works of Jesus Christ, compared with the supposed incarnations to which he referred. In doing this, I was frequently interrupted with inquiries and remarks. The conversation was carried on by different persons on their part, and was continued until it began to be dark. At such times I find it best to allow the natives time to make their remarks, inquiries and objections, and then I reply to them. These, though often unreasonable and foolish, yet do not appear so to them. If they have not opportunity to speak when they wish to do it, they regard the conversation or discussion as not fairly managed, and becoming impatient, soon go away murmuring; or if they remain, become noisy and uncivil. Soon after I returned to my lodging-place the mamulutdar called. Those who accompanied him and those who soon followed made a large company. After a few common-place inquiries and remarks, he introduced the subject of Christianity, and soon showed his enmity to it. He urged, among other objections, that it was unreasonable to believe that a system of religion, designed for the whole world, should be revealed to the people of only one nation, and should remain for so many generations unknown to the greater part of mankind. I replied that the command of Jesus Christ to extend a knowledge of the gospel to all the world, was plain and positive, but Christians had not obeyed this command as they ought to have done. You must also remember that formerly, when under your own rulers, if missionaries had come here to teach the principles of their religion, they would not have been permitted to do it. And, even now, when the gospel is preached, you will not receive it. I then spoke to them of the suitableness of Christianity to the state of mankind, as it revealed a way to obtain the pardon of sin, etc. To this he remarked, there is no such thing as sin in the world. God is the author of all our feelings, thoughts, and actions. It is a wrong notion that we do any thing, for we have no more power to act differently from what we do, than we had to make our bodies of a different form from what they are. I replied that it is easy for men now to make such assertions, but the commands of God show his will concerning mankind, while the miseries they suffer, and the punishments he has threatened, show how he regards the actions of those who disobey his laws. It is easy now for men to excuse their conduct on such grounds, but when God shall call them to account for their actions, and inflict on them the punishment they deserve, they will then be convinced of their guilt. The mamulutdar again expressed the same opinions, and with increased positiveness and zeal. I then said, you are a magistrate, and are often engaged in investigating the conduct of persons in respect to supposed crimes with which they are charged. Supposing those whom you sentence to be punished, should say, "It is true that we performed the actions with which we are charged, but these do not make us guilty, for we had no power to do otherwise than we did. We ought not to suf-

fer for what we have done, and it will be unreasonable and cruel in you to punish us." Now what would you say to such persons? What would you do with them? This was bringing the opinions he had advanced to a practical test, and all who were present directed their attention to him to see what reply he would make. He saw the dilemma in which he was placed, and changed the subject of conversation. As the company were about going away, I offered to furnish any who wished to examine the subject of Christianity, with books, to assist their inquiries. Several persons took some, while others declined receiving any.

## Siam.

### JOURNAL OF MR. JOHNSON AT BANKOK AND CHANTABOON.

By the journal of Doct. Bradley, inserted at page 326 and 401 of the last volume, the reader has been informed of the circumstances under which himself and Mr. and Mrs. Johnson temporarily removed from Bankok to Chantaboon. Mr. J. remained some months in this interesting district, after Doct. Bradley's return to Bankok. The first paragraphs of the following journal was written before leaving Bankok, and has reference to labors in that city.

### *Distribution of Books and Tracts—Departure for Chantaboon.*

For two or three weeks, I day by day distributed about two hundred tracts, which, in most cases, met with a very ready and apparently grateful reception. In some sections of Bankok, where few books had previously been distributed, notwithstanding my utmost efforts to prevent it, the tracts were actually pulled from my arms by the eager multitude with which I was beset. I have generally limited my distribution to those who manifested an ability to read; but in some cases I have been utterly unable to make this discrimination, in consequence of the pressure of the crowd around me. In my tract tours I often had the pleasure of seeing great numbers reading the books that had recently been put into their hands. In revisiting places where books had previously been left, I often noticed very little disposition to receive additional tracts. Sometimes individuals came to me wishing to make out of my stock of books selections of tracts which they had not as yet seen. But doubtless most of those who apply for books do it principally for the sake of gratifying an eager curiosity, not from any sense of their value or importance as regards their souls. There is reason to hope that the Chinese but seldom tear up or otherwise destroy books, from the superstitious sacredness which they appear to attach to their national character. I have often seen individuals reading tracts months after their distribution, and others carefully laid up in their shops. But I have not as yet become acquainted with any whose hearts have been very deeply or seriously impressed by their perusal. There might, however, be many such instances without their ever coming to my knowledge, so limited as yet has my intercourse necessarily been with the people. We have, however, good reason to believe that both among the Chinese and Siamese considerable knowledge of scripture truth has, by means of tract distributions, been extensively diffused. But the christian tract needs to be accompanied by the familiar explanations and earnest and melting exhortations of the living teacher; but above all by the quickening, enlightening, convicting, and converting influences of the Holy Spirit. Without his almighty influences, the best adapted and most powerful means will be utterly ineffectual to the conversion of these stupid, dying heathen; but, with them, the humblest and feeblest instrumentality may be productive of the most astonishing and glorious results. Often has it been the language of my heart, Oh that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence. Earnest, fervent, holy, agonizing prayer, I fear, is wanting more than any thing else to illumine this region of thick darkness, to convert this dreary moral waste into a fruitful field.

After mentioning a friendly call from Luang Nai Sit, son of the prah klang, Mr. Johnson proceeds—

*November* 6, 1835. To our great surprise our interesting visitor, urgently requested us, after the lapse of six or seven days, to accompany him to Chantaboon, offering to convey us thither in his own vessel, and give us a residence in his own house there, until he could build another for our accommodation. He wishes us to teach himself and family English, which he has long been anxious to learn. In broken English he said,

"In Chantaboon Chinese many, many; Siamese great many; Chinese there, no God, no books; Siamese no God." We told him, should we go to Chantaboon, we should wish to take with us many Chinese books for distribution. He gave us full liberty to take as many as we pleased. This unexpected proposition struck our minds very favorably, it seeming to us a providential opening into a new and interesting field, hitherto unvisited by any protestant missionary. He wished us to stay there five or six months, if convenient, but assuring us we might return whenever we wished. We told him we would consider his proposition, and give him an answer in four or five days.

12. This morning bade an affectionate adieu to our dear brethren in Bankok and embarked for Chantaboon.

13. This evening heard the little son of Luang Nai Sit, who knows next to nothing of English, imprecating the curse of God on the soul of one of his little companions. It is trying to reflect that one of the first things that the heathen learn of foreigners who visit them is the language of profaneness. The natives here are generally temperate; but if persuasion on the part of foreigners to drink the intoxicating cup were prevalent, many of them, I fear, would soon become drunkards. After hard arguing, some are persuaded to drink, but I am happy to see that they often do it with much reluctance. We have had a recent example of this. How desirable that all who trade to Bankok and other portions of the heathen world from Christendom should be honest, pious, and exemplary men. The influence of such men in favor of Christianity would be most extensive and powerful; but now their vicious and immoral conduct opposes one of the greatest obstacles to the spread of the pure gospel among the heathen. Such are the impressions of the Siamese with respect to the use of ardent spirit among Europeans, that we can seldom drink a glass of cold water in their presence without being suspected of the use of that poisonous beverage.

14. Have been surprised to see how much time some of these natives voluntarily spend in the perusal of their sacred books. The wife of Luang Nai Sit has in this way been very industrious for a day or two past, and she not only reads them herself, but teaches her children to do it.

In the evening reached Sechang, an island having a very bold and precipitous shore. It may be a mile in length, and is inhabited. In its neighborhood are two or three smaller islands. Near this island we dropped anchor for the night. To the northeast of it we are informed is a very large river, called Bampla Kong. It is said to penetrate the Cambojan territory, and to be numerously inhabited by Chinese, Siamese, and Cambojans. At the mouth of this river is the city of Bomplasoy, said to contain a large population, both Chinese and Siamese. South of this, on the same line of coast, is a village called Bompla; and still farther south another by the name of Semiracha.

19. We are now at anchor. Near the mouth of Chantaboon river are several small islands, one of which resembles a huge pile of rocks rising from the sea, and lifting high its verdant summit. Several miles to the southeast of the river's mouth is a large island called Sechang, containing a population of several hundred souls, and said also to abound in elephants. At the mouth of the river is a considerable mountain, Ling Sing, projecting from the main land, and concealing the entrance into the river on the south. On the east of the river, for some distance, the land is low and level and covered with a slender growth of timber. One of the principal mountains in our neighborhood is Sabap mountain, on the east of the river, running nearly from north to south, and separating the Siamese from the Cambojan territories. Its dark sides and lofty summits overtopping the clouds, impress the mind of the stranger as he approaches it from the sea, with grand and sublime emotions.

21. Yesterday Kun Klin, the principal wife of Luang Nai Sit, and her numerous train of female attendants, with many of the crew, left the brig for Chantaboon, and we comforted ourselves with the hope of a little respite from the obscenity, noise, and confusion by which we have so long been surrounded. None, but those who have lived in the midst of heathen society, can fully understand its unpleasant character. Their persons are usually more than half naked, a cloth surrounding their waists and extending half way to their knees being their principal clothing. These females often partially cover their bosoms. Besides smoking tobacco abundantly, their mouths are almost constantly filled, their teeth blackened, and their lips reddened with a composition of beetle-nut leaf and lime of a vermilion color. Jet black teeth are considered

by them as a great addition to their beauty. These things in connection with their ignorance, extreme obscenity, wrangling and contention, render them far from agreeable companions. Nothing but love to God and to souls can reconcile the true Christian to an exile from the privileges of his native land, and a residence among the heathen, and stimulate him to vigorous and persevering efforts for their salvation. Sin excepted, there is nothing to which this cannot reconcile him. I rejoice that I am permitted to spend my life in a heathen land, and there pray and labor for the good of souls.

*Missionary Tours among the Villages.*

*Dec.* 5. To-day visited *Ban Ka Char for the purpose of distributing tracts and made an excursion from thence on foot to Tamai, a small village about six miles distant from Ban Ka Char, lying a little to the west of north of the latter place. At Ban Ka Char distributed among the Chinese two hundred and forty copies of the Two Friends, subtracting a few disposed of on the way hither. Met with one Chinaman who told me he already had a copy of the Two Friends at his house, obtained at Bankok, and proceeded to mention its contents to some of his friends near him. Thus by the tract the knowledge of salvation is widely dispersed. Our books met with a very ready and apparently grateful reception, and in repassing through the streets, I had the satisfaction of seeing great numbers perusing them, and some reading them aloud to their friends.

Started for Tamai. Crossed an extensive elevated plain formerly under a high state of cultivation, but now lying waste. At its extremity entered a territory diversified with hills, vales, and rice plantations, and under high improvement. My eyes were alternately greeted with extensive fields of tobacco, black pepper, and sugar-cane, each in the period of their bloom. The pepper grows not in a pod, but in clusters, on a vine much resembling that of the pole-bean. The stalks of the sugar-cane much resemble that of the corn after having attained its full growth. On each side of me the beautiful groves of beetle-nut and cocoa trees lifted their tall heads, presenting quite a contrast to the humble, but more delicious plaintain, with its broad and open leaves. Wheels are used here to a considerable extent, but there are no roads other than those made by the frequent passage of carts. This country is much of it under excellent cultivation, and must contain a dense population. The inhabitants appear to be mostly Chinese. Much of my route was nothing more than a narrow foot-path, leading through these numerous gardens. Tamai is situated on a sandy plain near a river that enters the Chantaboon a little below Semet Nyam. Its population may be four or five hundred, mostly Chinese. As usual, I was an object of much curiosity, and politely treated. This village and its neighborhood presents an interesting field for missionary effort. The children are very numerous and healthy, but destitute of all proper instruction, even of a Chinese school.

Returned to Ban Ka Char by a little different route, leading me through a still more pleasant section of country. Stopped a few moments to refresh myself at a little zayat by the way-side, erected apparently for the comfort of the weary traveller, in front of which was a venerable tree, whose trunk consisted of a great number of large branches, separating a few feet from the ground, and whose immense heavy top afforded a most welcome protection from the scorching rays of a tropical sun. Between the huge branches of the trunk was inserted a large earthen jar, constantly supplied with pure water. Just as I arrived at the spot a young woman came with two pails of water to replenish the jar. Thinking that such attention to the comfort of strangers should be rewarded, I made her a small present which she accepted with gratitude and surprise. Reached Ban Ka Char a little before the setting of the sun. Stopped a few moments at an idol temple. Entered into conversation with a man on idol worship, but he appeared not to understand my dialect. Soon I had quite an assembly of men and children around me, listening to the words of eternal life. Reached home late in the evening considerably fatigued with my long and rapid walk beneath the burning sun.

7. Left early this morning to visit the settlement of Nung Boah, lying several miles to the northeast of Semet Nyam. It is accessible by water from this place, but the route is very serpentine, first nearly west, then about east, and finally northeast. The settlement

*Comparing this journal with communications inserted in former numbers, it will be seen that the brethren of the mission vary considerably in their manner of writing proper names. This is not easily avoided, especially in the earlier stages of the mission.—EDITOR.

lies on the southeast of a salt-water creek of considerable magnitude, and navigable for very large boats for some miles. The houses are built in very humble style, and the inhabitants mostly poor. The whole settlement is a garden, and the population consequently dense. There are several pretty extensive tracts of land under most excellent cultivation, between which lies a large amount of uncleared territory. The inhabitants are principally Chinese. Their gardens are usually inclosed with a ditch, bordered by a thorn hedge, serving both the purposes of defence, and of occasional irrigation during the dry season. Irrigation they employ to a great extent. From the few hours we were permitted to spend in exploring this territory, we were led to consider it an important field for benevolent enterprise. Its soil is rich and very easily wrought. Sugar-cane flourishes abundantly, also tobacco, pepper, and a variety of roots and vegetables. Cocoa and beetle-nut trees are also abundant, and a general attendant upon human habitations. Where we visited there might perhaps have been twenty or thirty habitations on a square mile, with an average of six or eight individuals in a family. Children were numerous. Most of the Chinese here speak the Trochew dialect, and very few are able to read. Nung Boah may be considered a pretty good representation of several other settlements on the west of Sabap mountain, which here separates Siam from Camboja. We distributed here twenty or thirty copies of the Life of Christ. Some at first were afraid to receive our books, but afterwards were glad to obtain them. To these dying souls the gospel, if imparted at all before they sink into the grave, must be imparted mainly by the verbal instructions of the missionary. To one thoroughly acquainted with the Trochew dialect, Nung Boah and the adjacent country would afford an encouraging field for his benevolent efforts. Retired from the numerous temptations to profligacy, and the distracting scenes of Bankok and other large cities, we might hope that divine truth would make on their minds a more favorable and permanent impression. It would be pleasant to labor among these poor and dark-minded people, and guide their wandering feet to heaven; but I fear multitudes of them must sink into the grave ere the light of the precious gospel can reach them. At the most distant point of our excursion to-day, we were pleased to find several christian tracts laid upon the table in front of the family idol. Thus the tract precedes the visit of the missionary. Who can tell how widely the elementary truths of the gospel have already been scattered through the distribution of tracts, and how glorious, eventually, may be the results. May these humble heralds of the cross be accompanied by the Holy Spirit to the hearts of multitudes of lost souls.

On the evening of this day as Mrs. J. and myself were walking on the plain in the rear of our house, we were unexpectedly stopped by a messenger from the prah klang, inviting us to call and see him and his son, Kun Sit, now on a visit of business to Semet Nyam. We were invited to a seat near his honor, his son lying prostrate before him. Mrs. J. was permitted to converse familiarly with him, a privilege which, I presume, he would think degrading to grant to the most favored of his own wives. He invited ourselves and Doct. Bradley on the following day, or at any other convenient time, to visit him at his residence. This was an attention that we little expected. His son in the evening called upon us in peculiarly good spirits, and in the course of his visit gave us much interesting information, mentioning some incidents relative to the war with the Cochin-Chinese, which gave us a distressing idea of the horrors and massacre attendant upon the late finally unsuccessful invasion of their territories by the Siamese. He himself was a conspicuous actor in the bloody scene. Whether these bloody transactions will again be renewed by the two governments is as yet uncertain. To my knowledge no formal peace has yet been concluded.

17. Left about nine this morning, intending to proceed to Tamai by water, with the view both of exploring the country intervening, and of distributing books in that village. We came opposite Tamai, twelve or fourteen miles from the mouth of the Tamai river. The water here is nearly as salt as the ocean. Generally speaking its banks are very low, and at high tide must be overflowed. Owing to the presence of Mrs. J. our visit excited not a little curiosity among these villagers; men, women, and children eagerly flocking around the house at which she stopped for rest and refreshment, anxious to get a glance at the stranger. I distributed here sixty-two copies of the Two Friends, and sixty-nine copies of the treatise on gambling, which met with a ready reception. Tracts having been distributed, I re-

turned to the house where I left Mrs. J. and found it crowded with people. Our hostess kindly furnished us with tea, rice, and other articles prepared in native style. She at first brought us chopsticks to eat with, but learning that we were not handy in the use of them, she handed us a couple of earthen spoons, which we could manage to rather better advantage.

[To be continued.]

## Borneo.

### LETTER FROM MR. ARMS, DATED JULY 13. 1836.

WHEN Mr. Arms embarked in July 1835, it was instructed to commence a mission on the island of Sumatra, provided the missionary brethren at Batavia and Singapore should not think that some other field in that quarter had stronger claims and was more promising. After a careful examination of the subject, it was deemed best that Mr. Arms should proceed to Borneo, where there appeared to be some favorable openings for introducing Christianity. This course was finally adopted.

The number of this work for November last contains a succinct account of Borneo and its inhabitants. In extent of territory the island of Borneo is second only to New Holland and New Guinea. The original inhabitants are the Dayaks, now amounting to about 2,000,000, who still retain possession of the whole interior, and are found in greater or less numbers on most parts of the coast, interspersed with about 1,000,000 of Malays, from 200,000 to 500,000 Chinese, 20,000 or 30,000 Bugis, and various other races of men; making the whole population of the island about 3,500,000. The Dutch have a number of settlements planted on the coast for purposes of trade. One of these is Puntianak, (or as it is more commonly written, Pontiana,) on the west side of the island. The part of the town where the Europeans reside, and where Mr. Arms has his location, is called Mariannas Voord.

*Voyage from Singapore to Puntianak—Proposed Exploration.*

An opportunity was presented sooner than was expected of coming to this place, which the brethren and myself all thought best that I should embrace. We supposed it a more favorable opportunity than usual; but it proved far otherwise, for the accommodations were very poor, being constantly exposed to be drenched with the water that came through the deck, and to other inconveniences which I need not mention. I was led to hope that the voyage would be accomplished in six or eight days, and I laid in provision for about twice that length of time; but the wind changed, and the prow being unable to sail against it, it was thirty-three days before we reached here, which was on the 29th of June. I did not want, however, for food or clothing. But the Lord made trial of my faith in a way which most of all I dreaded; for when we were within a day's sail of this place, we were attacked by pirates, seven prows in number, manned by not less than fifty men, perhaps twice that number, who gave chase to us, drove us aground in the mouth of Mempawa river, and then battered us with their artillery. The sails, rigging, masts, and hull were considerably injured; but providentially, not a man was wounded, though three prows with canon were within musket shot. One of the balls that lodged on board was ten and a half inches in circumference. I had my life-preserver in my hand ready to jump overboard, as I expected every minute that they would board us; but after they had ceased firing a small boat came to our assistance, and the woman on board was put into it, and I was directed to follow, and we were safely lodged in a native house. The savage yells of the monsters as they approached are still sounding in my ears, and the heart-rending shrieks of the woman I shall never forget. I am now hospitably entertained in the house of a Frenchman, whose wife is the woman just spoken of, the owner of the prow in which I came.

On seeing my pass from the governor-general, the resident said he was happy to say he could allow me to remain, though without it I should have probably been sent back; and perhaps, as I have been told, been imprisoned till an opportunity to return was presented. The resident offers assistance, but from what I have learned, I think liberty to proceed unmolested, subject to the taxations of government, is probably all that we can expect. The secretary appears very friendly, and should he be located at Sandak as resident, as there is some probability that he will, I am confident that he will render very essential aid to a mission there. It is said there are

17,000 Diaks at Sandak, or according to Mr. Barnstein, who saw them, 3,463 families. These are nearly all the Diaks belonging to this residency; and with the exception of about 20,000 at Sambas, all that are under the Netherlands government. Perhaps Sandak will be the place to commence operations in this quarter. I hope to go there in the course of a few days, and should have gone before now but for a lame foot. The sultan of Puntianak* offers to give me letters to any of the rajahs of the interior, and I think it will be perfectly safe to go as far in investigating the moral condition of man as I can go in government prows, though I feel desirous of bringing the work of exploring to a close as soon as practicable, and do not intend to go farther than the present circumstances seem to demand. Mr. Medhurst was quite confident that Sintang, some fifteen or twenty days journey up the river, is the place for a permanent establishment, and I wish to see that before locating in another place. I think it would also be well to see Sambas, and if convenient, Mentrado, where there is said to be from fifty to one hundred thousand Chinese under their own government. These and the places near them are all that I design to visit before hearing from the Committee. After making the tour, I design (Deo volente) to consult with the brethren at Singapore, unless some positive instructions should arrive from you before that time. I hope two months will be sufficient for the whole. I think there are 150,000 Chinese in this region, who are perfectly accessible, and are collected in campongs, several thousands together. Those here speak the Hokien dialect, are most of them able to read, and are so anxious to get books that they may be said to devour those which are offered to them. I have taken as many as I could well carry under one arm and might have stood in the street at the entrance of the campong, and in fifteen minutes have given away the whole, had I not chosen to leave them hungry and to pass on to others. A station here would be of great service to others far in the interior. It might be for the Chinese, or Malays, or both. The Bugis here speak and read the Malay almost exclusively, and indeed are Malays, which is but another name for Mohammedans. There are perhaps 8,000 Chinese, and 12,000 or 15,000 Malays in the two campongs.

Allow me to say that I know not when I have spent six weeks more happily than since I left Singapore, though some of the way I had nothing but rice and salt to eat, and lost some money in consequence of the attack of the pirates. Do join with me in praising the Lord for all his kindness to me. May my spared life all be spent in the service of the dear Redeemer.

* From *Punti*, a ghost, and *Anak*, a child or young of any animal. Mariannas Voord is that part of Puntianak (pronounced Poontianak) where the Europeans reside.

## Southern Africa.

### EXTRACTS FROM THE JOURNAL OF MR. CHAMPION.

THE journal of Mr. Champion down to October 3d, 1835, was inserted at pp. 214—19 of the last volume. Other communications, bringing the history of the mission down to a later date were inserted at pp. 241, 267, 339 of the same volume. A joint letter from the missionaries on a subsequent page contains the latest information from this mission.

### *Incidents at Bethelsdorp—Voyage to Port Natal.*

*October* 26, 1835. Bethelsdorp. An interesting temperance meeting has been held to-day in this village. The session lasted for four hours at least, and the interest was well sustained through the whole. Five or six of the Hottentots addressed the meeting, with something of true eloquence, and seemed really in earnest. There are about 750 members of this society. This is sufficient to account for the fact that every thing in the shape of ardent spirit is discountenanced in the place, while in a village adjacent the natives are seen prostrated in the streets daily, through drink.

*Nov.* 9. To-day we called upon his excellency the governor of the colony, sir Benjamin D'Urban, at present at Uitenhage, on his return from the frontier. He expressed himself as being favorable to our object, and offered us every assistance in his power.

20. Sun eclipsed in about one fourth of its disc. The thermometer fell several degrees. They tell me that there was a total eclipse here not many years ago, and the people ran in a mass to the missionary's house, to ask him to "pray for them, for the judgment day had come."

*Dec.* 20. By the good hand of our God upon us, we are at length quietly anchored in the roads of Natal. We sailed on the 7th instant from Algoa Bay in the brig Dove, of London, W. J. Haddon, master. We left our companions with some tender emotions, but cheerfully committing them to the protection of Him who never slumbers nor sleeps in his care of his children. The passage has been truly boisterous, but marked by several merciful providences for which we ever must be grateful. The length of the passage is owing in part, to a very strong current setting in a southwest direction along the whole coast. On the third or fourth day of our voyage we were sailing under a fresh breeze, and supposed ourselves making rapid progress towards port, but on the next day it was ascertained that for the last twenty-four hours we had made no progress at all. A strong wind from the east has also much retarded us, obliging the captain at one time to take in sail and lie to, and at another to give the vessel the least possible canvass. On Wednesday last, supposing ourselves seventy or eighty miles from Port Natal, we steered for land. On Thursday we enjoyed a delightful view along the coast, at a distance of ten or fifteen miles. The country receded gradually from the shore, covered with the finest green, interspersed with beautiful trees, and here and there swelling into moderate hills and vallies. Sometimes we fancied that we saw orchards regularly planted with fruit trees, often gardens, and at other times an extensive park with all its variety of knoll and dell, and natural and artificial beauties. The back ground of the picture was ever filled up as we sailed along, by a blue range of notched or table mountains in the distance. The scenery was delightful, far beyond any thing we had yet seen in Africa. We were now imagining every indentation of the coast to be Port Natal. But the current had deceived us. The dead reckoning would have made us one hundred miles beyond the Port. The captain concluded he had sailed past early in the morning, and tacked ship in order to return. At that instant fires were lighted far ahead, at what appeared to be a cape, and as this was an expected signal on arriving at Natal, if any whites were there, we concluded this to be Port N. and steered for the fires. After a long contention with the current, we reached their vicinity, and our cape, like all the preceding, vanished; proving to be only a slight indentation of the coast. Again was the captain sure that we had mistaken our port, and the ship was put about. But a calm came on; we were fast drifting ashore, and obliged to cast anchor. About midnight, a breeze sprung up, blowing us directly on shore, and before the vessel could be got under way, which was done with the loss of an anchor, we were well nigh stranded on the beach. The Lord preserved us. We were carried out to sea 120 miles by the wind, now increased to a gale; and on obtaining an observation, found ourselves two degrees south of Port Natal. However, the wind soon changed, and in a short time we again saw land, which, to our great joy, was the bluff land of Port Natal stretching far out into the sea, like an immense wall. It rises very abruptly from the water, and is covered with a dense jungle. The point of it called Point Port Natal, where it stretches out into the sea, is surrounded by rocks. A sandy point on the north side, and opposite the bluff, shuts within the point first mentioned, leaving the entrance to the harbor about a quarter of a mile wide, and affording a good roadstead in from eight to eleven fathoms, and adequately protected from southwest and west winds.

22. Just after penning the above, the brig was unmoored for the purpose of gaining a better position from which to enter the harbor at time of high tide. The gentle breeze of the morning had now increased in strength, and a heavy surf was breaking over the bar which runs between the two points before described. The captain, trembling somewhat in respect to the result, set the ship's head toward the inlet at five o'clock, P. M. The breeze soon bore us amidst the foam of the breakers on the bar, and beneath the frowning mountain, to which the bluff point of the distance had now magnified. Then came a scene of interest. There was the whistling of the breeze through the rigging, as the vessel came so near to the land and trees, that it seemed we could almost touch them; the hoarse voice of the captain from the tossing bow, constantly passing to the helmsman; the apparently desperate struggles of the latter against the contending currents; the steady attention of every man at his post to hear the orders; the song of the man with the lead while on the bar, the rolling and plunging of our bark, now as it were on the rocks on one side, or the sands on the other; the splendid view opening before us as we entered the bay; added to the anxious looks of a party of whites

and Zoolahs in shore,—all was to us a scene of deep interest. The Dove draws but eight feet of water, but the stiffness of the breeze, and the strangeness of the place to our captain made the attempt of the passage a little hazardous. A wreck also, near by, reminded us of what might be our lot. But the Lord was merciful, and here we erected another Ebenezer. And now the view which opened upon us was truly refreshing, after our tedious voyage. We found ourselves in a picturesque lake, resembling some of those in America, five or six miles in diameter, embosoming a verdant island of mangrove in its centre, and itself surrounded by high land receding from its shores; with scarce a ripple on its surface, while outside a loud tempest was howling. The night that we now spent was one of rest and peace, and thanks to the God of missions.

*Landing at Port Natal—Notices of the Place and Inhabitants.*

To-day have we been introduced to the land and country which we hope it will please God to make the scene of our future labors. Thus far in the disposition of the people and the appearance of the country, we are all happily disappointed. We had taken a bullock wagon and appurtenances in the vessel. This afternoon it was landed. Twenty or thirty naked Kaffers, (as the people of Port Natal are called, Zoolahs properly,) sat on the beach, with assagay in hand, which they always carry, using it in peace for the purposes of a knife, and presented quite a warlike appearance. We proceeded to the house of the late Mr. B., a Polish gentleman who had fled the troubles of his country, and with considerable property, sought this corner for the purpose of retirement; but who, just after having erected his house and cleared a little of his farm, was lost at sea. Our path was for some distance along the shore of the bay. We then emerged upon a beautiful meadow, the grass up to the knees of our bullocks, and after passing through a thick bush of half a mile reached Mr. B.'s. A few natives living in huts near by, came out to greet us, entirely naked, excepting a few beads, or skins about the loins. The house of Mr. B. is the best one in Port Natal, constructed of wattle and daub, thatched with grass and reeds, and surrounded by a verandah. It stands in the midst of a garden, which is inclosed by a fence of posts set upright in the ground, and in which are growing potatoes, beans, peas, water-melons, calabashes, etc. (Thermometer at 80 degrees to-night.)

23. When this morning opened upon us, the wood around was vocal with many a songster, but in none of them could I discover much harmony or sweetness of tone. Our house commands a full view of the bay and its island to the east. It stands on a small elevation, where, though it has lately been cleared of its thick wood, the largest trees, (some fifty or sixty feet high,) remain for the sake of adding coolness to the situation. Some of the mimosas are very picturesque in their shape. A large tree is standing in front of the house, which captain Gardiner used for a church on the first Sabbath after his arrival, when several hundreds were his hearers.

Already have our friends, the white men, done us no little kindness by the small favors which it is in their power to grant, and which, to strangers landing on a new shore, are very refreshing. I tasted to-day some cape gooseberries, a subacid fruit, covered with a pod, and yellow when ripe, which we found in the vicinity. This is the rainy season, for this region, but it has been much retarded this year. To-day, however, we enjoyed a regular American thunder-shower. Thermometer at eighty degrees most of the day. This evening I heard the grunting of a tiger, a species of leopard, not far off. These animals have been the terror of the people here, breaking into their houses, and destroying calves, goats, poultry, and well nigh the people.

24. This morning we took our first walk to the westward along the shore of the bay. After emerging from the wood which surround us, we came upon the flat which borders the bay. Flowers and trees to which our eyes were unaccustomed every where met our view. All around, the grass rose to a sufficient height for mowing, and thus it continues all months of the year. Passed some women collecting grass for thatch, then a brick kiln. Then we met two white men attended by two or three natives. At the end of a beautiful common stood some native huts. We came to the first; a white man greeted us, and invited us to take seats in his house on some clean leopard skins. Our friend had traveled extensively in Dingaan's country, and gave us some pleasing instances of the freedom from theft which exists among the natives of this region. Often had he left parcels of beads (the currency of the country) exposed whole nights, and not

a single one had been pilfered. If a white man should drop the most worthless thing in travelling, it would not be long before he would have a native running after him to bring it.

The house of the carpenter was near. The building is a perfect square, with roof and walls, and only one room. Here stools were offered us in place of chairs. The common drink of the country, sour milk, proved very refreshing after half an hour's walk. Kind offers of assistance in various ways were to-day repeated, and we have reason to rejoice in finding such well disposed friends in the white people of Natal. As we left, a native was sent to carry us over a creek beyond Mr. W's. Here we found a boat, the construction of which adds not a little credit to the carpenter's ingenuity.

Passed the huts of a few Hottentots, evidently bewildered through intoxicating drink. This evil, we are sorry to see, has found its way to this fine country, but it is not yet brought in sufficient quantities to be much introduced among the natives. There are here twenty or thirty Hottentots, who have come up at different times as wagon drivers and servants to the traders who have come over land from the colony. But generally, their character is not such as to do honor to the little civilization they have brought with them.

Mr. N., who accompanied us, and to whom we feel ourselves much indebted, has charge of the business of the trading company established at this place. Mr. N. expects to visit the king, and offers us all the assistance in his power in regard to the means of journeying, crossing the river Togalah, and an introduction to the king. There is another favorable circumstance,—we were the bearers of a letter from the governor of the colony of the Cape to Dingaan, informing him of the probability of the appointment of a governor for the settlement at Natal. For this also Dingaan has long been anxious, that he may have some responsible head to whom to apply in case of misdemeanors. A petition has been forwarded through captain Gardiner, who has left for this purpose, to the king of England, praying that this country may be taken under the protection of the British crown.

This afternoon held rather a long catechism with some natives, to whom we explained our character and object, with some account of the Redeemer. But they listened with such a stare of wonder, that every look seemed to say, "Oh no! it cannot be." They can hardly conceive of a kind of doing good where tobacco or snuff, food or clothes is not a part. They say that Dingaan can never die; no disease can kill him. Why? He is king! They seemed to be much pleased, and left us at evening with a "hlala kuhle" (the usual word of adieu) "may you rest well."

*Native Dance—Contemplated Tour—First Sabbath.*

25. Have had to-day a good view of the majority of the people in Natal. The whites assembled to witness, and the blacks to perform, a dance at the slaughter of two oxen by our friend, Mr. N. On our way we met a messenger for us, with a letter in a forked stick or reed, the usual mode of carrying messages, informing us that soon a despatch would proceed by land to the colony, and affording us an opportunity of sending to our friends. A messenger, with a piece of paper to carry, generally considers himself the bearer of important news, and goes at twice his usual speed. Thus was our own post-boy coming towards us. Letters have been conveyed through Kafferland in fourteen days, but there was a regular series of posts through the mission stations.—But to our dance. Troops of Zoolahs, with assagay or kirrie (a club with a knob at the end) smeared with fat, and some of them fantastically decorated with beads, were hastening onwards to the dancing place. Those from one man's kraals were driving three or four oxen before them, with an accompaniment of yells and cries of unearthly sound. Arrived at the place, many were sitting without the scenes, within a few minutes walk of Mr. N.'s, in groups here and there, arranging their beads and preparing for the merriment. The first part of the dance began with an assault on the whites, spear and shield in hand, as if to destroy us all. A good hearted sailor took up a stick, and was about to give battle, supposing them in earnest. The dance consisted of stamping on the ground with various motions of their hands and spears, but with very little grace of movement or position. They were quite precise in keeping time, but were scattered here and there, without much order or regularity. It was accompanied by a jargon of sounds, now the repetition of a word or sentence, and now by a violent clapping of hands. Each one was decked out with his best beads, strung across the forehead, breast, neck, and hips—

around the loins the women wear a small skin caross, while with the men, the bits of leather, goat-skin, monkey's tails, as the case may be, hang in abundance behind, but before are not sufficient for what nature herself might teach them. Feathers of different colors were tastefully arranged in the ring upon the heads of the men. Probably five hundred natives were present. The scene wound up by the murder of the two oxen, and then what hacking, and scrambling, and debate, each for his piece of meat. The whole ox, skin, flesh, blood, and entrails, fell a prey to their hungry appetites. They then came in a body to present a loud huzza and thanks to their benefactor, and returned home to eat their meat in silence.

27. This morning our walk led us to a spot selected as the site of a town, to be called D'Urban, in honor of his excellency the governor of the colony. We inquired of a native for the spot, and he, from mere good will, came to shew us. We followed a path which led us through grass much above our heads, and into a thick wood on the side of a hill not far distant from the west extreme of the bay. One peculiar kind of tree we noticed. Its trunk seemed composed of the trunks and roots of small trees. Here and there roots were dangling, as if expecting soon to reach the ground. Imagination would fancy it to have been planted in the air, and to have shot its roots thence to the ground. The trunk was eighteen feet in circumference, and under its wide shade a thousand might stand. The leaf is of a deep green and oval shaped. On making an incision, a milky substance exudes from the bark. Flowers were abundant; a creeper, the morning glory perhaps, in many places threw its vines and flowers over the bushes in such order that they seemed trained by hands. Some large acacias were around us. Ants' nests as large as a hat crown we observed on the branches of trees very high from the ground. Thus interested, we wandered from our path, and had well nigh lost ourselves, but our Zoolah found us and set us right. Only a small place is yet cleared in the bush for the streets of the proposed village. Returning, we noticed an elephant's track, recently made. But the animals do not shew themselves very often now about Natal.

28. This Sabbath, the first we have spent on heathen ground, deserves a passing notice. May this small one become a great nation. The Lord hasten it. At noon a service was held in English, at which about a dozen of the whites attended. Mr. Grout preached. For seats mats were placed in front of the house under the verandah. At three, P. M., twenty or thirty naked natives came. Two or three had by their diligence procured a blanket. I never had more attentive listeners to the story of Christ crucified, a story in its particulars new to them all. To speak of Jesus to those who have never heard of him affords a satisfaction infinitely more than sufficient to repay for all the toil and anxieties attendant upon perils by sea and land, encountered in reaching this country. And when at closing one of them in the name of his companions said, in a chastened tone, "*Siyakukum bula*," "we will remember," it told me of the worth of the gospel, and of the pressing need that Zion should awake and put on strength in the matter of sending it to the millions of perishing souls in Africa. Here is ready access to numbers in this vicinity. They respect the white man; and no doubt, by visits to their kraals, they might be induced to attend religious instruction. With the increasing prosperity of the place, there is undoubtedly a wide opening here for effort; and to supply adequately instruction for all this people would demand the constant exertions of several laborers. So extensively scattered are the people, that one station, or two even, would not be sufficient for this purpose. Moved by facts such as these, we have in contemplation a station here, even should Dingaan grant us a footing in Zoolahland.

### *Station Contemplated by Captain Gardiner—Walks in the Vicinity.*

Captain Gardiner, mentioned below, formerly belonged to the British navy, but has more recently devoted himself to the missionary work. In the year 1835 he visited Port Natal, penetrated into the Zoolah country, and after having made some arrangements for future labor in that quarter, he returned to England, where he has published an account of his tour. Late publications of the Church Missionary Society mention that he is expected soon to commence a mission to the natives in the vicinity of Port Natal.

*Dec.* 28. Went to see the mission church of captain Gardiner. On our way we crossed a part of the bay, which at low water is entirely dry, and where

tracks of the sea-cow, boar, and elephant are often seen. Met Mrs. W., the only white married woman in Natal, who had been walking four miles in the scorching sun. The only modes of traveling here are by bullocks or on foot. It is remarkable that out of twenty or forty horses lately possessed by the people, only two have escaped a sickness which has prevailed. Our path led us into a large field of corn, a sure sign of habitations near. The corn is not planted in hills, but sown on the ground among the grass and sod, before it is dug over with their hoes. The Kaffer hoe is rather like a pick, and with it only the top of the ground is loosened. Yet with this sort of cultivation large crops of *millice* (the name for the Indian corn), in a favorable season, are gathered. We came at length to a dense jungle with tall trees interspersed. The kraal was surrounded by an abbatis of brush for the sake of defence. For this reason all the villages of natives in Natal are in the bush. Through one gate we followed the fence a short distance, and another gate led us upon the huts. They were eight or ten, quite large, arranged around the pen or kraal for the cattle. The huts were superior to any we had seen. We left, and followed a path in the wood, in some places completely arched over by the climbing plants and limbs of trees, forming a most refreshing walk in the warm day. A boy followed voluntarily to shew us the path. He pointed very significantly to the high hill before us, put us in the right path, and left us. We were half an hour in following the winding path through fields of corn, in all its stages, some just sown, and some bearing fruit, when we reached the spot selected by captain G. for a station, and called by him, in reference to his repulse by Dingaan and reception at Natal, Berea. And here the view which burst on us was delightful. A fine meadow land scattered over with clumps of trees, bordering the still waters of the bay, lay at our feet. Beyond rose the high dark ground of Port Natal, and the foaming waters of the ocean. To the right the height stretched off to the west, covered here and there in the bare spots among the bushes, with patches of corn. Behind us in the distance the ground rose into some high mountains. The view richly repaid us for the toil and sweat of the ascent. We were here amid some Kaffer huts. But such swarms of fleas came upon us as literally to blacken our clothing, and we were glad to make good our retreat. But the natives seemed not at all troubled, being wholly occupied in taking from the fire and devouring the entrails of an ox. The fleas, I believe, sometimes become so abundant that the people are obliged to move their kraals. The building intended by captain G. for a chapel, is now in a course of erection. It is long, with a verandah around, and capable of holding perhaps three hundred hearers. The station of captain G. is about four or five miles from our present abode. There are several kraals in the vicinity, but at present it is at a distance from the majority of the people. Such has been the fear of Dingaan, that they have retired to the south and west of the bay.

29. Started early this morning to reach the residence of our friend Mr. P. seven or eight miles to the west of us. A gentle breeze, as usual, fanned the air, or the weather would have been oppressive, as the thermometer was at 82° most of the day, higher than upon any day since our arrival. We crossed two African rivers, the Avon and the Umhlatus, which flow down, to appearance, through a very fertile country. The basin in which the bay is situated, is surrounded by high land, except on the west. Here it extends itself for five or six miles in a perfectly level flat, to the valley of reeds, through which the winding Umlaazi flows into the sea. Kraals of natives are situated on the high land on either side of this flat, among patches of Indian corn, which occupy almost the only openings in the thick bush. Through this valley passes the wagon-road to the Amapondas, and along it also our guide led us till we arrived at the abode of Mr. P., which is situated on a point of land around which winds the Umlaazi, in full view of a small lake (which he calls lake Washington, in honor of the hero of America), and of the sea, at the mouth of the river. His house, which, very creditably to his industry, he has constructed of reeds with his own hands, stands in the midst of large and fine fields of corn. Mr. P. is neither hunter nor trader, in this differing from all the whites in Natal. He devotes himself to cultivating the ground, and has, considering his circumstances, a very fine garden, planted with various vegetables. He offers us freely any thing we wish from his garden, and in various other ways expresses his friendship. Returned by a kraal in which we saw six or seven whites. It was not difficult to see that a charmer had been among them, and that our vessel in this respect had done no good.

30. The mercury to-day rose to 84°. There is something sublime in what I see and hear about me this evening. All is dark around, except as the gleams of the lightning make it light as day. The ocean is heard, as if laboring with very heavy waves to break away its barrier; while, ever and anon, even above its deafening roar, the loud thunder rumbles in the heavens.

To-day our peace was disturbed by the intrusion of a long green snake through the window, upon one of our number, who was busy writing. Then ensued a scene of confusion. But he was at last killed, and his skin preserved.

[To be continued.]

### JOINT LETTER FROM MESSRS. CHAMPION, GROUT, AND ADAMS.

THE letter given below bears date August 11th, 1836, and was written at Port Natal. The brethren of the mission made their first visit to Dingaan in January, 1836, immediately after the last date in the journal which precedes this article. They then returned to Bethelsdorp and Port Elizabeth, for their wives and effects; and after taking them to Port Natal, they visited Dingaan's country the second time, which is the visit referred to at the commencement of the following letter. Finding the king still disposed to receive them kindly, and having come to an understanding with him that two stations should be commenced simultaneously, one at his capital, and one at Port Natal, they returned to the latter place to make the necessary arrangements. In a postscript it is added, under date of August 29th, that Mr. Champion, designated to the station in Dingaan's country, was expected to start for his new field on the next day.

*Second Visit to Dingaan—Plan of the Mission——More Missionaries and Teachers needed.*

Since our last we have visited Dingaan at his capital. It was a time truly unfavorable, but he had heard of our arrival, and having sent for us, of course we must proceed. All the strength of the country, leaving only a few women and children in the kraals, was drawn out to fight againt Sopuza, a powerful captain living on the borders of the Zoolah country, in the direction of Delagoa Bay. The king was indeed interested in the success of his expedition, but not so much so as to forget our business, or the word spoken to us on our former visit. On our ascending an eminence which commands a view of Um Gungunhloo, he saw us doubtless, and immediately on our arriving, without waiting for the usual ceremony of a messenger to announce our coming, he sent for us with our wagon to his place of audience. He was seated in his old fashioned chair, clad with several shawls not separated from each other. The wagon was drawn before him several times for his amusement. He treated us very kindly during our whole stay which was five days in length. In some respects he paid a deference to our feelings which we hardly expected. For instance, the Sabbath was at hand. He so arranged circumstances, that we were not disturbed by his own business, and very little by the importunities of the people. He repeated his determination to learn to read, and expressed himself strongly in reference to a station among his people. He said that as soon as his chiefs and people returned, we should have a name and place in the land. We might come prepared to settle and begin our labors.

His mind is evidently in a waiting posture. He is but partially enlightened in regard to the nature of our work, but judging from the confidence he reposes in us, and the character of his mind, we should think that, if tolerable success attended our incipient efforts, it will not be long before the whole country with its thousands is thrown open to the efforts of Christ's servants.

Thus much under God is depending upon the wisdom and energy of our first efforts. Now this station at Natal is to be occupied. It has been mutually agreed that Doct. Adams be situated here; that Mr. Grout attend at either place as is expedient; and that the remaining one go into the Zoolah country. The school here in Mrs. Adams's hands is succeeding well. It is in English, and bids fair ere long to make the little ones interpreters of the glad news of salvation to their parents and friends. But her time is very much occupied. We think another school could be well sustained here, and the wants of the region around require it to be instantly in operation, if we can have a teacher. One of our number qualified, as we thought, for extensive usefulness in this department has been snatched away by the hand of death. To commence then the station with Dingaan in a manner wor-

thy of the cause, and proportionate with our wishes, we are quite inefficient.

The chief, no doubt, has erroneous views in regard to our work. But we believe him to be a reasonable man in many respects. We believe that, if flourishing schools were formed in his country, they would give us at once access to his confidence, and access to the whole country with the words of salvation. Without the approval of the king, nothing can be done; and with his word, every thing, according to Zoolah notions. Thus you see that much, perhaps all of our future success, may depend upon a right beginning. The king is aware that ours is a work of time. But still he will be looking for immediate fruit. And the present is a favorable moment, which God, contrary to the prophecies of friends and foes, has vouchsafed to his people for the honor of his name, and the advancement of his cause. Seize it now when it can be done, and dig deep and lay the foundation well, before the ten thousand evil influences arising from the increase of whites here, shall poison the minds of chief and people, and retard the work for many, many years. While this work of education is begun, buildings are to be erected, the language to be reduced to writing and acquired, the gospel to be preached, and that unknown country to be explored with reference to future efforts. Thus in the Zoolah country there would be constant employ for one or two more teachers. This is what we feel the present exigency imperiously demands. An ordained missionary is also needed at this place, in case of Mr. Grout's taking up his abode among the Zoolahs, where circumstances seem urgently to call him. Something has been said in reference to a printing-press and printer. We hope and trust they will soon be needed. In fact they are already needed for printing cards and elementary books for the schools.

Some progress has been made in the language, and for this purpose is Mr. Champion stationed in the Zoolah country, that the language most generally in use may be correctly acquired, and the Bible translated, it being our wish that he be devoted mainly to this business.

Thus, when we look only at present wants, and the number calculated to meet the present need, we pray you to send us out speedily one ordained missionary, one printer with press and apparatus, and two or three female teachers qualified to instruct infant and other schools. Of course our eyes are occupied with the spiritual wants of this people. But we do not forget that other lands are calling loudly. We might speak of the neglect which Africa has suffered at the hands of American Christians, and the important bearing which the civilization and conversion of this powerful tribe would have upon the cause of Christ in this part of the continent. But we forbear.

Respecting the landing of this reinforcement in an American vessel at this port our thoughts have been exercised. If the winds should be as moderate during the last part of this year as they were for the first six months, we should have considered it very practicable for an Indiaman to have anchored in the roads, and discharged passengers and supplies at any season. But it is well known that this coast is exposed to strong easterly winds. These are now prevailing. You have the facts before you in respect to the bar, harbor, etc. Since December last two brigs have entered the bay, and a large man-of-war anchored for a while outside the harbor, in the roads. The weather has been so that we have often said, How refreshing it would be to see a vessel within three months from Boston at anchor in the bay with helpers for us in the great work.

## Indians West of the Rocky Mountains.

### LETTER FROM MR. SPAULDING, DATED JULY 8, 1836.

THE departure of Mr. Spaulding, in company with Doct. Whitman and Mr. Gray, was mentioned at p. 162 of the last volume, and their arrival at the Otoe Agency, at p. 317. The letter which follows was written at the rendezvous of the gentlemen engaged in the fur-trade, held on Green river, a branch of the Colorado which runs into the gulf of California. The mission families traveled in connection with a trading company, by whom, as well as by the gentlemen occupying the several posts where they stopped, they were treated with much kindness.

The Nez Perces Indians, on learning that we were with the company, came two days to meet us, and received us with great kindness and apparent satisfaction. They said that many of them present, talked with Mr. Parker and Doct. Whitman last year, had promised to meet the latter at this place, and had

now come, agreeable to that promise, and for no other reason than to conduct us to their country; that they rejoiced to see our faces, and were happy to learn that we were to live with them, for they wished to learn how white people lived. But they said that only a few of the chiefs were present, that they were back with the village, they therefore could not say where in their country we should be located. One brought a letter dated 16th of May, near Wallawalla, and some paper from Mr. Parker.

An old chief present said that he did not hear Mr. Parker and Doct. Whitman speak last year, but that he was glad to hear our voices now. He said he had but a little time to live, but was happy to have his children learn how white men live. He liked all we said. The next day after coming to this place, i. e. yesterday, we held another talk. All but one or two of the chiefs were present. The Indian who accompanied Mr. Parker made the same report. They all said that they had heard that white men were coming to live with them, and they thanked God that they now saw our faces. One principal chief said he heard Mr. Parker and Doct. Whitman speak last year on the Sabbath about God, and he had stuck to what they said to this day; and for his part, he should now stick by us. We told them we wished to take our wives to Wallawalla and leave them through the winter and go ourselves into their country and find a good place for our residence. To this they would not agree. They wished us to go immediately to their village, about three days from Wallawalla, and not leave them at all. They say there is better timber and better land there than where Mr. Parker has directed us to come.

A few words concerning our journey. We reached Fort William, at the foot of the Black Hills, 13th of June, and remained there eight days; during which time our animals recruited much. On the Sabbath I spoke to a very attentive congregation under the shade of a tree. We left the Fort 21st of June, and arrived at this place 6th of July. Our passage through the mountains thus far has been very severe upon our animals. A guard was kept night and day. We made from fifteen to thirty miles a day, came up on the north side of the Platte, from the mouth to Fort William, thence about 140 miles on the south, then crossed to the north, left it the day following and passed up its branches till we came to the waters of Green river a branch of the Colorado. Our course from Missouri has been a very little north of west so that we are now in latitude 43°. We travelled 1,700 miles to Liberty mostly by water, 1,300 from Liberty to this place, all by land, and have yet 600 to make. Our living since we reached the buffalo country, 300 miles from the mouth of the Platte, on the first of June, has been nothing but buffalo meat of the poorest kind, as buffalo are very scarce this year. The mercies of God to us have been without number. Frequently, when nothing but darkness surrounded us, the arm of God has been stretched out wonderfully for our deliverance. We have received the greatest kindness and attention from the company since we joined them. We have wanted for nothing which was in their power to furnish us.

### EXTRACTS FROM A LETTER OF MR. PARKER, DATED SEPT. 24, 1836.

Mr. Parker, whose tour among the Indian tribes in and beyond the Rocky Mountains has repeatedly been noticed, was at the Sandwich Islands on the 24th of September last; having proceeded thither from the mouth of the Columbia river in one of the vessels of the Hudson Bay Company. After visiting Fort Vancouver, as mentioned at page 445 of the last volume, he started on a tour northward of the Columbia, visited the Nez Perces, the Spokan, the Falls, and the Pundera tribes. After given an account of some of his wanderings in the wide and desolate plains of the west he proceeds—

At night a large number of Indians overtook me, many of whom were the Spokans, who had heard that I was passing through their country. They wanted to see a minister of the gospel and be taught by him; and some of them had been following me a day and a half for this purpose. They brought with them a good interpreter of their nation, who had been at school on Red river. That evening I preached to them, and thought I found a Bethel in the woods. I could then see the design of divine providence in my detentions. It was the first time they had seen a minister or heard the gospel preached. A number of them accompanied me to Coluile, where I arrived the next day.

This section of country, though somewhat mountainous, has some of the richest vallies I have seen west of the

Rocky Mountains, with a sufficient quantity of rain through the summer. At Coluile they raise a good supply of almost all the necessaries of life, and have a grain and saw-mill, with horses, cattle, hogs, fowls, etc. Here is a good place for a missionary station, one of the best I have seen. From that point access can be had to the Spokans, Kettle-Fall, and Lake Indians, and also to the Coeur de Lions, all of whom understand the same language.

On my return I travelled down the Columbia as far as the Okaniagan river, where the Hudson Bay Company have a fort and trading-post. This is the country of the Okaniagan Indians. It is a mountainous tract, and the soil is not good; still it is an important point for a missionary. The remainder of the way to Fort Vancouver I came by boat, and arrived about the middle of June.

Respecting the means of subsistence and the utensils of various kinds requisite for mission families in that quarter, Mr. Parker remarks—

All necessary supplies can be easily and cheaply obtained in the Oregon country. Articles of food can be obtained about as cheap as in the United States. Flour would be about five dollars a barrel; and might be transported to most of the stations which will be likely soon to be established principally by water. Most other goods can be obtained of the Hudson Bay Company, at Fort Vancouver or Wallawalla, at nearly, if not quite as low rates, as in the interior States of the Union. Groceries and farming and mechanics' tools, are but little higher. They have three blacksmith's shops, a tinner, etc. There are now three ship loads of goods from England on hand, one of which is a year's supply for the Company's use.

Mr. Parker makes a grateful mention of the kind and polite treatment he had received from the officers of the Company, who, together with the gentlemen engaged in the trade from the United States, with whom he travelled through the Mountains, had borne nearly all his expenses, of conveyance, clothing, and subsistence, he not having been obliged to pay more than two dollars in money from the time he left Council Bluffs on the Missouri till his arrival at the Sandwich Islands.

## Proceedings of other Societies.

### DOMESTIC.

#### BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

THE meeting was held in Trinity Church, New York, June 22, 1836, bishop Brownell presiding. The annual sermon before the Board was preached on the 26th, by Rev. Dr. Jarvis. Rev. Dr. Milnor, secretary and general agent for the committee on foreign missions resigned his office, and Rev. J. A. Vaughn was appointed in his place.

By the report of the committee on domestic missions, it appears that $19,856 98 have been received for their purposes during the preceding year, leaving a balance of $10,077 53 in the treasury. Under the care of this committee there are three stations among the Indians between Green Bay and Lake Winnebago—having three ordained missionaries, two male, and three female assistants;—and fifty-seven stations in various parts of the United States and territories, at which thirty-three missionaries are laboring.

The missions under the immediate direction of the committee on foreign missions, are at Athens and Syra in Greece, in West Africa, in China, and Persia; at which are laboring six ordained missionaries, and one male and six female assistants.—The receipts for foreign missions, including $4,000 from the American Bible Society, and $2,500 from the American Tract Society, and a balance of $5,761 74 from the previous year, $30,311 02.

#### AMERICAN COLONIZATION SOCIETY.

THE twentieth annual meeting was held in the hall of the House of Representatives, in the City of Washington, December 13th. The Hon. Henry Clay presided, and the meeting was opened with prayer by Rev. Dr. Proudfit, of New York. Rev. R. R. Gurley, the secretary, read the annual report of the managers. Resolutions were moved and addresses made by Rev Mr.

Hawley, Rev. Dr. Proudfit, Doct. D. M. Reese, Hon. Messrs. Grennell, T. C. Lee, Esq., Rev. Dr. Hill, Rev. C. W. Andrews, G. W. P. Custis, Esq., and Rev. Dr. Laurie.

As the business of the society was not finished on the first evening, the meeting was adjourned to the First Presbyterian Church, where it was continued for three successive evenings, when Hon. S. L. Southard, Hon. J. J. Crittenden, Matthew St. C. Clarke, Esq., T. C. Lee, Esq., and others, took part in the discussions. The Hon. Henry Clay was elected president of the society.

BAPTIST GENERAL TRACT SOCIETY.

THE 13th annual meeting was held in the city of Philadelphia, Jan. 4th, 1837; Rev. W. T. Brantly, president, in the chair. The reports of the managers and of the treasurer were read, and resolutions were moved and sustained, by Rev. Messrs. E. Going, W. T. Brantly, Jr., I. M. Allen, J. Douling, Wm. Ford, J. J. Woolsey, and R. Babcock, Jr.

The report states that six new tracts, embracing 128 pages, have been published during the year, together with 1,800 copies of the Monthly Paper of the society, and 2,500 of the Triennial Register. Copies of tracts printed during the year, 279,472, being 10,742 more than in the previous year. Number of pages printed is 5,169,800, and the number issued is 4,808,260.—Grants of tracts for gratuitous distribution have been made amounting to $858,27.—For printing tracts and books in the German language, $752,84 have been received by the society during the last two years; and for similar purposes in Burmah during the year, $184,35; for the tract house, $704,82. The amount of book sales has been $1,947,74; and of payments for books, $1,638,76.—The receipts have been $9,219,73, more than the preceding year by $1,215,39.

## American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

MISSION TO JAVA.—Rev. Messrs. Doty, Ennis, Nevius, and Youngblood, with their wives, and Miss Condit, who embarked at New York, on the 8th of June last, on board the ship Ceylon, captain Gore, bound for Batavia, reached that port in safety on the 15th of September. On the 20th one of their number writes that their prospect of having an open door for labor on the island was favorable.

A company of missionaries from the Rhenish Missionary Society in Prussia, had just arrived at Batavia, who, together with Mr. Barnstein, who has travelled extensively in Borneo, and who was then at Batavia waiting for them to join him, were expected shortly to proceed to establish a mission on some part of that island.

SYRIA.—Mr. Thomson writes from Beyroot on the 26th of October, that much sickness prevailed in the city, in which the mission families had suffered considerably, especially from an ophthalmia. The plague had also broken out again in Mount Lebanon, near them.—Mr. Hebard and Miss Williams were united in marriage on the 6th of October. Mr. Smith had not returned from Smyrna.

ARKANSAS CHEROKEES.—Mr. Worcester, who, since his removal from Brainerd in the old Cherokee country, has resided at Union, formerly one of the Osage stations, not finding that a convenient location for the printing-office, after making the necessary preparation, removed on the 2d of December to Park Hill, the station occupied by Mr. Newton near the fork of the Illinois river.

OJIBWAS.—A translation of the Gospel of Luke, made in the Ojibwa language by Mr. Hall at La Pointe, aided by George Copway, a native catechist from the Methodist mission in Canada, is now in press. The edition consists of a thousand copies.

PAWNEES.—Mr. Dunbar, whose visit to New England, together with the printing of a small book prepared by him in the Pawnee language, were mentioned at page 74, was on the 12th of January united in marriage with Miss Esther Smith of Hadley, Ms.; and accompanied by Mrs. Dunbar, he started from the interior of the State of New York, about the 13th of February, on his return to the Pawnee country, west of the State of Missouri.

## Donations,

FROM JANUARY 11TH, TO FEBRUARY 10TH, INCLUSIVE.

*Southern Board of Foreign Missions*, J. Adger, Charleston, S. C. Tr.
For miss. to Ahmednuggur, 500; Cape Palmas, 500; Asia Minor, 500; Tamul miss. 500; Persia, 500; Palestine, 500; 3,000 00

*Addison co.* Vt. Aux. So. E. Brewster, Tr.
Addison, Cong. chh. and so. 20 00
Bridport, Gent. 63; la. 35; 98 00
Cornwall, La. 28 19
Middlebury, Gent. 94,59; la. 76,68; 171 27
New Haven, Gent. 41,50; la. 34,69; 76 19
Weybridge, Cong. chh. 15 00—408 65

*Auburn and vic.* N. Y. By H. Ivison, Jr. Agent,
Cayuga, Mon. con. in presb. chh. 3 59
Genoa, 1st presb. chh. 26 89
Lansing, J. Todd, 10 00
Marcellus, Fem. f. m. so. for *Levi Parsons* in Ceylon, 18 00
Scipio, Fem. benev. so. of 2d chh. 12 00—70 48

*Boston and vic.* Ms. Aux. So. C. Stoddard, Tr. 4,000 00

*Chittenden co.* Vt. Aux. So. W. I. Seymour, Tr.
Burlington, Mon. con. 48,14; H. P. HICKOK, which constitutes him an Hon. Mem. 100; chh. and so. 88; 236 14
Essex, La. 14; cong. chh. and so. 36,42; 50 42
Westford, Cong. chh. and so. 43 44—330 00

*Essex co. North*, Ms. Aux. So. J. Caldwell, Tr.
Newbury, Parker River Village, Mon. con. 20 00
Newburyport, United mon. con. 30 00
Salisbury and Amesbury, So. 7 50—57 50

*Essex co.* N. J. Aux. So. T. Frelinghuysen, Tr.
Orange, 2d presb. chh. 66 00

*Geneva and vic.* N. Y. By C. A. Cook, Agent,
Eskoy, W. Burnell, 20 00
Ovid, Presb. chh. mon. con. 115,50; special effort, 110; ackn. in Jan. as fr. Romulus. 62 17
Palmyra, Presb. chh, 70 00
Pennyan, Aux. so.
Pike, Presb. chh. to constitute Rev. WILLIAM I. WILCOX an Hon. Mem. 52 00
Prattsburgh, Mon. con. in presb. chh. 10 00
Sodus, Mon. con. 3 00—217 17

*Greene co.* N. Y. Aux. So. Rev. Dr. Porter, Tr.
West Durham, DANIEL COE, which constitutes him and SETH W. CLARK of Plainfield, Ms., and JAMES JEWELL and ASA JEWELL of West Durham, Hon. Mem. 500; B. Hubbard, 50; E. Moss, 50; Rev. L. H. Fellows, 10; W. Finch, 10; J. Gilbert, 10; fem. mite so. 6,12; mon. con. 6,70; 642 82

*Hartford co.* Ct. Aux. So. J. R. Woodbridge, Tr.
Avon West, Gent. and la. 30 00
Hartford, 1st so. Gent. 200; S. so. Gent. 135,50; mon. con. 61,91; 397 41
427 41
Ded. expenses paid by aux. so. 1 25—426 16

*Hartford co. South*, Ct. Aux. So. R. Hubbard, Tr.
Berlin, Worthington so. Gent. 9,77; la. 11,75; 21 52
New Britain, Gent. 80,41; la. 37,83; sab. sch. 31,76; mon. con. 10; young la. sew. so. 10; 170 00—191 52

*Hillsboro' co.* N. H. Aux. So. R. Boylston, Tr.
Amherst, Gent. 45,56; la. 36,51; mon. con. 46,26; mater. asso. for ed. of hea. chil. 5; 133 33
Bedford, Mon. con. 29 66
Hancock, Gent. 84,94; la. 61,84; mon. con. 86; 232 78
Hollis, Gent. (of which to constitute GEORGE W. HUBBARD of Mahratta miss. an Hon. Mem. 100;) 117,80; la. (of which to constitute EDWARD JOHNSON of Sandw. Isl. miss. an Hon. Mem. 100;) 131,48; 249 28
Lyndeboro', Gent. 78,78; la. (which and prev. dona. constitute Rev. JACOB WHITE an Hon. Mem.) 45,57; 124 35
Milford, Gent. and la. 79,75; mon. con. 12,92; 92 67
Mont Vernon, La. 24 93
Nashua, La. in 1st cong. chh. 17 58
New Ipswich, Gent. 84,75; la. 62,29; ded. 46,26 fr. mon. con. ackn. in Oct. and Nov. 100 78-1,005 36

*Kennebec Confer. of chhs.* Me. B. Nason, Tr.
Augusta, N. par. Contrib. 8,10; S. par. mon. con. 37,05; contrib. (of which for Bombay miss. 3; and fr. Rev. Dr. Tappan, 25;) 184,66; 229 81
Gardiner, Mon. con. 6 14
Hallowell, Mon. con. and contrib. 143; Mrs. S. Bond, 50; to constitute ELIAS BOND, Jr. an Hon. Mem.; la. asso. 15; 208 00
Litchfield, Contrib. 8 00
Pittston, Contrib. 7 00
Temple, Contrib. 4 57
Wayne, Mr. and Mrs. H. 3,50; B. B. 1; 4 50
Winslow, Mon. con. 31 00
Winthrop, Mon. con. 34,36; fem. asso. 19,64; Mr. and Mrs. Philbrick, 12; 66 00—565 02

*Monroe co.* N. Y. Aux. So. E. Ely, Tr.
Henrietta, Of sums ackn. in Jan. $100 fr. cong. chh. and cong. constitute Rev. EDWARD WHEELER an Hon. Mem.

*New York City and Brooklyn*, Aux. So. W. W. Chester, Tr. 1,331 64

*Northampton and neigh. towns*, Ms. Aux. So. J. D. Whitney, Tr.
Amherst, N. par. Mon. con. 20 50
Chesterfield, M. B. 1 00
Cummington, Fem. c. benev. so. 17 86
Goshen, Gent. 26,72; la. 23; 49 72
Granby East, Gent. 4 00
Northampton, Mon. con. 73,50; Dorcas so. 20; la. 64,36; Mrs. H. Wright, dec'd, 10; Mrs. Sarah Phelps, dec'd, 50; 217 86
Norwich, Mon. con. 4 84
Plainfield, Gent. 17 43
South Hadley, 1st par. Gent. 35; la. cent so. 26,50; mon. con. 24,62; P. Allen, 30; 116 12
Whately, Mon. con. 19 22
Williamsburg, Coll. 51 30—519 85

*Oneida co.* N. Y. Aux. So. A. Thomas, Tr.
Augusta, Mon. con. in cong. chh. and so. 20 07
Champion, Mon. con. 4 25
DeWitt, 1st presb. chh. 10 33
Richland, Mon. con. 10; a fem. teacher, 3; Mrs. J. Holmes, 10; 23 00
Rome, M. W. BLOOMFIELD, which constitutes him an Hon. Mem. 100; 2d chh. and cong. 58; 158 00
Trenton, Mon. con. in presb. chh. 4 52
Winfield, Cong. chh. 8,10; mon. con. in do. 2,04; 10 14—230 31

*Palestine Miss. So.* Ms. E. Alden, Tr.
Abington, S. par. Gent. 72,50; la. 28,50; 101 00
East and West Bridgewater, Mon. con. 44,84; I. Alden, 10; G. Pratt, 5; indiv. 2,76; 62 60
Randolph, 1st par. Mon. con. 33 86—197 46

*Pilgrim Aux. So.* Ms. Rev. A. Jackson, Tr.
Kingston, Mon. con. in evang. so. 4 11

*Rutland co.* Vt. Aux. So. J. D. Butler, Tr.
Benson, Gent. 65 57
Brandon, Mon. con. in cong. chh. 30; coll. in do. 30; 60 00

Castleton, Mon. con. in cong. chh. 32 00
Orwell, Indiv. of do. 46 68
Pittsford, Indiv. 42 00
Rutland, La. 21 46—267 71

*Strafford co.* N. H. Aux. So. A. Freeman, Tr.
Alton, Fem. miss. so. 2 00
Dover, Contrib. in Mr. Root's so. 22 45
New Hampton, Gent. and la. 24; mon. con. 2,25; 26 25
Gilmanton Centre, Mon. con. 24,73; sub. 38,50; sab. sch. con. for chil. at Sandw. Isl. 6,90; 70 13—120 83

*Sullivan co.* N. H. Aux. So. J. Breck, Tr.
Acworth, Mon. con. 15,28; E. A. 5; 20 28
Claremont, Mon. con. 31 50
Cornish, Gent. 37,88; la. 45,23; J. Ripley, 10; J. R. Wellman, 10; 103 11
Croyden, La. 16 25
Goshen, Gent. and la. 3 00
Lempster, Mon. con. 7,50; R. R. 3; 10 50
Newport, Gent. 26,44; la. 27,32; mon. con. 22,25; 76 01—260 65

*Tolland co.* Ct. Aux. So. J. R. Flynt, Tr.
Gilead, Gent. 28,26; la. 23,80; 52 06

*Valley of the Mississippi*, Aux. So. W. T. Truman, Tr.

*Western Reserve aux. so.*
Ashtabula co. Austinburg, 35; Cuyahoga co. Cleveland, C. L. Lathrop, 25; mon. con. in 1st presb. chh. 20,14; Geauga co. Chester, 7; Huron co. Berlin, Presb. so. 4; Milan, Mon. con. 7,68; Sandusky city, Mon. con. 10; Lorain co. Brownhelm, 45,17; Elyria, 53,62; Rev. D. W. Lathrop, 20; Medina co. Brunswick, 2; Guilford, 8,36; Hinckley, 2,42; Litchfield, 7,75; Medina, Mon. con. 14; B. Durham, 10; D. King, 10; Mrs. King, 5; indiv. 11,09; Richfield, M. Oviatt, 10; J. Newton, 10; indiv. 15,59; miss. sew. so. 2; Portage co. Hudson, Rev. H. Coe, 10; sab. sch. N. E dist. for Nez Perces Indians, 1,50; Northfield, 9,57; Tallmadge, Mon. con. 29,36; Trumbull co. Mesopotamia, 15,25; 401 50

*Washington co.* Vt. Aux. So. C. W. Storrs, Tr.
Barre, Cong. so. 26,04; asso. 9,42; av. of beads, 4,20; 39 66
Berlin, Benjamin Strickland, which constitutes him an Hon. Mem. 100; Z. Perrin, 30; cong. so 20; to constitute Rev. Salmon Hurlbut an Hon. Mem.; mon. con. 5; 155 00
Fayston, Asso. 12 00
Montpelier, Gent. 18; la. 38,54; mon. con. 65,22; chil. of s. sch. in 1st and 2d so. 9,13; I. H. 5; J. S. 2; B. R. D. 1; J. H. 1; E. H. P. 1; av. of ring, 50c. 141 39
Morristown, La. 21 00
Waitsfield, Mon. con. in cong. so. 10; gent. and la. 23,85; 33 85
Waterbury, A. P. 5; L. H. 5; L. G. 1; three indiv. 1; 12 00
Worcester, Asso. 3 25
418 15
Ded. expenses paid by aux. so. 2 95—415 20

*Windham co.* Vt. Aux. So. N. B. Williston, Tr.
Brattleboro', Coll. in Mr. Walker's so. 60; sab. sch. 4,91; Rev. C. Perry, 5; W. Village, Coll. in cong. so. 44,40; mon. con. 13,37; 127 71
Dummerston, Cong. chh. 8 76
Halifax, Cong. so. 43 00
Marlboro', Cong. so. 22 82
Townsend, Gent. and la. to constitute Rev. Horatio N. Graves an Hon. Mem. 50 00
Wardsboro', Cong. chh. 18 88—271 17

*Windsor co.* Vt. Aux. So. Rev. J. Richards, Tr.
Hartland, Cong. chh. and so. (which and prev. dona. constitute Rev. S. Delano an Hon. Mem.) 23 00
Windsor, Mon. con. in cong. chh. 23; Mrs. H. Hawley, 5; 28 00
Woodstock, C. Dana, 5 00—56 00

*Total from the above sources,* $15,109 17

## VARIOUS COLLECTIONS AND DONATIONS.

*Abington*, Ms. A lady, 5 00
*Acworth*, N. H. Contrib. 22,50; mon. con. in cong. chh. 15; Miss S. McPherson, 10; a friend, 10; indiv. 2,50; 60 00
*Albany*, N. Y. 4th presb. chh. 50; Miss E. R. 25; 75 00
*Arcade*, N. Y. Chh. and cong. 20 00
*Arkport*, N. Y. Mon. con. 15 00
*Athens*, Ala. Rev. J. Wood, 2 00
*Attleboro'*, Ms. Mon. con. in 1st chh. 54 00
*Bath*, Me. United mon. con. 75 00
*Bath*, N. H., I. Goodall, for miss. to Constantinople, 100 00
*Belchertown*, Ms. Ephraim Montague, which constitutes him an Hon. Mem. 100; Brainerd so. 13; 113 00
*Boston*, Ms. Benjamin T. Reed, which constitutes him an Hon. Mem. 100; a friend, to constitute Rev. John A. Vaughan of New York city and Rev. Henry Lewis of Marblehead, Ms. Hon. Mem. 100; free chh. 45; a female, 7; Mrs. M. W. 2; 254 00
*Bridgeton*, N. J. Miss. so. 44 00
*Brighton*, Ms. La. for. miss. so. 41 00
*Brooksville*, Me. J. Wasson, 5 00
*Brownington*, Vt. La. miss. so. 3,50; Mr. R. 50c. ackn. in Jan. as from Bennington.
*Brunswick*, Me. Rev. T. C. Upham, 100 00
*Bucksport*, Me. Mon. con. 35 00
*Burke*, Vt. Chh. 10 00
*Calais*, Me. Centre sab. sch. for *Thomas James Lee* in Ceylon, 20 00
*Caldwell*, N. J. Mon. con. 1 46
*Canton*, Ms. La. asso. 20 00
*Carlisle*, Pa. Fem. miss. so. of 1st presb. chh. 55 20
*Castine*, Me. Gent. asso. 64 50
*Cazenovia*, N. Y. 1st presb. chh. 100 00
*Chazy*, N. Y. Mrs. A. Hubbell, 10 00
*Corinth*, Vt. Mon. con. 4 00
*Creek Path*, Cher. na. F. b. so. for Cherokee translations, 7 50
*Danville*, Vt. Mon. con. 15; chh. 65; fem. miss. so. 24; 104 00
*Elizabethtown*, N. J. 2d presb. chh. (of which fr. Stephen P. Britten, to constitute him an Hon. Mem. 100;) 500 00
*Falmouth*, Ms. N. Merrill, 35 00
*Fayetteville*, Ten. Mon. con. 20 00
*Fire Place*, N. Y. Presb. chh. 15 39
*Frankford*, Pa. Mon. con. in presb. chh. to constitute Rev. A. G. Morss an Hon. Mem. 58 00
*Hadley*, Ms. Miss E. Kellogg, for reinforcement to Sandw. Isl. 30 00
*Harrisburgh*, Pa. Presb. chh. for support of Mrs. Alexander at Sandw. Isl. 162,08; an aged female, 10; sab. sch. chil. 12,75; presb. sab. sch. for *Mary Weir*, *Mary Graydon*, *Ann Haldeman* and *James Wallace Weir* in Ceylon, 72; 256 83
*Hartford*, Vt. A friend, 20 00
*Holliston*, Ms. Mon. coll. 70 00
*Huntsville*, Ala. Benev. so. to constitute Rev. William Potter of Creek Path an Hon. Mem. 50 00
*Jaffrey*, N. H. Mon. con. 45 00
*Jamaica*, Vt. So. 10; Mrs. A. K. I; 11 00
*Kinsman*, O. Mrs. Rebecca Kinsman, which constitutes her an Hon. Mem. 100 00
*Limington*, Me. Mon. con. 16 00
*Little Compton*, R. I. Male and fem. f m. so. in U. C. so. 35; mon. con. in do. 20; 55 00
*Livingston*, Ala. A. Wyeth, 6 00
*Louisburgh*, N. C. Mon. con. in presb. chh. 20 00
*Lyme*, Ct. N. Matson, to constitute Catharine Matson an Hon. Mem. 100 00
*Lyons*, N. Y. Gent. asso. and mon. con. 66,86; la. asso. 35; (of which for chil. of missionaries now in this country, 5;) 101 86

*Malden*, Ms. Mon. con. for sem. at Batticotta, 53 86
*Marlboro'*, Ms. Union so. to constitute Rev. JOHN N. GOODHUE an Hon. Mem. 50 00
*Maumee City*, O., L. Beebee, 5 50
*Middleton*, Ten. T. Baskette, 5 00
*Millwood*, Va. La. asso. for bibles for Nestorians, 50 00
*Moffitt's Store*, N. Y., P. Roberts, 5 00
*Monson*, Ms. A. W. Porter, 100 00
*Monument, Sandwich*, Ms. W. H. Gibbs, 10 00
*Murfreesboro'*, Ten. Mon. con. 35 19
*Napoli*, N. Y. Mon. con. in cong. chh. 15 00
*Nashua*, N. H. For. miss. so. in Mr. McGee's so. 27,50; a friend, 6; 33 50
*New Castle Presbytery*, Del. White Clay Creek and Head of Christiana, for support of Mr. Schneider, 30; Slate Ridge and Centre, for do. 55,75; Chanceford, for do. 45; for books for Samuel I. Martin in Ceylon, 5; 135 75
*New Haven*, Ct. Mary F. Gardiner, dec'd, by N. Gardiner, to constitute Rev. LEICESTER A. SAWYER an Hon. Mem. 50 00
*New Ipswich*, N. H. Mrs. D. Everett, 10 00
*Newport*, R. I. Mon. con. in Spring-st. chh. 45; fem. miss. so. in do. 86,16; (of which to constitute NATHAN B. HAMMET an Hon. Mem. 100;) 131 16
*New York city*, Grand children of D. L. D. for *David L. Dodge* in Ceylon, 20 00
*Northern Liberties*, Pa. For. miss. so. of 1st presb. chh. 50 00
*Northville*, N. Y. Cong. chh. 10 00
*Oakland College*, Missi. Miss. so. 350 00
*Orford*, N. H. Mon. con. 23 87
*Orwell*, Vt. Juv. benev. so. for *Philip Henry Morris* in Ceylon, 10 00
*Peoria*, Illi. THEODORE TARLTON, which constitutes him an Hon. Mem. 100; mon. con. in Maine-st. presb. chh. 80; 180 00
*Philadelphia*, Pa. E. F. Backus, (of which to constitute Rev. JOHN C. BACKUS of Baltimore, Md. an Hon. Mem. 50;) 100; fam. m. box, 2,50; a friend, 5; chil. of German R. D. chh. Race-st. for sch. in India, 10.40; juv. sew. so. for fem. sch. in Bombay, 50; 167 90
*Pittsburgh*, Pa. 3d presb. chh. a free will off. 600; sab. sch. of do. 10; 610 00
*Pittsfield*, Ms. Indiv. for press in Persia, 67 50
*Plainfield*, N. J. (Of which to constitute JOB SQUIRE an Hon. Mem. 100;) 225 00
*Princeton*, N. J. Philadelphian so. of Nassau Hall, 5 00
*Portland*, Me. T. Browne, 25 00
*Providence*, R. I. Richmond-st. sab. sch. 2d pay. for sch. in Ceylon, 30 00
*Pulaski*, Ten. Synod of Tennessee, 5; 00
*Ramapo Works*, N. Y. 1 00
*Rocky Hill*, N. Y. Dorcas so. 40 00
*Roxbury*, Ms. Eliot chh. and cong. 226; mon. con. 19,53; Miss M. B. H. 10; 255 53
*Salem*, Ms. Mon. con. in Howard-st. chh. 14 00
*Savannah*, Ga. Male and fem. for. miss. so. in Indep. presb. chh. 718 97
*Setauket*, N. Y. Presb. chh. 6 91
*Simsbury*, Ct. Mon. con. 15 12
*Smyrna*, N. Y., J. Foote, Jr. 25 00
*Somerville*, Ten. T. W. Cannon, 10 00
*Southington*, Ct. Miss. asso. in sab. sch. 1st pay. for *David Clarke* in Ceylon. 30 00
*Starkey*, N. Y. Mon. con. in 3d presb. chh 10 00
*St. Johnsbury*, Vt. Mon. con. in 2d cong. chh. and so. (of which to constitute Rev. JAMES JOHNSON an Hon. Mem. 50;) 104; fem. cent. so. 20; 124 00
*Suffield*, Ct. A friend, 10 00
*Taladega*, Ala. R. Chapman, 3 00
*Union*, N. Y., D. Chamberlain, 10; M. Delano, 10; chh. 30; 50 00
*Washington*, Ct. C. A. Judson, 10 00
*Waterford*, Vt. Chh. and so. 26 00
*West Chester*, Pa. Mon. con. in presb. chh. for support of Mr. Schneider, 26 25
*Westmoreland*, N. H. Mem. of United cong. chh. to constitute Rev. THOMAS RIGGS an Hon. Mem. 50 00
*West Nassau*, N. Y. Mon. con. in presb. chh. 30 00
*West Woodstock*, Ct. Gent. asso. 17,25; la. asso. 16,18; 33 43
*Woodstock*, Vt. Mrs. C. Hutchinson, for *Marcia Hutchinson* in Ceylon, 12 00

## LEGACIES.

*Andover*, Ms. Maria Noyes, by Joseph Kittredge, Ex'r, 400 00
*Arkport*, N. Y., C. Hurlbut, by W. W. McCay, 100 00
*Boston*, Ms. Stillman Jones, by James Tufts, Ex'r, 274 05
*Brattleboro'*, Vt. Rutherford Hayes, to constitute Rev. J. L. STARK an Hon. Mem. by N. B. Williston, 50 00
*Hartford*, Ct. Normand Smith, Jr. ($2,400 having been received previously,) by T. Smith and F. Parsons, Ex'rs, 600 00
*Vernon*, Ct. Jacob Talcott, by Allyn Kellogg, Ex'r, 667 21

*Amount of donations and legacies acknowledged in the preceding lists*, $24,124 61. *Total of donations and legacies from August 1st, to Feb. 10th*, $136,084 97.

## PERMANENT FUND.

*Liberty co.* Ga. Legacy of Andrew Maybank, by Rev. C. C. Jones, R. Quarterman and I. Quarterman, Ex'rs, 1,246 25

## DONATIONS IN CLOTHING, &c.

*Brownington*, Vt. A box, fr. la. miss. so.
*Danvers*, Ms. A box, fr. young la. miss. so. for sch. at Constantinople.
*Grafton*, Ms. A box, fr. la. sew. circle, for Constantinople.
*Northboro'*, Ms. Pantaloons.
*Putney*, Vt. A box, fr. Dorcas so. for Dwight, 42 82
*Spencer*, Ms. A box, fr. fem. char. so. for do. 40 00
*Waitsfield*, Vt. A barrel, for Mr. Newton, Park Hill.
*Watertown*, N. Y., A box, fr. la. of 1st presb. chh. 155 83

---

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

---

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Richmond, 1st chh. 109,89; S. Finley, 10; Mrs. Finley, 5; Mrs. E. Preston, 10; juv. so. 3; Genito chh. 6,50; Bethesda, Chh. 30; Washington chh. N. C. 20; Richmond co. Mr. and Mrs. Shaw, 3,50; Fayetteville, Part of sub. at ann. meeting, 26,50; Union Seminary, So. of inquiry, 30; A member of Augusta chh. (ackn. in Jan.) 30; Winchester, Mon. con. in presb. chh. 27,05; Cabin Point, Mrs. Ruffin, 10; Petersburg, T. Shore, 25; Mrs. J. Jeggetts, 25; G. B. M. 5; Mrs. M. 3; Mrs. H. 2; F. F. 2; Mrs. B. 1; Charlotte co. Miss JANE D. MORTON, 100; Miss SUSAN W. MORTON, 100; which constitutes them Hon. Mem.; Orange, Bethany, Fem. work. so. 5; $589 44

THE

# MISSIONARY HERALD.

VOL. XXXIII. APRIL, 1837. No. 4.

## American Board of Commissioners for Foreign Missions.

### Siam.

JOURNAL OF MR. JOHNSON AT BANKOK AND CHANTABOON.

[Continued from p. 114.]

*The Closing Year—Chinese New-Year—Tours among the Villages.*

THE providential circumstances which led Mr. Johnson to Chantaboon were mentioned at p. 110.

*December* 31, 1835. The year that closes with this day, has been to myself and Mrs. J. one of the most eventful of our lives. We have been tossed upon a tempestuous ocean, and called to pass through deep waters; but the Lord has preserved us from sinking beneath the billows, and enabled us to rejoice in the midst of our severest afflictions. This passage has been verified in our happy experience: "When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." In reviewing the past year, I see much that should fill me with shame, and lead me to the deepest humiliation of soul before God. The Lord saw that my spiritual condition called for his chastizing strokes, and he adapted the remedy to my wants. He has stripped us one after another of our earthly objects of affection, but our inward and outward afflictions have been sanctified to the weakening of our attachments to the world, and the increase of our attachment to himself. We have often felt disposed to thank God for his merciful chastisements. Through his goodness we have been constrained almost to forget our past sorrows, in the abundant mercies he is now conferring upon us; the unusual health at present enjoyed, the success he is granting us in prosecuting the study of the Chinese language, and the sweet satisfaction he often imparts to our souls from communion with himself. We do hope that, through his blessing upon our studies, our tongues may be unloosed, so as to make known to these dying heathen the joyful news of salvation through our once crucified, but now risen and glorified Redeemer.

*Jan.* 6. 1836. Visited Ban Ka Char with Mrs. J. for the distribution of books. Gave away forty copies of the Celestial Mirror, thirty of the treatise on the Ten Commandments, and one hundred of the Exhortation to the Age. The books, as usual, were eagerly and gratefully received. Left a copy of the Ten Commandments in the Chinese temple, placing it on the altar in front of a number of gilded idols, hoping it might there be an effectual testimony against the worship of false gods. On passing through the village, had the happiness of seeing great numbers diligently reading the tracts I had just before given them. Oh that they might prove the power of God to the salvation of many souls.

*Feb.* 16. This day we understand, commences the Chinese new year, commemorated by general gambling, idolatrous feasting, and every species of dissipation. Our hearts were pained by the sight of our eyes and the hearing of our ears, and especially by the conduct of our friend Luang Nai Sit, of whom we had hoped better things. On the preceding day he paid his Chinese workmen the money then due them; and at the same time gave them a general invitation to gamble with him. An invitation

coming from so respectable and honorable a personage, few of them were disposed to reject. That afternoon the play commenced in a house adjoining our own, continuing all the following night and a part of the next day, the koon joining with them, and occasionally even his principal wife. Their children also were present, a son of about ten years and two younger daughters, to witness the example of their revered parents. In the end, it was said that the prince won from his poor laborers no small portion of the money paid them the day previous. At the close of the sport, many who just before had in their purses fifteen, twenty, or thirty ticals,* were penniless. They wept at their loss, but their tears were unavailing.

It is the custom of the Chinese to devote to eating and drinking, gambling, and every kind of excess the first three or four days of each new year; and thus that period which should be spent in serious reflection, is peculiarly devoted to the service of sin and Satan by 360,000,000 of our dying race.

*March* 8. Last evening our teacher returned from Chantaboon, with the intelligence of the sudden death of two of his friends by the cholera, both living in the same family, related as brother and sister. Both died within the space of four days, and neither was sick above twenty-four hours. Compared with the population, the mortality is said to be very great. Oh that while the judgments of God are abroad and among them, they would learn righteousness.

15. Was called to attend a Chinese ship carpenter, one of Koon Sit's workmen, who had fallen into the hold of the man-of-war now building here, and broken his leg. The man seemed very grateful for my attentions. My heart compassionated his temporal sufferings, now a helpless stranger in a strange land, but felt still more for his benighted soul. The labor and care connected with this case, was rather a severe trial of my yet feeble frame; but it is good to labor in the cause of humanity and of God.

16. Journeyed about eight miles above Chantaboon with the view of still further exploring the country, and distributing tracts. Above Chantaboon found no villages of much importance as to size, but passed many individual dwellings, and one or two small hamlets inhabited chiefly by Siamese deriving their support apparently from their rice-fields. The banks of the river were lined by numerous herds of domesticated buffaloes, and far back on either side the land appeared to have been a long time under cultivation. The stream is very crooked, but its general course is about southeast. Its banks are remarkably steep, and from ten to twelve feet high. Above Chantaboon it rapidly diminishes in depth and breadth, so that at the point where I stopped, it was difficult to proceed with a small boat. Had no opportunity for tract distribution. Spent part of my time in reading and conversing with my Chinese teacher. At Chantaboon was overtaken by a smart shower. Throughout the afternoon it continued to thunder from the summits of the cloud-capped mountains on my right, which are a continuation of the Sabap range. A little before night commenced my return, and reached Semet Nyam about eleven o'clock. Chantaboon appears to be surrounded by a numerous agricultural population, both Siamese and Chinese, living without any knowledge of the way of salvation. A little above Chantaboon is a small settlement of priests.

*April* 1. Went on a tour of tract distribution, to a settlement called by the Chinese Se-Bok-Swa-Ka, at the foot of the Sabap ridge of mountains. Here are several hundred Chinese speaking the Kay dialect. Our route led us over extensive paddy-fields now almost destitute of vegetation. The rice is raised mostly by Siamese in comfortable circumstances. The near view of these lofty mountains, covered with heavy timber, and arrayed in all the verdure of the northern summer, was both grand and beautiful. On my way distributed about two hundred tracts, including several kinds, most of which were readily and thankfully received. My time was so limited that I could converse very little with those to whom I gave tracts; besides, they spoke a dialect with which I am not acquainted.

4. Monthly concert of prayer. Have concluded statedly to observe this day as a season of fasting and prayer. Have found it a season precious to my soul. Was enabled to-day to plead with much earnestness for the revival of religion in my own heart, for the conversion of our Chinese teacher, for this people, for the blessing of God on the distribution of tracts, for missiona ies, for the people of God generally, and the millions of the dying heathen.

* A tical is about half a dollar.

*Use of Opium—Return to Bankok—Population and Languages.*

9. Went to the mouth of the river for distribution of tracts among the Chinese. Found few Chinese here, excepting the crews of two junks, whom I pretty liberally supplied with the bread of eternal life, and accompanied the truth with such instructions as I was enabled to impart. Gave them a large number of tracts to distribute among their friends at home. Visited a Chinese temple, and found there a number of idle and emaciated Chinese, evidently addicted to the use of opium. The use of this poisonous drug by the Chinese is very general, and is a most serious obstacle to their conversion. To it many tens of millions are now probably enslaved, and fast hastening to temporal and eternal ruin. Opium holds its victims by a much firmer grasp than even alcohol, and more rapidly prostrates their energies both of body and mind. But the Chinese are annually furnished with a vast amount of this destructive article by those who bear the christian name, and in opposition to their own laws. What have not professedly christian nations done to corrupt the heathen world, and bar it against the blessings of the everlasting gospel! Our own countrymen are deeply implicated in this crime, though the greater portion of this drug is raised in Hindostan, and thence conveyed in English ships to China, where it is smuggled into the empire, in opposition to severe, but generally ineffectual penal enactments. We had sad and painful experience of its destructive influence in our Chinese teachers, and one other individual formerly in our employ.

26. To-day the Lord granted us the privilege of embarking for Bankok. We expected to have returned long before this, but in the wise providence of God, have hitherto been prevented from gratifying our earnest desires. We leave this section of country, not because it does not contain great multitudes of precious, immortal souls, perishing in ignorance of God our Savior, nor because it does not present to the missionary a most interesting and important field for benevolent effort; but because Bankok seems to have still stronger claims to our services as missionaries to the heathen. A missionary resident in the district of Chantaboon would be subject to some trials and privations, from which he would be free at Bankok; but these are trifling considerations, and worthy of no regard. We have indeed at times been almost upon the point of concluding that duty required us to remain here, and endeavor to lead these dying souls to Christ; and it is only the hope of being more useful among the hundreds of thousands in Bankok that has reconciled us to the idea of leaving this dark region. We are not sorry that we have resided here for a season. During our residence in this district we have been permitted to distribute about two thousand christian tracts, to acquire much knowledge of this extensive field, and to exert an influence over the minds of the people, which I hope will be highly favorable to the efforts of future laborers. If it may assist in preparing the way for the introduction among them of the faithful ambassadors of Jesus Christ, our heart will rejoice. Often have our hearts been deeply pained at the thought of leaving them without a spiritual shepherd; but we have endeavored to commit them to the care of our Heavenly Father, beseeching him to bless his truth already in the hands of so many, and make it the means of their salvation. We hope we shall never forget them. God, we hope, has made our residence here the means of much good to our own souls. Through his grace we have been in some measure revived. Our opportunity for studying the Chinese has never been equalled since we commenced this difficult language. We hope we are now better prepared than ever before to make known among that people the everlasting gospel. Still our knowledge of this language is but limited. We most of all need additional supplies of grace.

28. This morning set sail for Bankok with a light and favorable breeze. We go in a very large Siamese war-boat, of perhaps five hundred tons burthen, commanded by Mr. Paschal, an intelligent and respectable Portuguese, a native of Siam, and possessing some influence with the government. His elder brother, Peah Vesset, is the governor of the Portuguese population in Bankok, a people of a mixed descent, speaking the Siamese language and Indo-Portuguese, adopting mostly the Siamese manners, but attached to the Catholic faith. The crew consists of Siamese, Chinese, Portuguese, Cochin-Chinese, Catholics, Peguans, and I think some few of two or three other nations. There are ten or twelve different languages spoken on board our vessel, a Babel in miniature, only an imperfect specimen, however, of Bankok. This immense variety of languages forms a powerful obstacle to the rapid progress of the gospel in these ends of

the earth, multitudes of the children and adults not being sufficiently acquainted with any one of them, to be instructed to advantage in the christian religion. Multitudes only pick up a little smattering of several different languages, as their emergencies may require, but becoming acquainted with no one. We occupy a little apartment about eight feet long and five wide.

*May* 4. Reached Paknam on the evening of the 2d, and endeavored to procure a boat and proceed immediately to Bankok, but without success. At six o'clock in the morning set sail with a light and favorable wind, and reached Paklat, about five miles above Paknam. There we were obliged to stop, the bend in the river being such that we could no longer take advantage of the wind, the tide also being against us. At Paklat is a canal a mile and a half in length, which is thought to shorten the distance to Bankok about twenty miles; but is traversed only by boats. At three, P. M., the tide being strong in our favor, we raised anchor and advanced rapidly on our way, till about nine. We were allowed to meet our friends at ten this morning. After an absence of six months, we were prepared to meet each other with gratitude and joy. As we ascended the broad and deep stream, the numerous junks on the margin of the river, heathen temples, humble private dwellings, the hurry of business, and the crowd of immortal beings on our right hand and on our left, forcibly reminded us that we were in the midst of a great, populous, and idolatrous city. In reflecting on the changes through which I had passed since reaching mission ground, I was deeply impressed with the uncertainty and transitory nature of all earthly things, and viewing my own weakness and insignificance, and the mighty obstacles that here oppose the progress of the everlasting gospel, I was led to ask myself, What can I hope to do for these multitudes of immortal souls? But I was enabled in a measure to stay myself on God, and to trust all my concerns to his all-wise, and almighty care, beseeching him to prepare me for all his holy will, and make me a blessing to my brethren and the dying heathen.

6. Called to see my house at Samping. Found it in much such a state as when I left for Chantaboon. Visited Nai Clin, the owner of the compound, and found him very desirous that I should return to the house, but much afraid to allow me to do it without permission of the principal prah klang, fearing he should incur the indignation of the nobles. The prah klang is expected here in a few days from Chantaboon, and I am encouraged by his son, Luang Nai Sit, to hope that on his arrival he will give me permission to return hither. With God would I leave the disposal of the matter.

8. Sabbath. Was happy in the privilege of being permitted to spend another Sabbath in Bankok with our brethren, after having been so long deprived of the delights of social worship. This morning conversed with the little Chinese congregation at the request of Mr. Dean. Opened the exercises by prayer in Chinese, it being the first instance in which I have attempted to pray publicly in that language. About fifty were present today. They were very still, and appeared much interested in the important truths exhibited. Made some remarks to them at the close of the exercises, but fear I was but partially understood, owing to their being Trochews, and to my imperfect acquaintance even with the Fokien dialect. It would rejoice my heart to be permitted from Sabbath to Sabbath to speak to the dying heathen. I hope that with the divine aid I may soon be able to collect a congregation among the Fokiens residing here. Future Chinese missionaries to Bankok ought to study the Trochew dialect in preference to the Fokien, owing to the numbers of that class of Chinese being vastly greater, in this region. In the afternoon attended worship at Doct. Bradley's dispensary, Mr. Robinson conducting it in the Siamese language. The audience consisted of more than a hundred men, women, and children, remarkably still and attentive.

### *General Remarks respecting Chantaboon and Vicinity—Tract and Book Distribution.*

From the foregoing, and from the journal of Doct. Bradley, an opinion may be formed of the claims of the district of Chantaboon. Within a circuit of fifteen miles around Chantaboon, I should suppose there must be a population of 30,000 inhabitants, by far the larger portion Chinese, most of whom speak the Trochew dialect. It seems very desirable that at least one missionary should early be sent to this interesting field. If he were but partially acquainted with medicine, and should reside in any one of the principal villages, I doubt not he would be joyfully welcomed by the people, and might enter on his labors among them with cheering prospects of success.

Though from our connection with Koon Sit, we were obliged to live remote from any one of the principal villages, yet numbers applied to us daily for medicines,—sometimes fifteen or twenty, often coming many miles. The people generally appeared to be friendly and communicative; and manifested comparatively little of that haughty disposition which is so common in large and crowded cities. Here are far less temptations to vice and profligacy of manners, than in Bankok; the people are less immersed in business, and consequently would find more leisure for and be less disinclined to serious reflection. Here, moreover, are comparatively few priests to encourage them in their adherence to idolatry and prejudice their minds against missionary efforts. Here the servant of God can choose his field of labor and place of residence; and would, I doubt not, be permitted to extend his travels and researches as far as he pleased. I know of no other point from which he can so easily penetrate the territories of Camboja, with the view of establishing christian missions there. Owing to the vicinity of numerous mountains, the climate is considerably cooler than that of Bankok, and during the summer season it might be a desirable retreat for invalids from this city. It might be so, provided a mission could there be established, and suitable buildings could be erected in some of the healthy and elevated situations which there abound.

The Siamese government evidently regards that section of country as one of great importance, as appears from the vast amount of labor and money already expended in fortifying it; and if so important in a national point of view, we may consider it as of great moment in a religious one. As excellent ship-timber abounds there, the Siamese may probably continue to prosecute ship-building there with vigor. Communication between Chantaboon and Bankok is quite frequent, and is likely to continue so, so far as we can see. During my stay there we distributed 2,194 tracts, numbering about 18,606 pages. Thus the word of life here has been extensively distributed, and we hope likewise read, and now it rests with the Board and the christian public to say whether the tract shall soon be followed by the living teacher; or whether that perishing population must for many years be left without a spiritual watchman, to guide their wandering feet to heaven. I have felt, and still feel a deep interest in their behalf.

Owing to our unsettled condition ever since we reached Siam, we have not been able to pursue that connected plan of operation which we might otherwise have done. Myself and Mrs. J. have made it our chief object as soon as possible to acquire an adequate knowledge of the Chinese language. Had I now a congregation speaking the Fokien dialect, I should hope to be able to make the services both interesting and profitable to their souls. I hope hereafter to pursue a course of daily visitation among this people, both for my own improvement in their language, and the promotion of their everlasting well-being. I hope ere long to succeed in persuading more or less to meet together on the Sabbath for the worship of the living and true God. But here, as well as in other places, we have to contend not only with the settled and deep-rooted depravity of the heart, but with the greatest moral apathy and numerous strong and long-existing prejudices. But the Lord, in whom we trust, has a strong and invincible arm, and he will eventually give his servants the victory, and bring this idolatrous people to know, acknowledge, and love him.

A little more than a year since, I opened a school among the Chinese; but after several months was obliged to suspend it, from inability vigilantly to superintend it, on account of my then ill health, sickness in my family, and other pressing cares. Subsequently having been expelled from our house, and in the providence of God led to Chantaboon, we have made no farther effort at the establishment of schools.

The Chinese junks were supplied with tracts, principally by Mr. Dean of the Baptist mission, previous to my return from Chantaboon. Forty or fifty have been here the present season, and generally received tracts with great readiness. Recent tours have shewn that in the region of Bankok there is a large Chinese population unsupplied with tracts, whom I hope soon to visit. Since our arrival in Siam we have distributed in this city about 12,500 volumes of tracts, and portions of Scripture, besides those distributed in the district of Chantaboon. We have now on hand 10,000 volumes of Chinese tracts. Through the mercy of God, my health is good, greatly superior to what it was last year at this time. The government seem not at all disposed to throw any serious obstacles in the way of our missionary operations. What we most of all need is the powerful energies of the Holy Spirit, to revive

our own hearts, and make his truth preached and distributed effectual to the conversion of precious souls. May the Lord in his infinite mercy and compassion grant this inestimable blessing.

### JOURNAL OF DOCT. BRADLEY AT BANKOK.

*Siamese Music—Professional Visit to the Late Queen—Regard for the Sabbath.*

*January* 8, 1836. Chowfah sent his boat this afternoon, desiring me to make a professional visit to his mother, the ex-queen, and that my wife should accompany me. Accordingly we stepped into the boat, and were in a few minutes conveyed to the audience-hall of the prince. The ex-queen lives in the same compound with her son, but in a house by herself. While preparations were making to introduce us to the queen, the prince amused us by his musical performances on a Laos organ. We had heard something about the sweet tones of this instrument, and being desirous to judge for ourselves of its merits, we inquired if any one present could play upon it. Upon which the prince promptly replied, "Yes, I can." He took the instrument, which one would suppose to be only a bundle of fish-poles, and inquired if we would have a vocal accompaniment. On hearing our answer in the affirmative, he called one of his servants, who came crouching before him, and having paid his respects to his lord by raising both his hands together before his eyes in quick succession, he then sat erect on the floor, and waited for the symphony from the organ, which was performed by the prince in a style that would almost compel one to believe that he had been trained in the music schools of some christian country. The music was peculiarly sweet and spirit-stirring. Like most of the Siamese music, it was characterized by soft and melting strains. It gave tenderness to my feeling, and I could have wept freely when I looked at the performers, and remembered that they were without hope and without God, and were in awful danger of being excluded from bearing any part in the songs of the redeemed in heaven. The organ consists of fourteen bamboo pipes, of various lengths, from six to twelve feet, placed in pairs, and confined together by a small oval block, two feet from the base of the pipes. Through this they pass, and open into one common cavity within it, which opens externally at one end, where it is shaped into a mouth-piece. Each pipe has a finger-hole immediately above the block, and each another opening more or less removed from the base, according to the tone which it is designed to give. To play it, the instrument is grasped by both hands around the block, and held in an upright position, with the small end of the pipes upward. It requires strong lungs to fill it.

In half an hour or more, a woman who is a favored servant, and therefore called *koon*, came, and falling on her hands and knees, announced to the prince that the queen was ready to receive us. Accordingly Mrs. B. and myself were directed to follow her. The prince followed some distance behind us in his dignified singleness. Myself and wife walking arm in arm was a circumstance which awakened much curiosity in the multitude of females that we passed on our way through the palace-grounds to the residence of her highness. Every individual fell with her face to the earth, as she saw the prince approach. Our conductress labored hard to shew us what the Siamese custom is on approaching the queen, and to convince us that it was indispensable that we should get down on our hands and knees, and pay the usual salutation with the hands before the eyes. But we replied this was not American custom, and for this reason as well as others, we could not comply with it. We were conducted into the audience-hall of the queen. She had not yet taken her royal seat, which was on one side of the hall about mid-way. Some dozen or more princesses sat on the floor in front of the throne. We were allowed a seat one degree higher than they, that is, on an elevation of the floor which bore the royal seat. Here again our guide labored the point that we must crouch before the queen, which we resisted as boldly as before. In the mean time, I was requested to examine the symptoms of a princess who was present. While thus engaged, her highness made her appearance by a door which opened directly upon her seat. Mrs. B. first saw her, and ventured to walk to her erect. The royal personage seemed to cast a terrible frown upon her for this unheard of breach of the Siamese royal etiquette, though she did not see fit to give vent to her feelings in words. Mrs. B. inquired after her health. Upon which she very spiritedly replied, "I am not at all well; I want to see the doctor." I considered this request a sufficient reason to take leave of the princess for the present, and attend to the queen. Accordingly I

arose and saluted her as I would a person of rank in my own country. She gave me her hand in token of mutual friendship, with some reluctance, as if she were afraid she should tarnish her dignity by the act. I proceeded immediately to investigate her case. She expressed much surprise that the doctor whose fame had been so trumpeted was obliged, before he could pronounce what the disease was, and what would cure it, to ask questions for information. If I am not mistaken she said, "Surely you know but little, (which is too true,) if you cannot tell me what ails me till you have first inquired of me." My frankness in confessing to her that I was possessed of no such intuitive knowledge must have staggered very much the confidence she had been disposed to place in me. Even her own country's physicians could predict most confidently by only a glance at their patients. But the "famous American doctor" could not predict at all without careful examination, and then not without much diffidence. Her son, Chowfah, then approached in a crouching posture, and sat down on the steps which led to the royal seat. He did not presume to look his mother in the face during a long sitting, while Mrs. B. and myself had not only no fear in catching her eyes, but in holding them at our pleasure. The mother was at first unwilling that her son should occupy a seat on a level with myself, and signified to him, that under present circumstances, as foreigners had been suffered to come so near her, he might be permitted to ascend another step, and sit on the same platform with herself. This the son nobly refused, being evidently ashamed of such petty distinctions. I continued my inquiries into the nature of her complaints, and used Chowfah as my interpreter. I ventured through him to give the queen in plain terms my opinion of those men who pretended to be gifted with the intuitive wisdom she had expected in me. I told her that those who make the greatest pretensions to such power are really the most ignorant, and that extreme ignorance always fostered the basest quackery. I gave her a little account of American and European physicians, and told her that the most distinguished among them were the least disposed to make any pretensions to supernatural wisdom and skill. I finally told her that no one but the Almighty God was possessed of such powers. Her confidence seemed by these means to be in a good degree restored; which, though it was less than at first, was far more rational.

After ascertaining her complaints, I prescribed for her. She inquired with much solicitude if there would be any spirit in the medicine. On being told that there would not, she expressed great approbation, with a strong disapprobation of every thing that contains *lon*, (ardent spirit.) She asked many questions about our country; how long we were in coming; how much we paid for our passage; and how long we intended to stay. At length she inquired if America was a happy country. Being told that it was peculiarly so, she answered very pertinently, "Then why did you come here?" We replied that we had come in obedience to the command of our Lord Jesus Christ, who has commanded his disciples to go into all the world, and preach the gospel to every creature. This we accompanied with explanations. But these topics we had reason to fear were not faithfully interpreted by Chowfah. He seemed to be afraid to reveal to his mother the simple fact that our main object is to teach concerning Jesus Christ. If I am called to visit her again, I am resolved that I will address myself directly to her, though I can speak in but a stammering tongue.

Having remained in the queen's presence nearly an hour, we took our leave after the American fashion, and withdrew, while her highness, her royal attendants, and scores of females, slaves, and children, prostrated at the doors gazed upon us with the most intense curiosity. The sight of a husband and wife walking together, and much more arm in arm, was what they had never before seen, and to them most strangely diverse from Siamese custom.

10. Sabbath. Was much gratified to perceive, as I visited the sick this morning at Chowfah's, that the prince, so far as externals are concerned, appears to have adopted the custom of christian countries of suspending labor on the Sabbath. The din of business which I heard yesterday morning within the palace walls was entirely hushed. I saw nothing doing that was particularly inconsistent with the sacredness of the day. I know not when I have been so strikingly reminded of a pleasant Sabbath morning in my own dear country.

*Floating-Houses—Fields and Gardens—Dispensary—Priests—Gambling.*

14. My patients have become so numerous that I have found it necessary

to raise my floating dispensary higher above the water, which I have been having done to-day. It is necessary to put new bamboos under the buildings every third or fourth year. The old ones decay in this length of time, and let the floor of the house nearly down to the surface of the water. When new bamboo poles are to be put under a house to buoy it up, it is loosed from the posts that serve as anchors, and floated out a little from the range of buildings. This is done for the purpose of sliding the poles under, at the ends of the house. These are prevented from rolling out at the sides by pieces of timber, eight or ten feet in length, framed into the sills and extending down in the water. The pressure of the house above and the water beneath prevent the bamboos from coming out at the ends. It requires about 2,000 poles to raise an ordinary sized house two and a half feet above the surface of the water, the expense of which is fifty or sixty ticals. Both sides of the river embraced by the city and suburbs of Bankok are lined with these floating houses for six to eight miles in extent. They are nearly equal in size, being about thirty or forty feet square, one story high, and all having double roofs, which have the appearance of two houses joined together. They are chiefly built of sawed timber neatly wrought. The roofs are covered with a species of palm-leaf. Probably seven eights of these buildings are merchants' and mechanics' shops. They are mostly occupied by the Chinese.

22. Mr. Robinson and myself started at seven, A. M., on an exploring tour up the Meinam. Our boats' crew consisted of eight Chinamen. The air was cool and invigorating. According to my calculation, we ascended the river thirty-three miles. The shores for the whole distance are thickly studded with human habitations. A great majority of the inhabitants appear to be Peguans and Burmans. After leaving the city walls we passed more than thirty wats or temples, many of them occupying delightful sites. They are generally of a cheaper construction than those in Bankok, yet they are rich and tasteful. The country is one unbroken plain. Much of it is low, and must of necessity be covered with water at high tides during the wet seasons. Vegetation is very luxuriant. Palms are the pride of the forests for a distance of twenty miles, when they give place to the bamboo and another peculiar tree which is cultivated in Singapore as a very rare and choice plant. The palmyra is the most attractive of the palms. It grows to a great height without a limb. Its top is remarkable for a uniform spherical form. A little back from the bank of the river there are immense plains of paddy. Some of them are bounded only by the horizon. The country twenty-five or thirty miles from Bankok wears much more the aspect of age than a little above and a little below the city. At that distance there is comparatively but little jungle. At our journey's end we stopped at a settlement of Burmans.

*Feb.* 2. After dinner was one of a party of missionaries on a walk among the Chinese gardens and paddy-fields, a little back from the river. The gardens are cultivated very neatly. They may not be termed tasteful, but rich. The land is made sufficiently dry by throwing it up in large beds, which extend the whole length of the gardens, and are from ten to twelve feet wide. The deep ditches between the beds have constantly, even in this dry season, a large supply of water. With this the beds are watered several times a day by means of a simple instrument, with which the gardener spatters the water over the plants. We saw several large beds of peas in blossom, and some just ready for eating. There were beds of various kinds of sallad, among which I think I saw some lettuce growing most beautifully. Onions, radishes, turnips, sera-leaf and betel occupy large portions of the gardens. The gardeners live in small dirty huts within their premises, guarded by a multitude of dogs and a horrible stench of pig-sties. Having passed through the gardens, we next came to paddy-fields. They contain, on an average, about one acre each, and are divided from each other by artificial ridges, three feet high. These make quite comfortable footpaths. The harvest and the threshing were past. The lots bore nothing but stubble. The plain was very extensive. To the east it was bounded by the horizon. Here and there on the wide expanse, cocoa-nut trees towered to the heavens. We walked nearly two miles on the footpaths to a Burman pagoda, which we reached just at dark. There are two priests' houses with it. These stand alone in the midst of the plain. We returned by the way of a Burman village, containing several hundred souls.

4. My wife and myself stopped at a junk which had just arrived from China. A Chinese junk immediately on arriving here, is an object of great attraction. She exposes for sale all her treasures of rare, valuable, and curious things, fresh

from the land of the ingenious and fanciful. The cargo is owned by many persons, from twenty to sixty in number, who take different parts of the deck, and display their commodities. The vessel was crowded with purchasers. It is the first arrival here this year from China. The arrivals will be frequent from this time to the first of April. In June and July, the junks will return, laden chiefly with sugar, rice, cocoa-oil, gums, dye-woods, cotton, horns, bones, and ivory.

10. At present there is quite an excitement among the Siamese, in consequence of a late edict of the king's. Being notoriously avaricious for money to aid him in building wats, a work on which his whole soul is set, he has decreed that all the idle men in the kingdom be pressed into his service, and that every slave shall forthwith pay into his treasury the sum of eight ticals. If the slave is not able to pay it, he must get the amount from his parents or kinsmen. If they be dead, it must come out of his master's purse. If all these resources fail, he must be put in irons.

13. I have this day written 112 prescriptions. It is very affecting to see the multitudes crowd around me as if I were in possession of the keys of life and death. Some desperate cases are presented. The subjects or their friends approach me, inquiring most anxiously whether or not I can cure them. If answered in the negative, which is not unfrequent, they seem to feel that their last hope is gone. What an opportunity is given me to direct these suffering sinners to the almighty Physician. As yet, however, I can speak to them only with a stammering tongue.

14. Sabbath. Our religious exercises at the dispensary to-day were more interesting than they have been at any time before. About sixty patients were congregated at the commencement of the services. This number was much increased before the close. It was delightful to see with what intentness every eye was fixed upon the speaker, and with what eagerness they seemed to receive the truth. I thought there could not be a more enviable earthly condition than that of a missionary having perfect command of the language of the heathen among whom he labors, and being able under God to command the fixed attention of crowded assemblies of inquiring souls. I resolved that I would summon all my powers and press onward with renewed vigor in the acquisition of the language of this people. At the close of our services our floating chapel was entirely blockaded with the boats of our hearers, and others who had stopped to wonder at our doings. I presume there were more than fifty of these crowded together. I then prescribed for a hundred patients, which occupied me till late in the day.

25. Among my patients I have a large number of Siamese priests. That I may not offend the Siamese by carrying my levelling system too far, I allow the priests a little superiority by giving them the best seats. They are seated within the dispensary, while the common people are seated in the verandah. The lower classes pay some respect to the priests, but the higher orders almost or quite worship them. A few days since, one of the king's women came to my dispensary for medical treatment. At first she was unwilling to enter, because of the presence of several priests. I prevailed upon her, however, to go in, and was surprised as well as amused, to see her and her attendants crawl upon their hands and knees, and refuse to sit upright on seats, because it would be wrong to do so in presence of the priests. My common patients never think of crouching before these men when before me. They give them some little preference, but go no farther.

*March* 2. Visited a newly arrived junk to distribute some morsels of the bread of life. Found an eager reception for about twenty books. I feel that it is good to perform some of this work daily. It furnishes good food for a praying spirit. How many souls the Holy Ghost may sanctify and save through these small portions of God's word, who can tell? Spent this evening at Mr. Robinson's, conferring with him on the expediency of immediately setting up our printing-press, which I brought with me from Singapore. The reason we have not had it in operation before is our unsettled state. About the time of our expulsion last October it was our intention to have it at work in a few days. We are really famishing for Siamese books.

9. Have just been exploring a celebrated gambling establishment near my house. It is a floating house occupied by Chinamen. Chinamen are the master gamblers of Bankok. All the front of the room in which the gamblers are seated, is open to the river. As you pass along, you may see them in a brilliant light, sitting in two parties on the floor, and most intensely engaged in their bewitching games. Just in front is a little recess, on a float, which is occupied by musicians and play-actors. Here you

will at one time hear the deafening peals of the gong; then horns through which they speak, making unearthly sounds; then the grating notes of their various stringed instruments; then all together, with human voices, the most unmusical imaginable. Between these play-actors and the gamblers, there is a paper screen with lamp-light on the side of the performers, where a man is employed in making puppet-shows for the amusement of the spectators, and no doubt to contribute to the fascinating powers of the gambling-shop. There are many such establishments along the river, and probably many hundreds in Bankok, which are licensed by government. They afford no small amount of revenue. But they are, single-handed, undermining the pillars of this kingdom. Gambling is the reigning passion of the Chinese, and is rapidly enlisting the heart and soul of the Siamese. I am informed that all the rulers of this people, from the king down to the koonnangs, are in the habit of gambling by proxy, when their dignity forbids their playing in person. The king has many men employed in this way. Three days in a year the people are allowed to gamble where they please. This season occurs on the Chinese new-year, when almost all the people are intoxicated with this sin. It is well calculated to create a taste for the employment which gives such patronage to the regular gambling houses afterwards. The king knows this, and he is unwise enough to think it a wise plan. This sin will assuredly be the ruin of this people, unless there is a speedy reformation.

11. Went out with Chinese books after dinner to distribute. I stopped a moment at a junk which has recently come from China, and sitting in my boat, inquired who would like to receive a tract; upon which a large part of the crew came rushing down into the long-boat, which lay along-side, and extended their hands to receive the precious gift. Some were not satisfied with only one, but begged that I would give them one of each kind. Such eagerness is certainly cheering, and especially when it is manifested by those who have had some opportunity to learn the character of our books.

*Intercourse with the Priests—Rajah of Ligore.*

19. A certain priest had been my patient for some time, and was slowly getting better; but at length became impatient and resorted again to a Siamese doctor. This man returned to-day much worse, and begged that I would have mercy upon him, and treat him again. I thought best to try him a little, and therefore I paid very little attention to his intercessions till I had disposed of all my other patients. The poor man plead with great earnestness. It was a peculiar pleasure to take him again under my care. I meet with very few persons who manifest a disposition to leave me in quest of other medical aid, which is not a little wonderful to me.

*April 7.* Being sent for by Chowfahyai, (in plain English, Great Lord of Heaven,) a brother of the king, and one of the chief priests of the kingdom, I made him a professional visit this evening, taking with me Mrs. B. The wat in which he resides is three miles above my residence, a little retired from the mass of population. I apprehended that I might meet with some difficulty in my introduction to him, from having my wife with me. The priests, but more especially those high in rank, have peculiar conscientious scruples about being in the presence of women. But I thought it would be well to make the experiment of violating one of their foolish and pernicious customs touching this matter, and give one of the most influential men in the kingdom to understand that neither myself nor Americans generally regard females as our inferiors. Our reception was very pleasant; the priest directed that we should be seated together at a table, where he presently came and took a seat on the opposite side, not seeming in the least embarrassed by the presence of Mrs. B. This person was the rightful heir to the throne, which was usurped from him by his brother. Consequently he has taken a vow of perpetual priesthood, that he may be spared the humiliation of bowing down to one whom he shall ever feel to be his inferior. He being a chief priest, now commands the worshipful respect of his usurper.

13. While at Mr. Robinson's this evening, Mr. Roberts, United States' Commercial Agent, and Messrs. Taylor, and Hunter, came in. Mrs. B. and myself remained and took tea in the society of our countrymen. It was a very pleasant interview. After tea they united with us in the worship of our common Parent.

23. Received a message from prince Chowfah in the morning, requesting that I would go with him to visit his brother Chowfahyai, to which I complied, though with much embarrassment to my business. I was conveyed in a small

covered boat. Chowfah went in his state barge a little distance behind me. There was a large concourse of people at the wat; most of them making presents to the chief priest. Having waited about an hour with Chowfah and his brother's physicians, the patient at length appeared. He took a seat in a chair at my side, while his brother and all present were on their knees before him. I made no apologies for keeping my chair; indeed none were called for. The people seemed to allow that I was right in taking as high a seat as there was. I found the man very much diseased. The disease is denominated *wind*, by the native physicians. It is said to have commenced at the feet, and to have gradually ascended to its present position. It had been treated with local applications and internal medicines of a heating kind. I spent considerable time to convince the patient and the physicians that the idea of wind being the cause of the disease was all a humbug. The patient and his brother were quick to perceive the truth of my assertions by my illustrations, and then labored hard to bring over the native physicians to the same belief. They, however, were not ready to give up their darling notion, which is the main pillar of all their theory. I then proceeded to shew what was the probable proximate cause of the complaint in question, and was happy to perceive that I gained the confidence of many who heard me. The patient was willing to place himself wholly under my care, and dismiss his former physicians. When I had taken leave of my patient for the day, I was conducted to a little brick house about twelve feet square, and open on all sides; where I was seated at a little table, which had been spread in the American style with a variety of meats, fruits, and cakes, especially for me. While eating, the servants of various grades gathered about me in crowds to see me eat, which is a very curious process to a Siamese, who has never before seen an American eating.

25. In the morning, visited the rajah of Ligore, who is on a visit to the king of Siam. He sent for me to visit him in company with my friend Mr. Hunter, which I did. I think I have never before seen so interesting a man in this country. He appeared very amiable, condescending, and affable, and was graced with much of the refinement of civilized countries. As a token of his gratitude for my prescriptions for himself, son, and daughter, he presented me with two silk *panungs*, (pieces of cloth to wear around the waist.) He requested me to visit him day after tomorrow and bring my wife with me, to which I consented; hoping that the Lord would bring good out of our acquaintance with this king, and open a way for the introduction of missionaries in the country where he reigns.

27. Agreeable to my promise, I called on the king of Ligore this morning, in company with Mrs. B. We were welcomed with great pleasure. He first received us in a room near the river. Afterwards he had us conducted some distance in the back ground, to a more spacious apartment. All the buildings appear to have been erected merely for the accommodation of this man during his visit. The frames were covered with atap leaves, which, although not elegant, are very comfortable, the rooms being all large and airy. The one in which we were seated would seat comfortably several hundred persons. All the posts of the room, of which there were a dozen or more, were thickly studded with tumbler lamps. There were also some twenty or thirty large hanging lamps of European manufacture. The king took a deep interest in shewing how much he knew of American and English customs. He seated us together in handsome flag-bottomed chairs, being very particular that I should be on the left hand of my wife. Being seated, he then admitted into the room several women, some of whom we supposed to be his wives. Because we were present he allowed his wives, three individuals, to sit on the platform with himself, which is quite adverse to Siamese customs. The king then ordered a table to be set before us, furnished with a variety of dainties, with each a teapot and two cups. The table shewed the ingenuity of our friend in contriving to make things appear in American style. The tea was of the choicest kind. Some of the cakes were as palatable as could be wished. The macprangs, a fruit appearing and tasting much like the American plumb, were very delicious.

Having finished eating, I was requested to dispense to the diseased. First came a son of the king, a lad about eighteen or twenty years of age; then the king himself wanted me to prescribe for his own person; and lastly for a slight tumor on the wrist of his daughter.

All the servants and slaves in Siam have had their freedom to-day. The laws have allowed them to sally forth as

they pleased, and if they find any thing exposed for sale, to take what they preferred. Consequently all the shops have been closed. No business of any kind has been done. The general retirement from the din of business, the silence of the bazars, the river, and the canals has given me a vivid impression of that period when the Sabbath shall be universally observed by this people. How many great and happy changes will be effected simultaneously with this! It was formerly the custom for the Siamese king, in imitation of the emperor of China, to go into the field on this day of the year and hold the plough, and perform various other kinds of agricultural labor. But now the king does all this by proxy.

*May* 2. Called on the king of Ligore again this afternoon, in company with Mr. Robinson. While we waited for him to awake, we were entertained by his son, my patient, whom we were happy to find convalescing. He asked me if I would like to go to Ligore. On being told that I probably would, if his father would be pleased to have me, he replied, "My father would be very glad indeed to have you go, for he is very fond of foreigners, and very fond of you." After about an hour the king made his appearance, being in rather a gaping mood. Still he was pleasant. A dose of salts which I had left on a former occasion, he had not taken, being afraid that they were poison. I assured him that he need not fear, but he wanted some occular demonstration that they were good. He therefore called one of his healthy men, to take the dose in his presence, saying that if the medicine should prove to be good, he would beg me to give him another dose.

Have ventured for the first time to address the throne of grace in the Siamese language, in the presence of a large number of patients. I have long wished to make my medical labors more spiritual, and am resolved for this purpose ever hereafter, with the grace of God, to commence my treatment of the sick with public prayer, sometimes accompanied by a few remarks.

3. Find scarcely any time for study or writing, so constantly am I pressed with the cares of my dispensary. I should sink under the burden, were it not for the thought that I am not my own, but the servant of the most high God. Therefore I can throw my load on Him who has promised grace sufficient for me, and strength that shall be perfected in weakness. I find him as good as his word.

*Jealousy of the Native Physicians.*

5. Our patients come from far and near. Many come from Zuthia, Samkok, Paklot, and Packnam, and from many miles in the countries to the east and west of us. It would seem that our fame is greater as it diverges from Bankok, notwithstanding it is here probably far greater than truth will justify. I hope that the Lord is by us preparing his way among this people, that the crooked is being made straight, and the rough places plain, and that his glory may ere long be revealed in this dark land. The Lord make us patient in well-doing, that at last we may receive souls for our hire, and heaven for our home.

6. Chowfahyai has sent me a note, announcing that the king has sent him orders to place himself under the care of a physician who promises that he can cure him in ten days. He said he had informed the king that I had been kind enough to take care of him, had given him medicines that had been blessed to the improvement of his health in many particulars, and that he considered himself convalescing. He begs me to allow him to obey the king, (fearing no doubt his displeasure,) and if the Siamese doctor does not cure him in the appointed time, that he may have the privilege of sending for me to resume my course of treatment. I sent him word that I would cheerfully give him up to the care of the king's physician, but could not promise him that I would take him under my care again, as it might endanger my character as a physician to resume the case after all the vantage-ground I had gained in the treatment of it had been spoiled by my enemies. I insisted upon what I believed, viz., that he was in a fair way to recover, and that after the great relief he had obtained from my treatment, it was not improbable that he might recover without any more medical aid. I also suggested whether, in case a cure followed the treatment by the king's physician, I would not be entitled to the credit of it. The bearer of my message assured me that in such a case I should certainly have the credit in the mind of Chowfahyai. So said also the post-captain who was present. I am strongly suspicious that not a few of the Siamese physicians are interested in this matter; and that observing a favorable opportunity to save their fast waning reputation,

they have prompted one of their number to promise the king as he has. I do not give myself any trouble about the matter. God will overrule all this and every other event to his own glory.

13. Called at the king of Ligore's dwelling and left for him the gospel by Matthew, the sermon on the mount, and a translation of Mrs. Judson's tract in questions and answers on the creation, God's law, sin, the birth of Christ, the atonement and eternal life. May God open the heart of the king to read and receive the word which is able to save his soul. He had gone to have an audience with the king of Siam. This king gives two audiences daily to his rulers and princes. The one is in the morning at nine, the other in the evening at eight o'clock. Each session continues about one hour.

16. Have again visited the king of Ligore, who sent his boat for me. He wished me to see a woman of high rank in company with fifteen or twenty of the king's physicians. The case was a large tumor of two or three months standing, on the back. Great efforts were made to constrain me to say whether it could be cured or not, and if curable, just how long it would take to perform it. As I could not pronounce in either case with perfect confidence, my counsel was unsatisfactory to all concerned. I am heartily sick of trying to do good among persons of high rank in Siam. My business it seems to me is properly with the poor and the helpless.

22. Sabbath. Our Siamese worship has not been so well attended to-day as usual. It is probably well that our faith and patience should be thus tried. Mere excitement and novelty we shall find will not continue long to draw the people together to hear the word of God. We must plead for the power of the Holy Spirit, for without his aid verily nothing can be done.

## Southern Africa.

### EXTRACTS FROM THE JOURNAL OF MR. CHAMPION.

[Continued from p. 121.]

THE portion of the journal of Mr. Champion inserted in the last number gave an account of the progress of himself and associates till near the time of their departure from Port Natal for Dingaan's residence, on their first visit to that prince.

*Journey from Port Natal to the Zoolah Country.*

*December* 31, 1835. Began to prepare for our journey to Dingaan. The making of reins is always an important article. For these a raw hide is cut round and round, in one continuous string, and then stretched and twisted, and beaten by means of a cart-wheel or pole, until it becomes pliable. These are used for fastening the oxen, tying different parts of the wagon, and in all cases instead of strings.

And here ends my first year since embarking on this mission. It has known less of trial and suffering than I expected, but more of struggling with inward appetites and propensities. It has known more, *much more* enjoyment in God's service, than I expected, and far less of aught like sorrow or regret in view of mercies or comforts or friends left behind when I embarked for the heathen. The Lord's name be praised.

*Jan.* 1, 1836. Principally occupied with the language to-day. The present I conceive to be the best time for acquiring it. Now I can employ that vigor in the work which perhaps I shall not possess in a few months. Now my interest is fresh in the subject, and therefore memory more quick and retentive. An interpreter is but a poor medium of conveying the language of a man's heart. He may translate the words into the strange language, but the interest, the feeling, the unction, especially if he be a man of piety, is lost. The interesting story of Jesus' love falls from his lips as an unmeaning and idle tale. The individuality of the thing is also wanting. It is as different as to have another give an account of a man's sermon, and to hear the man preach the same himself. As to our interpreters, they are under a disadvantage in not understanding the peculiar dialect of the Zoolahs. As far as we learn, the ground-work of the language, (by which I mean the principles on which it is constructed,) is the same as that of the Kaffer language, but a great many things have different names, and the same words have different significations from what they possess in the Kaffer tongue. Some words have had a singular origin. The name of a cannon from a native's mouth, is *baianbai*. Lieut. Farewell brought the first one they had seen, and when solicited by them to discharge it, answered "By and by;" whence it acquired the name. Chakka, the former king of the Zoolahs, had a wife, who happened to have the

name that the people give to any thing fine or excellent. But she, in his eyes, was any thing the reverse of this, and to consign her to disgrace, he ordered his people not to use that word, but instead of it, gave them one, *umtot*, which has got into universal use.

2. To-day our ten bullocks came, valued at forty rix dollars each, or £3. Ten are counted sufficient for a team in this country, though twelve or fourteen are the number in the colony. We also obtained articles for bartering with the natives for provisions, etc., on the way, consisting of yellow, blue, white, red, and black beads, of different sizes, to the amount of eighty or ninety pounds, together with some cloth. A part of these, a description of the white and yellow, are the king's beads, which it is death for the people to wear;—these are designed as the customary present to the chief.

4. After much ado in arranging boxes, bags, etc., we started at half past ten. A Hottentot driver and leader came to take charge of the oxen. The driver must have his Kaffer to accompany him, in the capacity of servant of servants to his brethren; and we were obliged to consent. Weeks, perhaps months, were before us, of an abode among the beasts of the wilderness and savage men. We left our pleasant habitation, not without fears that we should return to it disappointed in respect to the object of our journey, such have been the influences exerted on the mind of the chief; but on the whole, trusting in that great Being, who overturns and overturns, perhaps in answer to the prayers of his people this day ascending, and will soon arrange it that all these tribes shall be given to his Son. We ascended the high ground which surrounds the harbor, and passing the station Berea, proceeded in a northerly direction towards a peculiarly notched mountain in the distance, which joins a very long table-land on the left. The country presented every where the most beautiful appearance as before described, only much improved by the pleasure of travelling, and being so near as to see minutely the objects spread over the green fields. Every where the tall grass waved with the breeze. New trees, some of them very picturesque at a distance, met our view. Great variety was observed in the undulations of the ground, presenting every sort of hill and valley. In about five or six miles distance, we came upon the high ground which overlooks the Umgeni. This is a river which flows from some distance in the interior to the sea, and at times is so much flooded as to be impassable. Where you first obtain a view of it, it is seen winding its way through a valley, even to the ocean, whose surf is seen on the shore at a distance of five or six miles to the right. After crossing the river, here about sixty feet wide, and three or four feet deep, and ascending some rising ground, we came upon the wagon of our friend Mr. N., also on his journey to the king, at outspan, (i. e. the oxen unyoked.) The natives from a kraal in the vicinity soon flocked around our wagon to indulge their curiosity. After partaking of the sour-milk brought us by the natives, and allowing our oxen to rest an hour, we started for another stage before we stopped for the night. It was much cooler at about three o'clock, and therefore pleasanter traveling. Our bullocks took us forward at the rate of three miles an hour, in much the same direction as before, through an interesting country. Patches of mimosa-bush were quite frequent. The aspect of the country was continually varying. The grass in some spots had grown very much to weeds, and in other places was covered with patches of dark green grass, evidently the sites of old huts and kraals, whose people have been swept away by the tyranny of Chakka. The country is evidently capable of supporting a great many people, and once doubtless did contain a great population. But the love of war and self-aggrandizement has left a vast region around Natal desolate. Thus have thousands gone to eternity unblessed with the light of the gospel; and doubtless, from the same causes, many more will speedily go down to death, unless those who have the knowledge of salvation awake and send it to these shores. As I have been wandering over this desolate land, (we shall see no more people for seventy miles, till we reach Dingaan's dominions,) I could not but lift up my heart much to Him who has the power, that he would quicken his people on this day of their intercessions, and greatly arouse them to care for a dying world.

A tree was very frequent to-day, called the milk-tree. It consists simply of leafless shoots and branches, very brittle, of a rectangular shape, and covered with prickles. On making an incision a milky substance exudes. No loose rocks have we as yet discovered in the land, but to-day we noticed in the beds of the streamlets strata of bluish slate, much affected by the weather. The soil appeared very rich, having upon it the black mould of

the decayed grass for centuries. The passage of the streamlets mentioned occasioned us much trouble at the drifts, as they are called. Just before reaching their beds, which are generally dry, there is a steep descent of some few feet, sometimes almost perpendicular, which is very trying to the wagons. Save these, the road was very good. Just as we had arrived at our stopping-place for the night, having accomplished fifteen miles, a powerful rain set in, which continued most of the night. The wagon was drawn to the side of a bush, and the oxen dismissed to roam at their leisure. The grass is so good that they generally fill themselves, and then come and lie down by the wagon. A fire was kindled, though with difficulty, and our tea proved a very refreshing beverage at such a time. As soon as the fire succeeded, the Hottentots and Kaffers around us (the other wagon was near) were in good spirits. They encircled the fire, and though drenched completely with the rain, continued to chat, now in Kaffer, now in Dutch, till very late, when they found a berth, some with, some without a blanket, under the wagon. On our part, the body of the wagon above the trunks, boxes, etc., was just sufficient to accommodate our number, (four,) with close quarters, and as the rain poured down in torrents on the outside of our cloth covering, we thought ourselves in much better circumstances than African missionaries can generally expect.

5. This morning we were awaked at five, and our oxen quickly inspanned (yoked in), and on the way. The construction of the yoke is so simple that if the oxen are docile, the work of inspanning occupies but a short time. The yoke is a straight piece of wood, with two wooden bolts, or *scheis*, as they are called, passing through it on each side of the bullock's neck, and these again are fastened underneath with a strap. It is indeed illy constructed, for a heavy draught, up an ascent, for in that case the strap is drawn fast against the animal's neck, so that he can hardly breathe. A bullock well trained knows his name, and comes or goes at bidding. I have seen an ox steering for a field of corn turned away by the calling of his name, without any other means. We soon crossed the Umhlote, a river in the reeds, and infested, as all the rivers are in this region, by alligators, except when very low. This was the case at present, and we entertained no fears. The tall reeds were considerably above the top of our wagon. In about four miles, after a long ascent and then descent, we reached the Umhlute, another river in the reeds, with sandy bottom, and outspanned for breakfast.

6. We have outspanned by the side of the Umhlali, and I take my writing materials to record the incidents of yesterday. After waiting a long time for our bullocks, (for they had followed the track of the other wagon,) they were at length brought, and we started. The heat was very oppressive. But a cool breeze springing up before noon, which is said to be usually the case, afforded us much relief. We proceeded over a fine road, in many places perfectly level and free from stones and drifts. We saw two or three large trees, the only ones on our journey that might suffice for planks and boards. The timber for these purposes is said to be found at a greater distance from the coast. Several very delicate flowers have been in our way, and tracks of elephants and other animals were numerous. At about six o'clock, P. M., we crossed the Um-Tongati, another stream or brook, sometimes swollen so as to be impassable, and after ascending out of the flat land of the river, a thing very essential in order to avoid the musquetoes, we outspanned under shelter of a cluster of bushes. Fires were at once lighted all around us, as well for cooking as to protect us from the attacks of elephants; and after enjoying an interesting season of religious worship in the open air, where were six white men, three Hottentots, and six or eight Zoolahs, we retired to rest under much pleasanter circumstances than those of last evening.

This morning we started early, and have been continuing our pace of three miles an hour over flats and plains covered with but very few trees, and giving me nothing new to notice. Generally on ascending each rise of ground a fine champaign would stretch out before us, fringed in the distance by woody hills. A plant very much resembling the banana abounds. The true banana is also found. The descent to this, as to all the rivers, is very gentle, sloping here and there around hills, till, just as you arrive at the bank, the descent is often almost perpendicular. The bullocks cannot keep back the wagon, or get away from it, but it runs in among them, and throws them into confusion. The river abounds with alligators. Into it Chakka once sent a band of men to catch one, which of course was done, but not without loss of lives. We are now in the vicinity of what was once the tyrant's capital, forty

or fifty miles from Natal. The kraal of his murderer was just behind us. This man was lately destroyed by Dingaan, doubtless from the idea that a tyrant-killer is rather a dangerous member of the community. It is but a short time since that Dingaan ordered all the people to leave this section of the country, and fixed their boundary at the great river, or the Um-Zogelah. At which we arrived at seven o'clock this evening. After passing the Umhlali, we passed through a country of fine rolling land, with scarcely a bush on it, and covered with high grass. Passed the sites of several kraals, some of them evidently having once contained several hundreds of houses. We had a pleasant view of the Umvoti, flowing down from a distance among woody hills, on one of which was the memorable tree under which Chakka was sitting when he was murdered.

Early this morning at our place of outspan for the previous night, the honey-birds were chattering and attracting the men away in all directions. The nests are often large, and though they are full of bees, the natives contrive to bring away all the spoil, giving perhaps their conductor none of it, without being injured at all by the stings of the bees, and killing only a few of them.

*Crossing the Um-Zogelah—Meeting with the Zoolahs.*

After travelling through a region of thorn-bushes, some of them covered with a beautiful globular flower, and diffusing a very sweet fragrance for some distance, we ascended some rising ground, and the Um-Zogelah came upon us, winding through its wide and beautiful flat to the sea, here distant about eight or ten miles. Beyond, the bare ground rose high, covered with a sun-burnt verdure, interrupted by no trees or rocks, but having kraals (or native villages,) and cultivated patches in abundance. Here was the land of Dingaan; in a moral view a land of darkness and the shadow of death. Here no preacher's voice was heard, no messenger found announcing the good tidings of salvation. And every person and every thing in the country must yield to the rod of a pagan king. But it was one consolation that we came with nothing but good designs towards his people, and that thus far the Lord had greatly prospered us. On descending to the river we were happy to find ourselves again in an inhabited country. Our friends who had preceded us were here, and the naked Zoolahs came bringing us bread, milk, and sweet-cane. The bread, being made of new Indian corn, we relished very much. This is made by grinding the corn between two stones, and rolling the loaf in a leaf, when it is either baked in the coals or boiled with other vegetables in a pot.

As a company of Zoolahs, fifteen or twenty in number, were collected around me this evening, I attempted to tell them something about God's word which had now come to their land. They had never seen a book, and had no idea of thoughts being communicated on paper, till we shewed them by an experiment which amused them very much. When asked if they would like to have teachers come to their land, they replied, "Yes, if the king said so."

The people here, as at Natal, exhibit a great variety in feature and complexion. Some are quite red in color, while others are found almost jet black. And it is astonishing how many remnants of subdued nations the traveler meets with, as well as astonishing that such a man as Chakka or Dingaan should be able to keep them together under one government.

8. Last evening the wolves devoured a large part of the skin boat in which goods are taken across the river when it is high, and much of our time was consumed this morning in mending it. The river had not been crossed with a wagon for some time before, but during the night it had fallen so considerably that we judged it expedient to cross. However, early in the morning it began to rise, and as we afterwards learned rose in an hour three feet. And now for another scene in African traveling. All the goods, trunks, etc., were out of the wagon in a trice, and the bullocks with the empty wagon were descending the steep pitch into the river. They were immediately in the channel, and it was over their heads; so much had the river risen in this place in half an hour; of course they were obliged to swim. This they did well, while the strong current took them fast down stream, and the wagon stood almost upright. The place of egress on the opposite bank was nearly half a mile below. I expected several times to see the bloody waters, and the bullocks struggling with the ferocious alligators, having heard accounts of whole teams being here well nigh devoured by these animals. But the wagon held on its way, the driver maintaining his stand on the top of his seat, while a

boat with a man to lead the bullocks, and two to row the same, kept them in the midst of the wide river. After watching them anxiously for some time, we saw all go out safely on the opposite bank, and were ready to fall down on our knees, and erect another "stone of help," on our way to the field of our labors.

9. Last evening we started and rode out a few miles to obtain better pasturage for our cattle. Crossed a sort of natural bridge, thrown across a deep ravine, the bridge composed of a slate, hard and compact, and on one side, perpendicular for several feet. We then ascended a high hill and passed a kraal. The huts were large and well built, but the entrance exceedingly small, as is the case every where. The huts, as usual, encircled the yard for the cattle. These, it being evening, were just collected and appeared in fine order. This morning we inspanned, and soon found ourselves in the high grass as destitute of a road as the sea. There is not traveling enough with wagons over the same spot to make a path. Soon there came a messenger from the captain of one of the king's regiments, saying that we had passed his kraal, and asked for a present.

We reached the summit of the highest ground in the vicinity, from whence for a long distance to the northeast there is a gradual descent. Far to the left stretched a long range of mountains, exhibiting much the appearance of land in the colony, excepting its being covered with more verdure. This range we were ere long to cross. Scarce a bush or tree have we seen, since leaving the Great river, which is called on the maps, Fisher's river. People, however, and cattle in abundance, with wild animals, have made our journey thus far pleasant. At one o'clock, P. M., the thermometer stood at 96° in the shade, and 107° in the sun. We crossed a small river, the Matimkulu, the first since leaving the Um-Zogelah, and outspanned. The bullocks seek the shade rather than food. The natives, flocking around our wagon, are highly amused with various curiosities. From what little we had seen, the country strikes us as one quite interesting for missionary efforts. The people seem very well disposed. Villages are to be seen in every direction. The soil appears good and well watered. The people with whom we stopped this morning were very hospitable. We make it an object always to stop near a kraal, for the sake of our food, which comes to us in abundance for a few beads. The kraal of this morning was simply one of Dingaan's cattle-places. Several hundreds of the chief's oxen were feeding on the opposite hill. The kraal had four or five huts, and was possessed by two men with five wives. The cattle are very small in size, but neat in their proportions, and in good condition. The people are extravagantly fond of them. Their conversation, when by themselves, is almost wholly about their cattle. There is a great variety in the shape of their horns, color, and features. The ears are often very much mangled with slits or marks; in some cases, well nigh cut off, in others very curiously notched round.

Two of the natives came to-day to see us, and were much amused at various things. The spectacles always occupy a prominent place. We showed them a flower through a magnifying glass, a looking-glass, and a burning glass. They wondered and wondered. The saw was quite a source of amusement. We followed them to their kraal, which was near by, consisting of about fifteen huts, very large and well built. The master of it looked at us at first with distrust. The doors all face the same way, and around each is a circular spot, which, with the clay floor of the hut, is always kept clean with cow-dung and water. Here and there some pumpkins or gourds were boiling. Here was a load of firewood and corn and small pumpkins, that some woman had just brought home. This evening, floods of milk have poured in upon us till we were obliged to say, No more. We have attempted some explanation of our object in coming to this land, but so dark are their minds, and so difficult our medium of communication, that it is extremely easy for them to misapprehend us.

10. A Sabbath in the midst of heathen. We have been much interrupted by the curious natives. Had we been disposed to talk with them, they would have listened long. But we fear somewhat from attempting to explain our object before we reach Dingaan. Prayer for them is our only means of blessing them. Sweet would it be to join our voices with those of God's people, but, all things considered, it is as sweet to lift up hearts alone in this new province of Christ's inheritance.

11. We have outspanned in the vicinity of a very large kraal. The circle, on whose circumference the huts are built, contains probably three or four acres. The huts may be two or three

hundred in number. This is the head-quarters of one of the king's regiments, the Intontelo. The people collected at the entrance to look at us as we passed. The chief and a few others only wore blankets. A blanket, it is said, will in this land purchase an ox. This morning we have passed several kraals and many fields of corn. The country is cultivated even to the tops of the hills. We are now approaching the long range of mountains mentioned, and have left the plain in which we were traveling on Saturday. The people of Fimfimkuanni, the kraal where we rested on the Sabbath, had become quite interested in us, and familiar. They came very early this morning, bringing milk sour and sweet, corn, and sweet-cane, and were very conversational till we started, when they took charge of one of our lame oxen till our return. The captain had laid aside his suspicions and appeared our friend. This forenoon as we approached the Numdubo mountains the range exhibited before us a great variety of views and change of surface. Patches of corn were here and there upon it. Scarce a bush was to be seen. In fact we saw them at a kraal we passed at the foot, burning cow-dung for fuel. A small stream winds along at the base; this we crossed, and at once began to ascend. We ascended a short distance and stopped in the rain for the night. Some of the mountaineers have espied us, and are coming to supply our wants. The first are three women. They are afraid to come near, and stand at a distance to make their request. It is that we would give them a few beads for traveling through their gardens. The gardens are often made on the ridges of the hills, and these are the only feasible places at present for wagons to pass; so that very frequently in our journey we find no other alternative than to pass through the tall Indian corn. Generally a few beads satisfy for all damages, and often the simple reply, "We are going to the king," is quite sufficient. We were obliged in this as in several other places, to purchase our fuel. Either from the mouldy calabashes, or some peculiarity in the grass, the milk had such a mouldy taste we could not drink it.

*Difficult Passage of the Mountain Ridges.*

12. We began the ascent where it seemed impossible we could ever reach the top. At one time we were riding on a narrow ridge just wide enough for our wagon; at another on a sliding place, where we were constantly in danger of upsetting. At one place the road was so steep that our bullocks could not at first draw the wagon, and we were obliged to unyoke them to gain a fresh recruit of strength by feeding. When we reached the height the whole eastern vale with the ocean in the distance stretched out beautifully in our rear. But to the northwest, the direction in which we were going, hills on hills arose before us. From the height we had reached we could see several kraals in the nooks of the mountains, and learned the names of several, and those of some of the mountains. After descending a very steep hill we outspanned in a valley shut in on all sides by hills, and filled with people. Again we ascended and descended, and ascended and descended, till we reached the rocky Umlalass. This is a beautiful African river, winding about among the steep hills, which here and there hang over it with their black cliffs, pursuing a northeast course to the sea. Another of our bullocks was disabled in descending these steep hills, and we were obliged to leave him on the banks of the river. Then again we ascended a greater height than at any time previous, and enjoyed an extensive view of the country to the east, while to the west, a chain of blue mountains, far in the distance, told us that we had done with level plains and easy traveling. Here we soon came in sight of the Kongela, a large kraal which the king visits yearly. We outspanned at the distance of a mile or two, to save ourselves the disturbance and begging incident to such a place.

13. We were quite alone at our place of outspan till this morning. Soon after we started the natives on a hill near by espied us. Then we heard a sound which to us seemed like Zoolah music and dancing. At first we suspected it to be the usual song of a company coming to meet us. But it proved to be a band of soldiers under a leader, engaged in killing the locusts by beating them on the ground with their kirrie, or club. They had no wings, and were so numerous that by a single stroke of the club, perhaps hundreds were destroyed. As we approached the kraal and stopped we found it exceeded any thing we had as yet seen. The walk around it occupied me one quarter of an hour. It contained at least 500 huts. The village is built on an eminence, and the huts are large. Some on the highest ground, designed for the royal family, are as large as a small house in America. The personage

who is styled the king's mother, contrary to truth, it is said, came out to see us—large, tall, and very stately, wearing a cloth petticoat, and a very dirty handkerchief over her breast. One of the chief men of the place, with a brass collar round his neck, says, "The great woman has come to see you; why don't you give her something?" The present was brought. Then says he, "What have you got for me?" At the same time claiming the silk handkerchief of one of our number. The queen saw that he had obtained something a little different from herself, and immediately sued for something like it. She must have a knife and a snuff-box; and the greedy captain mounted on our wagon, and begged for every thing he saw;—in short, he afterwards told us that if we would not give it, he would take all that we had, wagon not excepted, and send us back on foot. Then came another great man, and he must have some beads and a handkerchief. This illustrates the begging spirit which we every where met with from the great of the country. After obtaining some milk, we yoked our bullocks, and hastened away from a place where we feared lest we should lose all our articles of barter for provisions and necessaries.

The country around the Kongela was very much parched and dry. That to the north is full of thorn-bushes, and has afforded us no very comfortable road. Here it lay over the beds of deep streamlets, now through a thick jungle, in which an ox must be our pioneer, and the bushes well nigh tear our top from the wagon, and then up an eminence among thorns and rocks and crags innumerable. Meanwhile it is a favor to be acknowledged, that the queen has sent us on a messenger with a brass collar and beads denoting his rank, to carry news of us to the king, and another to be our guide. We crossed the Um-hlatus, a river not far from the Kongela, and rested a while among the thorn-trees with the thermometer at 85°.

We are now at outspan at the foot of the Umanjibanga, or mountains of the sun. Before us the hills rise gradually for three or four miles, clad with fine green grass, the kloofs lined with bushes and patches of corn here and there, while behind is the valley of the Kongela, bounded on the south by the range that we crossed yesterday. About in its centre stands a prominent peak, its top surrounded by rocky columns like a fortress. Its name is Amandawe. Every peak and hill has its name. We are to ascend the Godusa, which means, Go home. We passed a spot to-day where on the night before, fifty elephants, it is said, were seen.

The king usually visits the Kongela at the time of eating the first green corn, and I believe no man is permitted to eat this until the king has done it. At this time he has a grand dance. This year, however, the corn is so poor that he says every man must do his own dancing, and he has no public dance.

14. Nine o'clock, A. M., near the top of the Godusa. Our bullocks declared that they would pull no more among the large rocks and up the steep ascent where we now find ourselves, and we were obliged to release them. We are in a spot where, should the forward bullocks take a few wrong steps, we should be hopelessly plunged down several hundred feet. We have here a delightful view of the extensive valley of the Um-hlatus. Sixteen or seventeen kraals can be counted, and probably as many more are not discernible. One nearly under our feet presents a very picturesque appearance. It stands in an amphitheatre of hills, and the cows are just now coming up to be milked. The houses stand around the cattle-fold as usual, and are themselves surrounded by a very neat fence, and consequently between two circles. A pretty tree stands in the centre of the cattle kraal. Outside the ground is covered with patches of green millice, the name for Indian corn, which obtains in all this region. What an interesting field is before us for labors like ours! Lord, when shall thy light shine on these benighted men?

Twelve o'clock. We are perhaps half a mile from the top of the Godusa, which we struggled over, and are still on the ascent, but fast against another steep hill, and our bullocks are unyoked to feed.

Evening. After resting about two hours, our team was inspanned, and every voice and shoulder put in requisition to urged the tired bullocks up the steep, but in vain. At last the goods were taken out, few in number indeed, and carried forward, while the empty wagon was with difficulty taken up the ascent. Again we ascended, and again, and then began our course downward. We are now at a kraal where the captain says we must not want when so near the great king. We have advanced to-day eight or nine miles. As we pass the kraals the men and women come out and follow us for some distance, admiring now the painted wagon, now the

gentle bullocks, and now our persons. At least fifty or sixty have followed us to-day much of the time. The children are generally very much afraid and run to hide; or if suddenly overtaken by a white man, stand as if petrified and cry out with terror; so also the dogs.

[To be continued.]

### LETTER FROM MR. GROUT, DATED JUNE 16, 1836.

On their first visit to Port Natal, previously to their entering Dingaan's country, the missionary brethren proceeded by water from Port Elizabeth, a harbor near Bethelsdorp, to Natal. After returning to Bethelsdorp for their wives and effects, they took wagons and performed the whole journey to Natal by land, occupying about nine weeks, and arrived at the latter place on the 21st of May, 1836. The route led them through the Kaffer country, the scene of the recent hostilities between the natives and the colonists. This letter was written from Port Natal.

### *Soil, Climate, and Productions between Bethelsdorp and Port Natal.*

The ground was dry, sandy, and rocky, with short dry grass, till we came to the Buffalo river, on which is located King William's Town, so located and named by Sir B. D'Urban in the late war in Kafferland. Building and other arrangements are rapidly going on in that place; and the prospect is that it will soon be as large and as important a place as Grahamstown. After we had passed the Buffalo the land gradually grew better till we found ourselves in long high grass, in some cases ten or twelve feet high, and much of the way as high as the cattle's backs. All the land this side of the Buffalo river is good, producing much grass and corn where planted. But what I thought the best land on our road was upon the Umzimcoolo river, about fifty miles south of Port Natal: the land there was the most beautiful I ever saw. There was much meadow land upon the river, covered with fine thick grass, six or eight feet high, and no man or beast to disturb it but the elephant and buffalo.

From the Fieanis, this side of Faku's people, we traveled fourteen days, during which we saw no human habitation, and only now and then a straggling Kaffer hunter. About twenty-five or thirty miles south of Port Natal we came to a Zoolah kraal, and were right glad to get a little milk, Indian corn, and pumpkins. Most of this part of our journey was either on the sea-beach, or in sight of the sea. At the season of the year that we passed over the country there were no considerable rivers from Algoa Bay to Port Natal; a distance I should judge to be at least six hundred miles. The Keiskamma, the old boundary of the colony was but a small brook. The Kie, the present boundary, was about ten rods wide, with a bottom of pebbles, and the water not more than knee-high. The Bashee, the northern boundary of the late Hintza's people, was about six rods wide, and the water not quite up to the bottoms of our wagons. The Umzimvobo, farther this way, about eight rods wide, and the water two and a half feet deep. The Umzimcoolo, about fifty, sixty, or seventy miles south of Natal, was about twelve rods wide. Most of the rivers this side of Faku's place are at this time of the year blocked up at their mouths by sand-bars, and on these bars we generally crossed the rivers, when from their steep and high banks we might have found it impossible to cross above. But insignificant as they appeared to us at the time we passed them, they gave signs of being quite a different thing at other times in the year. Some of them that take their rise a little in the interior, at times evidently rise ten or twelve feet, perhaps more; so that they cannot be crossed except by swimming. At such times too the sand-bars are all cleared out of the mouths, and what appeared but streamlets, become rivers. Commencing our journey in March, I think we had the most favorable time of the year to travel in, both on account of rivers and weather—we were detained but two or three parts of a day by rain, and we had mild and pleasant weather all the way, and but a very few days when our cattle could not travel in the middle of the day. Most of the land through Faku's country was very hilly, and we could travel but at a slow rate. In one instance, a hill that we must ascend was so steep that we were obliged to double our teams, and go up with twenty-two cattle upon a wagon, and this with a light load. On descending to the Umzimvobo river, on the south side, we had about a mile of very steep hill, and for about a quarter of a mile the descent was apparently at an angle of about forty-five degrees. At first it seemed impossible to descend, but we saw that wagons had gone down before

us, so we ventured and succeeded by chaining the wagon-wheels. With some few exceptions, were the road traveled sufficiently to make a beaten path, it would not be bad, and on the route we traveled, the country was but little of the way more than moderately uneven, though not unfrequently our eyes would catch a glimpse of the crags and peaks a little more interior.

As to wood, I saw no forests, and but few trees that would make boards, both from the want of size and length. In some parts of South Kaffer-land it must be a labor to get fuel for domestic use, though we did not outspan at a place where we could not get fuel to cook with. Upon most of the rivers there was abundance of wood five or six inches in diameter, and sometimes, as on the Umzimvobo, trees enough might be found which in some instances might make tolerable boards. The prevalent wood was the mimosa, or thorn-tree, the wood very much resembling our walnut, both in hardness and toughness. There are, however, a variety of other trees, for which I could seldom learn a name. We in some instances found the wild fig-tree of the size of five or six feet through, but it is seldom sawed or fit for any use but fuel. It is a little remarkable that in every part of Africa where I have been, and a tract of forest, or *bush*, as it is here called, is found, almost every thing of the wood kind is a species of thorn or briar, so that it is almost impossible to penetrate a thick wood or bush without tearing one's clothes and flesh too.

As to the climate, I have said it was both mild and pleasant, the thermometer ranging perhaps from fifty to ninety of Fahrenheit. We had but few days of hot weather, and none that would produce frost.

*Character and Habits of the Kaffers.*

The people of Kaffer-land are somewhat peculiar in their manners and habits. A few men in the neighborhood of the colony might be seen with trowsers and jacket, and sometimes a hat. But the general dress of the Kaffer man is a skin caross or blanket, about large enough to wrap up his person in; but by being sometimes taken unawares, it might be perceived he does not always wear it at home, or when out of sight of strangers. The dress of the women is also a skin blanket, made fast about the neck, open before, as is also the men's, and behind is a strip of skin reaching from the top almost or quite to the heels, and ornamented as fancy or circumstances should dictate. But generally this strip, which might be eight inches wide at the top, tapering to a point at the bottom, would be considerably covered with the flat, round, or sugar-loaf brass buttons. These buttons are bought of traders, and they are one of the principal articles of the white man's barter with this people. In addition to this, when they can get it, they wear upon their heads a handkerchief, rather tastefully put on. The children ordinarily have no covering. The Kaffers are notorious beggars, men, women, and children, and very seldom could we meet, speak to, or come within hearing of one, but the first or second word would be "*bossala*," that is, "give me something," and when they were paid for an article, they would invariably ask for a present in addition. We often detected them in stealing and deceiving, but in their estimation, no shame or disgrace was attached to it. The Kaffers have an impression they must be paid for every thing they do, especially for a white man. One Saturday after we had outspanned for the Sabbath, two Kaffers came and asked me if I would preach to them, if they would collect at our wagons on the Sabbath. I told them I would be glad to, and requested them to notify the people round about that I would preach to them. One of them immediately replied that if I would give them a bunch of beads, he would notify the people. Just at evening on Sabbath day, one of the men came and asked me to pay him for coming to meeting. One of the Kaffer-land missionaries told me that he sent word to a Kaffer, that if he would come to his place, he would give him a certain thing. The man came according to the proposal, and when he had obtained his present, asked the missionary to pay him for coming after it. The Kaffers seem to have an idea that white men must pay or give, whether any thing is due or not, and that it is really no loss or sacrifice for them so to do. If they do the least thing for a white man, they think of course they shall be paid. And when they are paid, they are never satisfied. Pay them what you will, and ask them if it is enough, and in all cases they will say "No." They have not the least conception of the comparative value of things. Often would they bring a few ears of corn, or a pint of milk, and ask a knife, a handkerchief, or a blanket for it, and had they been paid what they asked, they would then have asked for a present.

The Kaffers, after all that has been said and done for them by missionaries, are a sluggish people. Though they see the utility of a new thing, they seldom adopt it. Faku, when he first saw the operation of a plough, leaped and exclaimed, "It is worth six wives," meaning that it would dig up the ground as fast as six wives; but still made no effort to get a plough.

## Smyrna.

EXTRACTS FROM A LETTER OF MR. TEMPLE, DATED SEPT. 5, 1836.

### *Closing of Greek Schools by the Ecclesiastical Authorities.*

THE opposition made by the Greek patriarch and ecclesiastical committee to the schools and other labors of the missionaries has been repeatedly mentioned before. The statements in the following extracts exhibit the manner in which the opposition is made effectual.

I do not exactly remember in what posture our affairs were at my last dates to you. Since then, however, some important events have happened here, very seriously affecting our missionary operations for the present, and perhaps for a considerable time to come. The Greek ecclesiastical committee have succeeded beyond all our anticipations, in closing all our schools, except one, the boys' school. Eight schools, which were open three months ago, and under the care and direction of missionaries, in this city and neighborhood, are now closed, and from 600 to 800 children, then happy in attending them, are now robbed of this great privilege by the influence of their misguided priests.

When the plague ceased, and the time had come for the opening of our schools, proclamations from the patriarch were read in all the churches, warning the parents not to send their children any more to our schools, assuring them that our design was to corrupt and draw them from the faith of their forefathers. Not feeling quite certain that these proclamations would produce all the effect they desired, and knowing that some of the female teachers were very popular, the ecclesiastical authorities called them to a meeting of the committee held for the purpose, and there by promises, flattery, and threats, endeavored to induce them to leave our schools and come as teachers into theirs, which they proposed to open. This step threw the teachers into perplexity. They said to them, "We have learned from the missionaries all that we know. We have been with them several years, and they have been our kind benefactors from the first till now. They wish us to remain with them, and why should we leave them? We can aid our nation as well in their schools as in yours, for the children are all Greeks in both." One of them wavered; the other told them distinctly she could not and would not leave us, if we were willing still to employ her. Both these were orphan girls, about nineteen and twenty-one years of age. The committee then sent a message to the mothers of these two girls, saying that the whole family should be sent to the hospital, [the prison for abandoned women,] if their daughters did not leave the missionaries and become teachers in their schools. This, of course, created great alarm to these widowed mothers and defenceless orphans. One of the teachers, however, determined not to leave Mr. Brewer's, where she then was, but her mother came and with tears and entreaties commanded her to return with her; declaring that she would go without delay and *cast herself into the sea*, if she refused to comply. In obedience to the mother's command she finally consented to go; protesting, however, as she left the house, "I go by compulsion, and not voluntarily." As she was only nineteen years old, we did not think it expedient to advise her to refuse to comply with her mother's command. Having thus lost our two principal female teachers, and seeing that the storm against us was becoming very violent, on the part of the committee, we thought it prudent to abandon the idea of opening our schools for the present, saying, if the Greek nation declines accepting our aid in schools, we are not disposed to employ any means to compel them to accept it. We therefore dismissed the remaining teachers of this school. The committee have opened female schools, and the two teachers above mentioned are each at the head of one of them, and both aided by pupils formerly in our schools. Hitherto scarcely any of our books are used in the new schools, and it is the intention of the committee to exclude ours, and introduce others, which they are preparing. Both the teachers are, I believe, attached to us, and one of them, we see reason to hope, loves sincerely the Savior and his gospel, and abhors the superstitions in which she was edu-

cated. This is a great grief to her mother, who recently expressed a wish to take her down to Vourla, to a celebrated church there, dedicated to the *all-holy Mary*, that the virgin might, as she expressed it, turn her head back again to the orthodox religion. Her influence, we trust, will be good in the school where she is. Thus far nearly all the parents of our pupils have refused to send their children to the new schools, and several of them have expressed their wish with tears, that we would open our schools again. In general, however, they are afraid of excommunication, if they should do any thing contrary to the commands of the priests, or as they say, their mother, the great church. At this moment it is not possible for us to say what turn affairs may take, though we feel persuaded that it will be seen after a time that the committee cannot sustain their own schools, and then the way will be open for ours. This is the general opinion among the Greeks. The feelings of the people in reference to our schools are not changed, I am persuaded, and nine tenths of them would now commit their children to us as freely as ever, if they did not fear the influence of the priests.

Mr. Jetter's schools at Vourla were closed by an order from the patriarch, and some of the books torn in pieces; among the rest a New Testament, Hilarion's version, with the ancient Greek in parallel columns. These schools were in a most flourishing condition. His two schools in this city and two more at Bougia were closed because no children, or only a very few, dared to come. Our boys' school is still open, and has at present ninety pupils, and is still increasing. Prudential reasons have induced the committee to refrain from persecuting this school. The teacher, the principal, is a very clever young man, and a part of the pupils pay for their tuition. Should they find themselves sustained in what they have done in other and feebler quarters, they may be encouraged to assail this school at a future time.

At our recommendation, Mrs. Hallock has not opened her school since her return from the country. The young woman, however, whom she engaged as an assistant, has opened one on her own account. It is gratifying to us to see so many of our teachers so well employed, as well as so many of our pupils. Our schools have already done much good, should they never be revived. In breaking up our schools, the priests have been obliged for shame, to open others, and we are furnishing them with teachers. The strength of their opposition already shews how much they dread the inevitable consequences of such schools, where the children are directed only to the Scriptures, and not to fathers or traditions, for all their religious opinions. Letters from Beyroot, and from Scio and Broosa will probably inform you that the schools there are all closed by order of the patriarch.

---

## Broosa.

### EXTRACTS FROM THE JOURNAL AND LETTER OF MR. SCHNEIDER.

*Corban Beiram—Distribution of Books and Tracts—Mussulman Saint.*

*March* 28, 1836. To-day commenced the *corban beiram*, a feast of Mussulmans, continuing four days. Yesterday a cannon was fired to give notice to all of its approach, and another this morning, to signify the exact time of its commencement. It derives its name from their custom of observing a sacrifice (corban) on the first day of the feast. Immediately on leaving the mosque, after the morning prayer, the victim must be sacrificed. Every Mussulman who is able to purchase a sheep, is bound to obey the custom. When they are poor, several unite, and defray the expenses together, while the rich kill from one to five, and perhaps sometimes more. It is supposed that in the city, from 12,000 to 15,000 sheep were slain, probably all of them within one hour. For several days before the feast, the most public places of the city were crowded with herds of them exposed for sale; and in whatever part of the city you might walk, you would meet persons carrying them on their backs to their houses. Parts of the animal are distributed among their friends, and some are sent to the poor. I believe there is comparatively, not much excess during this festival; but the shops are closed, and they abstain from labor generally, though they do not consider it unlawful to work. So great merit is attached to this sacrifice, that no one would be willing to omit it. In one of their religious books is the following sentence, which every faithful Mussulman must believe; viz. "That there is a bridge thinner than a hair, and sharper than a sword, extended over hell; that all the people must pass over it; some of whom go as quick as lightning, some as swiftly as a horse can run, some at the

rate of a horse in a common walk, some of them creeping along very slowly, pressed down with the load of their sins on their backs, and some of them falling and sliding into hell." Many of the Turks believe that if they make this sacrifice, they can pass this narrow bridge safely, mounted on the victim that was slain. They will be conveyed over without danger, and be landed in Paradise.

*April* 19. Had an application for forty-eight Armenian and Armeno-Turkish Testaments to-day. The applicant was an Armenian priest from Erzroom, to which place he intends to take them for distribution among the poor. It was encouraging to see a priest manifest so much benevolence and so much interest in the circulation of the word of God. I have had opportunity of disposing of many school-books, as well as Bibles, or portions of the Bible, within a short time. And it is very grateful, as we pass along the streets, frequently to see the little children with books in their hands, obtained from us, or to see the word of God in some one's shop, or occasionally in the hands of some one engaged in reading it. We cannot but feel that it is not in vain that more than 1,300 Bibles, and probably over 2,000 school-books, besides many religious tracts, have been circulated by this mission since its establishment.

*May* 9. A few days ago, in my walk I saw a man having the upper part of his body entirely naked, with two pieces of wire inserted in his breast, marching through the streets and asking alms of the people. He wished to be regarded as a peculiarly holy man; in evidence of which, he shewed the mortification of body to which he was willing to submit. Sometimes I have seen persons with a very thin cloth thrown around the body, in the midst of the coldest weather in winter; some there are who dress themselves in the skins of animals; some who go without any covering on their head, their dress being of the most rough and coarse kind. All these, though in little different forms, wish to declare to mankind their peculiar sanctity and deadness to the world. By many they are considered to be very holy men. They all belong to some Mussulman sect. Such saints, however, are not numerous in this place.

18. A few days ago, we sent a young man with two boxes of Bibles and tracts a short distance into the interior. To-day he returned, having distributed most of their contents. As his tour was chiefly among Armenian villages, the demand for Armenian Bibles and tracts was the greatest. If he had been furnished with four or five hundred copies more of the sacred volume, and a thousand tracts, they could all have been distributed. Much gratitude seemed to be expressed for the opportunity of procuring the word of God at so moderate a price—a consideration of some importance to them in their poverty. Many prayers were offered for the benevolent individuals who had thus supplied them; and in one instance the name was taken on a piece of paper, to be placed in the church, that it might not be forgotten, and that they might offer continual prayers in his behalf. We shall soon send him with a larger supply. In one or two Greek villages, however, when the people found that he had none of their church books for sale, they would have nothing to do with his books.

21. Sent a box of books, consisting of fifty Psalters and Testaments, and seventy-five school-books and one hundred tracts, to Kuplu. They are to be used in the school lately opened there.

28. Received intelligence from one of my Greek pupils, whom we had sent to Philladar, a neighboring village, to commence a school. He is succeeding very well, having already collected about forty scholars, though the school has been in operation only a week. In Koorshoonlu, half an hour's distance from Philladar, they are erecting a school-house. As the people are very poor, we shall probably be solicited for assistance. Without such aid the school is not likely to become efficient and useful.

Under date of July 19th, Mr. Schneider makes the following statements respecting the—

### *Opposition of the Patriarch and Bishop to the Schools.*

Some weeks since a priest came from Constantinople expressly to preach against us and our operations. He began his remarks by saying to them that he was commissioned by the patriarch to present to them the message which he was about to deliver. As you will suppose, he did not spare us, but heaped upon us many epithets, odious in the sight of the people, and represented our motives and object to be of the worst character. He forbid them to have any intercourse with me, and even went so

far as to say that they must not pass me the ordinary compliments when they met me in the streets. He urged upon the people obedience to the bishop's orders to deliver up all our books, assuring them that fatal consequences would follow, if they did not, viz., their suffering eternal torments in hell and the stings of conscience, when, in the future world, they would exclaim, "Where is that world in which the priests admonished us to deliver up forbidden books, and we did not render obedience!" etc. Some of those who had not surrendered them were alarmed, and brought them. However, as he said some things so palpably false, that some detected their untruth, and was on the whole not very happy in the mode and spirit of his remarks, it is not thought that much of an impression will be left: at least, no permanent one. It is now several weeks since he preached, and we have heard of nothing farther from him.

The teacher of the school at Demir Tash offended the bishop's vicar and the bishop himself, by some free remarks as to the error of their church. The vicar became very much enraged, and threatened to have the teacher bastinadoed, thrown into prison, exiled, etc.; and he accordingly wrote to the bishop and made such representations as to have him removed from the school at least, if he could not have him punished. The teacher went immediately to the bishop to make some explanations. His holiness, however, was hardly willing to pardon his crime, of having expressed his convictions of the true state of their church; he finally dismissed him, positively forbidding him to teach any longer in that place. The villagers sent in a petition to have him remain; but the bishop was inexorable, and strictly charged them to dismiss him. They accordingly did so, and appointed to the office of teacher one of their number, who was poorly enough qualified for the business. Our books have also been removed from the school. Though it is thus rendered useless, as it were, at the present, I am not without hope that we can still do something towards improving it, and even ultimately restore it to its former condition. The teacher, we hope, may yet be employed in some neighboring village, if not in Demir Tash, after this storm shall have fully subsided.

The bishop has made two more decided and special efforts to have me displaced from our hired house. He endeavored to move the owner by terrific menaces, strongly insinuating that he would expose himself to imminent danger from the power of the patriarch, if he did not remove me. But this matter is in such a state, that, with the protection of the Turkish government, which they very providentially afford, he has no power to displace me. Accordingly, after his fears were allayed, he wrote to the bishop, saying, that he had done what he could towards my removal, but it was not in his power to effect it. If he, the bishop, was able to accomplish the object, he might do it. Thus the matter rests. I am not apprehensive that he will pursue it farther; and if he should, it is not thought that he would be successful.

*Aug.* 5. I have delayed sending this, waiting to hear the confirmation of a report that the bishop of Broosa was about to leave. He has not yet left, but it is confidently expected that he will be removed; probably to some neighboring diocese. You are aware that such changes among these ecclesiastics are not unfrequent, as they replenish the treasury of the patriarch. Should this expected removal take place, and a successor of more liberal views be appointed, we may hope for more peaceable times. But we will not trust in an arm of flesh. Our hope is in the Lord.

I have now begun the regular study of the Greek. I hope to become familiar with it in a shorter time, and with less labor, than I have bestowed upon the Turkish. I have studied the Turkish both in its own character, and in the Armenian.

The Bible-class with two of my scholars, of which I spoke in a former communication, is suspended for the present. Besides other reasons, is the absence of one of them, engaged in teaching school at the village of Philladar, as was before stated. It is my hope and design to resume it again in due season. We still hope and pray that the Lord may make these young men a great blessing to their nation.

## Constantinople.

### EXTRACTS FROM THE JOURNAL OF THE MISSION.

THE journal of the mission for the month of April, 1836, was inserted in the number for December, of the last volume, p. 449. In the following extracts the steady progress of the mission will be seen in all the departments of labor.

*Prayer for Rulers—Interview with a Greek Priest.*

*May* 2, 1836. Monthly concert of prayer. We observed this day with special reference to prayer for the civil and ecclesiastical rulers of this country. The thought was suggested by the exhortation of Paul in 1 Timothy ii, 1—3; a portion of Scripture which came under consideration at our Bible-class a short time since. Here we are taught to pray, not only "for all men" in general, but "for kings and all that are in authority," in particular. We have not only permission, but a solemn charge to do it; and to encourage us still more, we are assured that "this is good and acceptable in the sight of God our Savior;" and if the primitive Christians might and could pray for their heathen rulers, not excluding Nero himself, then surely we are not straitened in God, but it is our own unspeakable privilege, no less than our sacred duty, to pray for all civil and ecclesiastical rulers of this country; for the sultan and all the subordinate officers of government; for the different patriarchs, with all the bishops and priests, the Hoham-Bashy and all the rabbies of the synagogue. These men would be entitled to our prayer, even if we did not live under their government, and had no connection with any of their people. How then can we refrain from offering frequent and fervent prayer for them, when we see so much of the difficulties they have to encounter, and of the temptations they have to resist, and when our circumstances, both of comfort and of usefulness, are so much affected by the policy they may pursue? The best of them, when disposed to do right, are ignorant of the way, and liable to do wrong; and to be reproached for it only exasperates them. It sometimes happens, too, that they have themselves plans of reform, which they may deem important, and which, in order to be able to carry into effect, they may feel obliged to set aside some of our own favorite ones; nor should they in such a case be compared to Pharaoh, or ranked with the incorrigible enemies of Jehovah; but they should be spoken of with kindness, and thought of with prayerful tenderness. Although we are removed the farthest possible from meddling with any thing political or ecclesiastical, yet a back current begins to set up the stream, which every day becomes wider and deeper and more rapid; and which, to those who never saw any thing like it before, looks sufficiently alarming. Something like a new form of government and of society seems to be introduced; a new kingdom, unlike all the kingdoms of the earth, and requiring most thorough changes and reforms in every department, is much talked of, if not actually established, new laws are proposed, new books are published, new customs are adopted, and old ones are exploded; an entirely new classification of men is about to take place, dividing them into two great classes, and swallowing up all the former numerous distinctions, which have prevailed from time immemorial; there is an attempt made to educate all the children in the whole country, with special reference to this new order of things; and, what in their view seems a fortress, over which they can exercise no control, and of the power and design of which they can have no definite conceptions, rises up in their midst.

And are these men to be only censured, and never pitied? Is it not better to make them subjects of importunate prayer, than of frequent severe remark? Should we not pray that their hearts may be tender, that their minds may be candid and open to conviction, and that instead of listening to bad advisers, they may have wisdom to choose good counsellors, and that they may be assisted by the Spirit of God to understand and perform their whole duty? Is it no privilege to ask that they themselves may be brought to bow to the authority of Zion's King, to obey all his laws, and observe all his institutions? Or at least to ask that he would so dispose their hearts, and overrule their purposes, that all the subjects of his kingdom, who belong in any sense to their jurisdiction, may "lead a quiet and peaceable life, in all godliness and honesty?"

Such were some of the pleasant and encouraging reflections, in which we indulged. Mr. Goodell had previously written to the brethren at Smyrna, proposing the same special subject of prayer to them for the present monthly meeting, and had received from them assurances of its having their entire approval, and of their readiness to unite with us on this occasion.

6. We were visited to-day by the Greek priest, who has for several years so signalized himself by preaching and raving against our schools. He is now one of the three commissioners recently appointed by the synod to try all candidates for ordination, exercise a censorship on all books, and to examine into the state and have the supervision of all

schools. And, though the commission be a joint one, no individual member of it being allowed to act alone, without the concurrence of the other two, yet each one has his peculiar province assigned him; and that of our visitor is the schools. In other words, he is minister of education. We had of late heard much of his determination to injure us, and our Greek teachers were much alarmed for the consequences. We were therefore agreeably surprised to receive so courteous a visit from him; and we were thankful to remember that he had not been forgotten at the monthly concert for prayer. May it not be that God has turned his heart, as he oft, in answer to prayer, turneth that of the king? [See the number for December, p. 452.] This priest is a native of Zante, or Cephalonia, but was chased fram the islands several years since. He speaks fluently both French and Italian, as well as Greek, his native language. He soon made known the object of his visit, and though (if common report be true) he is known to be a man of immoral character, yet he remarked that the synod had appointed the three most virtuous of their clergy to be members of this commission. We conversed with him on the subject of education generally, explained to him the course of study pursued in the High School, shewed him the advantages of the philosophical apparatus we possessed, requested him to propose any additional branch of study, and invited him to call often and see the progress of the scholars. He seemed much gratified by our attentions, and afterwards sent for ourselves and for the school, two copies of the new patriarch's circular letter, which was recently read, and produced a great impression in all the Greek churches here, and in accordance with which this special commission, or high spiritual court, has been appointed.

16. The Rev. Mr. Paxton, of Kentucky, who has made us a very refreshing visit, left to-day in the steamer for Smyrna.

19. We called this morning on H. T., our Armenian friend in the village of Orta Koy. He and his two brothers are bankers to the grand vizier, and live in princely style. He received us with as much cordiality as ever, and made us stay and dine with his pleasant family. We found scripture cards hung round his drawing-room, which were executed with so much taste as to be an ornament even to his elegantly furnished apartments. The texts were taken from some cards he had seen at Mr. Goodell's house, among which were the following: "God is love." "If ye love me, keep my commandments." "There is no other name under heaven given among men, whereby we must be saved."—Who would not be encouraged to lift up his heart in prayer for such a man, that this day salvation might come to his house? And who would not be ready to address him in the language of Moses,—"The word is nigh thee, in thy mouth, and in thy heart, that thou mayest do it!" He informed us that J. Aga, who is by the sultan constituted head of all the bankers, had bought land, built a schoolhouse upon it, and inclosed it and a yard in front of it with a wall; and that he was now supporting twenty poor Armenian girls in it, providing them with food, clothing and instruction. The situation of the school was pointed out to us. It is a pleasant one, at the extremity of the village. Thus are we encourged by the reflection, which often forces itself upon us, that we are helping those, whom God himself is helping, and "towards whom he has thoughts of peace, but not of evil."

*Marriage—Circumcision—Regard for American Commodities—Turkish Officers—Armenian Converts.*

20. To-day close the public rejoicings, which have now continued three weeks without intermission, on account of the marriage of the sultan's second daughter, the beautiful Mihrimah, with Seid Pacha; and on account also of the circumcision of the sultan's two eldest sons.

It is such an honor to have one's children circumcised on the same day with those of the sultan, that the children of pachas were brought to be circumcised on this occasion, with some thousands also of other children. An elegant shed, two hundred feet long and open in front, was constructed for this purpose at Kiat-Hane; and the ceremony was performed so openly, as to be seen to some extent by the multitudes of men and women without. All the children received each a hundred piastres and a new suit of clothes on the occasion. They reclined on the beds for twenty-four hours, and on each succeeding day gave place to others. Numbers of them were adults, some not having found it convenient to be circumcised before, and some being proselytes. The operation sometimes, though rarely, proves fatal.

The Greek patriarch feared not to order the Greeks not to assist at these

rejoicings; and in fact, among all the crowds of Mussulmans assembled on the occasion, we saw scarcely a native Christian of any communion.

Near the conclusion of the ceremonies, a dinner was given to the foreign ambassadors, in Turkish style. This was in entire contrast with the dinner given a few days previous, in connection with the marriage ceremonies. There, every thing was in Frank style and magnificence. On this last occasion, however, they were received by parties in the different tents of the ministers of the Porte, with low tables, no knives and forks, no wine, eating with their fingers, etc. But the dishes were all rich and delicate.

It is amusing to see how our country, on account of its being the *New World*, its distance from Turkey, and the general ignorance prevailing in respect to it, has the honor of giving name to whatever is curious, or particularly good. During the late festivities, the water-carriers would cry out among the people, "*American water!*" meaning good fresh water. The seller of cakes would call out as a wonderful recommendation, "*Made of American butter!*" while a man who kept an ostrich for shew, stood at the door of his stall, calling out from morning till night, "*An American bird!*" Even on ordinary occasions, the Jew is met at the corners of the streets, calling out at the top of his voice, "*American cotton!*" And it is a singular coincidence, that the American built frigate is now the flag-ship of the capudan pacha.

23. S., whose destitute circumstances compelled him several weeks since to leave school, and accept the situation of interpreter to an Englishman in the service of the sultan, called this morning on Mr. Goodell, and expressed much gratitude for our goodness in teaching him. On being warned of the temptations and dangers to which he was exposed, and exhorted not to "turn aside from the holy commandment which had been delivered unto him," he begged our prayers that he might be enabled to avoid every evil and false way, and to follow that only which was good. He said that so much had been done for him, he felt under obligations to try and do good to others.

25. M. Aga, the enlightened kooyoomgy in Constantinople, is one of the three who are constituted the head of all the jewellers; and these, with nine others of the principal jewellers, form a kind of court, to decide many petty difficulties and disputes among those of their craft. The other day a dispute between two individuals was brought up before them; and some of the party were very forward in condemning one of them whom M. thought innocent; and he endeavored to prove from the gospel, that they ought not to pronounce him guilty. They replied, "This is no place to bring forward the gospel; we have nothing to do with that here. We are about other matters." "If that be the case," said M. in his usual authoritative manner, "if this be no place for the gospel, it is no place for me." And so saying, he put on his slippers and went out, and has not been near them since.

26. Our friend, Azmy Bey, with another Turkish officer called to-day at Mr. Goodell's to visit the High School. The former is now director of the military academy at Dolma Baktche; and his inquiries were directed especially to the discipline and internal regulations of our school.

27. Mr. Homes visited the large Turkish cemetery, and was accompanied by a friend. While they were busy reading the inscriptions, which were almost invariably pious in their character, a Turkish woman, who came to see what they were doing, and finding them able to read the inscriptions, besought them to go with her and read those which were placed over the graves of her own dear children, lamenting at the same time that some of them had been removed to make way for a palace of the sultan.

28. Y. Effendi, the superintendent of the Lancasterian school in the barracks at Scutari, called on Mr. Goodell this morning, and wished us to furnish him with logarithms to a greater extent than the Turks possessed. He informed us that our friends of the royal guards had all been promoted. He remained with us, in order to attend at twelve o'clock the public lecture on electricity, in the room which has just been fitted up for the philosophical apparatus, and for lectures on the sciences. Both of these have heretofore been crowded into Mr. Goodell's study.

29. The Rev. Messrs. Ifander and Sproemburg, of the Shoosha mission in Russia, arrived to-day in the steamer from Trebizond. The latter is on his way to his friends in Prussia, and the former has come to consult with us in regard to the future operations of his society in Asia Minor, or Armenia. The mission at Shoosha being suspended, and it being very probable that all the brethren will be obliged to leave, they wish to

select the most eligible places for the employment of their labors, and especially for the establishment of their press.

*June* 6. Messrs. Goodell, Dwight, and Jackson, with Messrs. Ifander and Sproemburg, called this morning on Azmy Bey, who is at the head of the military academy, as mentioned above, and who has recently been promoted to the rank of brigadier general. He received us with all the politeness for which some of these Turkish officers are distinguished; showed us their two printing-presses, now in operation; their five lithographic presses, with specimens of superior execution by the Turks themselves; the Lancasterian school containing 250 boys, and large enough to accommodate more than 300; the truly magnificent room, containing the sultan's portrait, and furnished with large and elegant tables and other apparatus, where not less than 100 students were engaged in drawing under French and Turkish masters; the library, with all the various maps, models, and apparatus, deposited there for preservation; the hospital, with its dispensary and its fifty magnificent beds, arranged seemingly for the greatest possible comfort of the sick; the dining-hall, with every thing arranged with a due regard to neatness and economy; the garden, in which he has begun to bring together the beauties of Europe and Asia; and finally his own apartments, hung round with prints and drawings, some of them executed in his own school, and others brought by him from England and other parts of Europe. This officer expressed the hope that in a year or two there would be Lancasterian schools among the people generally: but he said that in Turkey every thing moved slowly.

8. Our christian friend and brother, Mr. Sarkis, an Armenian, who is Mr. Adger's teacher at Smyrna, arrived three days ago on a visit to his friends in this city. He has been round among "the brethren" to see how they do; and he says, that he is much encouraged by what he has seen and heard; that, though he was receiving information of our state every week, yet the half was not told him. He and our helper S. were closeted three hours yesterday with Der K., the godly-minded priest of Hass Koy, conversing the whole time on the glorious gospel of the blessed God.

It is matter of devout thankfulness, that our pious young men thus hold on their way, and adorn the doctrine of God our Savior. They do indeed seem like the dews of the morning, both for beauty and for usefulness. They are as conspicuous, as a "burning and a shining light" in the midst of surrounding darkness. Like the "lily among thorns," or like "the apple-tree among the trees of the wood," so are they among their countrymen. Like Joshua and his fellows, they are "men wondered at," and constantly talked about.

*Inquiry among Females—Increased Attention to Education by Turks and Armenians.*

10. Our helper H., a part of whose evening labors and sabbath instruction is specially directed to the education and benefit of the two Armenian girls, "who read the Bible and pray together, and tell no lies," [See last vol. p. 274] informed us to-day of the interesting conversations he had lately had with them, of the progress they were making in christian doctrine and experience, and of the efforts they had themselves begun to make for the good of others. They have admitted into their fraternity a young female friend, to whom they are daily imparting all the instruction which they from time to time receive themselves. One day they read and explained a chapter in the Bible to an old grey-headed Armenian, who was so much struck as well as gratified, that he went immediately and bought a New Testament, that he might read it himself every day. H. now reckons seven Armenian young ladies, who are training up under his influence, and whose avowed determination to be governed by the laws of Christ's kingdom, gives him great encouragement.

15. Mr. Dwight called with Mr. Pfander on Peshtimaljan, who is at the head of the Armenian Academy at Constantinople. Among other remarks which this celebrated and enlightened teacher made, was the following, which is certainly worth preserving. "When God created man, he made him in his own image, but man has reversed the order, and now endeavors to make God in man's image."

18. Mr. Goodell was visited to-day by three gentlemen from Broosa. He inquired of them about the opposition of the priests to the Greek schools there, and asked why the people tore up any of the books. They replied that when the bishop ordered all those who might have any of these books, to deliver them up, they were determined not to lose all the worth of their money, and therefore tore off the covers and kept them.

*Ques.* But did the books really contain any thing objectionable?

*Ans.* "The Geography describes the heathen as worshipping the sun, moon, stars, images, pictures, etc., and calls them idolaters for so doing; and some of the more ignorant Greeks thought it implied that they themselves were idolaters too."

*Q.* Why do you not open schools for yourselves, and not depend on foreigners, who cannot move a step without exciting a great deal of suspicion?

*A.* "It makes little difference who does the work; for the priests are opposed to its being done at all. They wish the people to remain in ignorance and darkness."

*Perplexity of an Armenian Priest.*

22. Mr. Dwight went with his family to a certain quarter of Constantinople, called Samartia, to visit our Armenian friend, Mr. O., and found there priest V., whom we have seen several times before, and who, hearing of Mr. Dwight's intended visit to-day, came to Mr. O.'s to meet him. He said that he and two others of the priests about the patriarch, M. and O., had appointed next Saturday to visit us in order to propose a question of difficulty which of themselves they could not answer. "The question," said he, "is this."

"I am an evangelical Christian. I know that many things in my church are lies. I am called upon to do many things as a priest, which my conscience tells me are wrong. For instance, a man comes to me with twenty or a hundred piastres, and asks me to say mass for the soul of his deceased father. Now, I know that this is all a lie, and that if I receive the money and perform the mass, I deceive the people, and my conscience tells me this is wrong. But, on the other hand, I have no other means of support. What is it my duty to do?"

*Ans.* It is your duty always to act according to the dictates of your conscience, whatever may happen to you. If your conscience tells you that any thing is wrong, you ought not to do it. It is certainly difficult to say how you, who are priests, should in all cases proceed. Your situation is a difficult one. Many of the ceremonies of the church you can perform, although they are empty and foolish; and in regard to these, it rests with each one to decide for himself what he ought to do. But whatever devolves on you as priests, which is directly opposite to the gospel of Christ, e. g. the offering of prayers to the Virgin Mary, and making use of other mediators besides Christ,—this is most clearly wrong, and I see not how you can do it without sin.

*Priest.* "But what shall we do? We have no other means of getting a livelihood."

*A.* I cannot answer for you what you should do. Each one must decide that in his own conscience. But cannot you leave your office, and become "tent-makers," or something else?

*P.* "No. That would not be allowed. If we were to intimate such a thing, we should be tried, and most likely banished."

*A.* Very well—be it so; you can preach the gospel wherever you go in your banishment, and perhaps do more good in that way, than by staying here. When the apostles were driven by persecution from Jerusalem, they went abroad into all the earth, preaching the gospel. Be careful to do nothing against the gospel and your own conscience. If you act according to the dictates of these, you will be sure to have the favor of God, which is worth more than any thing else.

*P.* "But it is very difficult to think and act right in this country."

*A.* So it is any where. The Bible says, that it is through much tribulation we must enter into the kingdom of heaven. It always has been so, and it is so still, in whatever country we may live. It is true that your circumstances here present some peculiar difficulties; but, even in England and America, those who will live godly in Christ Jesus do suffer persecution. I have known, in America, a father turn his own daughter out of doors, because she was a true Christian.

*P.* "Indeed! and what was he? a *heathen*?"

*A.* No; he was a Christian too, that is in *name*.

*P.* "Was he a *papist* then?"

A. No; he was a protestant.

*P.* "But how can that be?"

*A.* He was a mere man of the world. True, he was in name and external profession a Christian, but he had no true love to the gospel; and because his daughter lived as though this world was not her home, he was enraged. Her holy example was a constant reproof to him, and to rid himself of it, he turned her out of his house. This is in accordance with what our Savior said; "For I am come to set a man at variance against his father, and the daughter

against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

*P.* "The commands of God are not obeyed here. He has told us that we may labor six days, but that the seventh is his, and that in it we shall do no work. The people here do indeed shut up their shops on the Sabbath, and go to their homes; but they do not keep the day holy; they only exchange labor, breaking off from one kind to attend to another."

*A.* What an amount of benefit might be derived from a proper observance of the Sabbath! People sometimes say that they have no time to read the word of God; but let them simply devote the hours of the Sabbath to a careful study of the Bible, with a desire to know and do his will, and how far they might advance in divine knowledge! A boy only seven years old, has had one whole year of Sabbaths. The man of twenty-eight years has had four years of Sabbaths, and a person fifty-six years of age, has had eight entire years of Sabbaths. And what a stock of knowledge might he not have acquired in that period? Who then can offer the excuse that he has not time to read and study the word of God, and to do his will?

This conversation continued for some time, when the priest went out and brought in his wife, and a relation, a young Armenian lady. Several other ladies were also present; and the conversation turned on female education. Mrs. Dwight seemed an object of great curiosity; and when our helper S. told them that she could read and write with all the ease of a scholar, and especially when he assured them that she had given him lessons in geometry, they were much surprised. "That," said the priest, "is truly a wonderful thing. In all Constantinople, I know of only one Armenian *man*, who is a geometrician; and for a female to know geometry, and especially to give lessons in it, is most extraordinary. But it is a good thing—indeed it is a very good thing."

Mr. Dwight was strongly urged both by Mr. O. and by the priest, to pass the night with them, and he found so good an opportunity of preaching the gospel there in that household, that he regretted that his arrangements would not permit him to remain.

23. Mr. Homes has recently received from the Rev. Mr. Jetter, of the Church Missionary Society at Smyrna, some valuable translations of books for elementary education, which the Turks will doubtless print for the use of their schools. On being informed of their arrival yesterday, Y. Effendi, with two Turkish officers from the barracks of Scutari came over to receive them. They said, (agreeably to what Azmy Bey had previously expressed to some of us,) that the sultan had it in contemplation to extend this system of school education, and that, therefore, the books would be now more wanted than ever. To-day Mr. Homes called on Azmy Bey, and presented him, on behalf of Mr. Jetter, with the above-mentioned manuscripts. He also made him a present of an electrophorus, and left him a work on lithography to aid in the manipulations of the presses. This officer expressed in manifold terms his gratitude to Mr. Homes, and made him a small present in return.

24. The Armenians are building a new Armenian church in Pera, and for this purpose they take many of the grave-stones from the sepulchres of the dead. The poorer class, who are unable to do much to help forward the work, labor all the Sabbath in bringing these stones from the grave-yard, and the priests exhort them to do this on the principle, (very *broad* in this country,) that the end justifies the means.

Formerly it was very difficult for any of the christian sects to obtain permission of the Turkish authorities to build a new church, or enlarge an old one, or even so much as to repair one; but within a few years it has become comparatively easy, and the sultan himself was present at the dedication of one church.

27. The sultan's birth-day was celebrated for the first time. The birth-day of Mohammed was chosen for this purpose, in imitation of the kings of Europe, whose birth-days are not unfrequently celebrated on those of their patron saints.

30. An Armenian at Orta Koy proposed to send his two sons to our school. The vartabed of the village sent for the man, charging him not to send his children to our school, for we were bad people.

"Are they?" asked the man; "I have never seen any thing bad in them. They have a good school, and teach many useful things. I cannot think them bad men."

"But you don't know them so well as I do. I am well acquainted with them, and I advise you not to send your children."

"Whose children are they?"

"Why, *yours* to be sure!"

"Well then, if they are mine, I intend to do with them as I please. I wish to give them a good education, and I shall send them to that school."

He *did* send them, or rather brought them himself; and, when he related the above conversation, he added, "I know very well why the vartabed does not like the school. He wishes to keep the people in ignorance, the more easily to manage them; but I am determined my boys shall be instructed. And here they are, teach them what you like."

One of the priests and one of the teachers of the village, went to the same man, and urged him not to send his children to our school, for "it is said those Americans are bad men; and our great men do not approve of sending to their school."

"You are quite mistaken about this, replied the man, for the other day I asked M. Aga (one of the *first* men in the nation) about sending to the school, and he advised me to send.

The priest then said in a low voice, "They *say* that these Americans are bad men, but we have had a long acquaintance with them, and I have never seen any thing bad in them."

*July* 1. Our helper S. has been absent several days in Constantinople, in consequence of the death of a friend,—one of the leading men of the nation. After the funeral he returned to the house, where was a large room full of relatives and friends, whom he addressed in words suited to the occasion. They listened with great attention and deep feeling till near dark, when he was obliged to leave.

2. Vartabed A., the teacher of a large school in Constantinople, brought over to-day two of his scholars to attend the philosophical lecture. They were bright lads; and having paid some attention to astronomy, were prepared to receive profit as well as amusement, from the orrery, globes, etc. This vartabed is a man of considerable learning, and he asked permission to bring over some of his scholars to the lecture every Saturday. He has not furnished us with any regular scholars; but it is worthy of remark, that quite a number of the regular scholars in our High School, have been furnished by the teachers of the different schools in and around Constantinople; and these were among the most forward of their own scholars. It is also worthy of notice, that there are always more or less spectators at the public lecture on Saturdays, many of them being persons of respectability.

[To be continued.]

## Southern India.

### EXTRACTS FROM THE JOURNAL OF MR. LAWRENCE.

THE remarks prefixed to the extracts from the journal relate to the field of missionary labor at Madura and its vicinity, and were of course written subsequently to his arrival there; though most of the journal relates to a period previous to that event.

Mr. Lawrence, it will be recollected, embarked in May, 1835, for Colombo, from which place he and his associate proceeded to Jaffna in a small vessel, arriving at the latter place on the 24th of September.—The first paragraph is dated January 18th, 1836. After noticing the decease of Mrs. Todd and Mrs. Hall, and the illness of Mrs. Lawrence, from which she had recovered, he proceeds to remark on the—

*Climate and Prospects of the Station—Journey from Jaffna to Madura.*

None should conclude that this is actually an unhealthy station. The English residents stationed here in connection with the government enjoy excellent health. So have the brethren of the mission; but the ladies have not wholly escaped the change of climate. The thermometer has generally ranged between 75° and 80°. The evenings are cool and delightful. We had some few rains in October, but now only heavy dews. I am disposed at present to believe that if we are careful to remain at home during the mid-day hours, we may count upon twenty or thirty years of service in this whitening harvest. Mr. Poor commenced his second twenty with us here, and why we may not, is a question which I hope our imprudence will never answer unfavorably.

As for the general interests of the mission, we all consider ourselves only as scholars, doing little more than students in the theological course would do. Our business is all preparatory, yet God has graciously smiled upon us, in giving us so much favor among this people, as to accomplish the establishment of eleven schools in and about Madura, one of which is the "Duff," which may yet grow into a seminary. The building was pre-

sented to us by the collector, as a loan. It is in the heart of the city, and is made up of the arcades which surround the inner court of the old palace of the Pandean kings, and is quite a good room, or rather set of rooms. We number already forty scholars. Mr. Todd is at the head of it; but it is owing chiefly to the aid and experience of Mr. Poor, that the school was started under such favorable circumstances, and at so early a period. We should not be able to prosecute it with such promise of success, but for help too, from Batticotta seminary. From this experiment we now see this whole vast district open for immediate conquest. Only send us leaders, the brethren in Jaffna will give us the soldiers, and most of the artillery. But while it is impossible for us to do much, for the first five years, by direct personal effort, so it is equally impossible for these helpers to command much attention and respect, without the sanction and counsel of men from America.

*September* 17, 1835. The vessel in which we sailed from Colombo, landed us at Kaits, after a perilous passage of five days and six nights. The gulf of Manaar, near the island of the same name, is not at all desirable as a course for ships, and we were compelled to warp the Fancy through the rocks at Adam's Bridge, after being detained twenty-four hours. The *sutterum*, *choultry*, or rest-house at the end of the bridge, on the continent, is a large edifice, somewhat resembling the city hall of New York, at a distance, covered as all its numerous arches and pillars are, with chunam. From this place to the far-famed temple of Ram is eight or ten miles. This distance is paved with large stones, and shadowed by the banian and tamarind trees. We saw under the shades and along the road pilgrims from various parts of India. One youth and his companion had come away from Benares, and was now near the accomplishment of his journey, and, of course, the assurance of heaven. Nothing but the impressions of childhood, strengthened by the power of Satan, could lead men to perform such tedious pilgrimages. This young man stopped a little while under the banian by the small temple of Yenesi. The god was covered with a beautiful green garland about the shoulders, with blacking and oil. Some flowers are often placed on his head. His *rats*, with trappings ready for riding, are near the stairway of an adjoining tank.

After taking our goods from the lighter, our schooner soon reached Kaits, and we were met by notes from the brethren, directing us how to proceed. Messrs. Hutchings and Hall soon came. The evening and part of the night were spent in prayer and praise by nearly the whole company of missionaries and their wives. I do not know that I ever had a happier night.

After giving some further account of his interview with the missionary brethren in Jaffna, his designation to the station at Madura, to be accompanied by Messrs. Poor, Todd, and Hall, and of various incidents occurring by the way, until his arrival at Fondi, on the 11th of October, Mr. Lawrence proceeds—

Having waited three days for bandies to come from Madura and Ramnad, owing to the very bad roads, cut up by the rains and torrents, we are now, October 14th, directing our course straight to Madura. Long plains, ten or twelve miles in extent, with only a single cluster of houses, shew this coast to be thinly peopled, at least in parts.

At Karlya Coil, that is the temple of Karlya, we came to the first strong strong-hold of Satan. A large wall, thirty or forty feet high, built of hewn stone, and inclosing two, or perhaps three acres in area, surrounded the sacred shrines and recesses of the goddess and her votaries. The towers were perhaps 180 feet in height. Some of the large cars of highly-wrought carved work, with wheels twenty feet in diameter, were sinking into the ground from their own weight. These cars are forty or fifty feet high, and are of immense weight. The cables used by the infatuated idolaters for drawing them are eight or ten inches through, and must have required hundreds barely to carry them. The thousands needed to draw the car cannot now be found. Some of the intelligent business men laughed at the absurdities of their own system, and took our tracts. Mr. Poor and the helpers preached Jesus, and they listened as to some new thing. They say they must compare and then choose. This is a common mode of evading the necessity of immediate repentance. When the sun went down the wild and thrilling notes of music from the temples burst upon our ears. I had never before heard such confused and frantic blasts, and beating of drums, cymbals, and the like. I could only sit down and weep. Surely this is the kingdom of darkness! But the promises are all in our favor. Noth-

ing but the word of God can overthrow such works, and we each of us repeated portions of Scripture to prove that this would do it.

17. This morning we breakfasted in the vicinity of a large and splendid Syrian church. The front is decorated with images of saints, angels, etc., in various and bright coloring. St. Peter stands high over the door-way, with a crown and key. We went into it. It is built with the nave and transept, in the form of a cross. There is no room for an audience. The long halls are empty, except as they are stowed with the paraphernalia of festivals, such as cars, ropes, poles, crosses, etc., as abundant as at heathen temples. Our road hither was over a smooth surface, which we passed by moon-light; briar and thorn-trees of various and beautiful foliage, and flowers of great fragrance, lined the way. Siva Sunga is a large town in the centre of a vast plain, surrounded with fields of verdure and fertility, and presents a strange appearance of several splendid structures in contact with hundreds of mud-walled and Cajan cottages. Here we saw the largest elephants that we have seen in India. We procured fresh bullocks, with the hope of reaching Madura to-night. We had between thirty and forty miles for this day's journey, and made only ten yesterday. That was through streams and channels, backward and forward, hiring extra coolies to lift the wheels through the mud and sand, or cut away obstacles; sometimes carrying the ladies through the water in our hands made into a chair. We went once on the edge of a precipice, when the bullocks took fright, went backwards, and turned their yoke. Had they been a few feet farther advanced, the bandy would have been dashed to pieces. A large tank, with its waves rolling like the inland lakes of New York had overflowed here in many places. Our route lay along its banks for two or three miles, and at this place, the whole company were out walking. We arrived at Madura, through mud and darkness, at three o'clock on Sabbath morning, devoutly grateful to God for his having protected us from perils seen and unseen, by sea and by land, and thus giving us an opportunity to speak of Jesus and his salvation among the heathen.

*Oct.* 19. At the request of the mission, Mr. Poor and myself, with our helpers, take up our residence at the fort. Our house is almost directly under the walls of the great temple. Dr. Buchanan ranks this as the fourth of the seven strong-holds of idolatry in India. The walls include an area of perhaps three acres. There are five large towers rising from this wall to the height of 150 or 180 feet, which are visible distinctly for seven miles. The inside of this wall is occupied by a large tank, which is surrounded by a piazza, painted with all the possible pictorial representations of their fabled gods and their exploits; with a bazaar, or market, a stall for elephants, covered walks, broad pavements, gardens of cocoa-nut trees, and at least ten smaller domes, some of which were roofed with burnished metal, shining in the rays of the sun, like Corinthian brass. It is utterly impossible to give an idea of the immense multitude of images, which throng the openings among the pillars, and occupy the recesses of darkness. Every evening the long and most convenient passages are illuminated by an arch of hundreds of lamps. The sight is very imposing. Through these halls, gate-ways, and arcades, the deafening music of pipes, drums, tom-toms, cymbals, and clarinets, is pealing day and night. When the elephants leave the sacred inclosure they are covered with trappings of gorgeous colors, and are mounted with guides and musicians, and covered with loud and fine-sounding bells. By these their approach is always known. They are perfectly tractable, and yield the road to the horses of the white residents. The expenses of this vast establishment, which supports two thousand people, is twelve pagodas a day, for ordinary days; the festivals, etc., will make the annual cost not far from 200,000 rupees. The dancing girls, who wait before the gods with flowers and singing, receive only half a rupee per month, besides their daily quantum of rice. The brahmins fare sumptuously, drinking, it is said, a quart of ghee each, after having eaten their rice and assafœtida, and yet the sensualists have acumen enough to impose upon the multitude, and secure a tribute sufficiently large in connection with presents and contributions from government, to defray this enormous expense. This is heathenism. This is the great question put into daily solution, which our Savior has told us is the absorbing characteristic of heathenism, "What shall I eat," etc., and against this mighty engine of its accomplishment, such feeble instrumentalities as we are have to contend; but thanks, everlasting thanks to our adorable Master, the weapons of our warfare are not carnal, but

spiritual, and *mighty through God* to the pulling down of these strong-holds. Even worms, if they have the spirit and faith of Jacob, can thresh the mountains. We do believe the sword of the Spirit, in the hands of faithful heralds, will not be wielded in vain; and yet we sometimes are almost in despair, for who hath believed our report? and to whom is the arm of the Lord revealed? We will make mention of the loving kindness of the Lord. We have one hopeful convert, and others who listen to our instruction.

# Proceedings of other Societies.

## FOREIGN.

### MISSION OF THE LONDON MISSIONARY SOCIETY IN NORTHERN INDIA.

The London Missionary Chronicle for November contains a call for additional missionary laborers, addressed by the Rev. William Buyers, the society's missionary at Benares, to theological students. As the address presents important statements respecting the inadequate supply of missionaries yet furnished, even for India, and also respecting the qualifications of a missionary for India, and the influence which he would be likely to exert on the churches of his native land, some extracts from it are inserted here.

After remarking on the missionary spirit as inseparably connected with the spirit which qualifies a candidate for the ministry in a christian land, Mr. Buyers proceeds—

Leaving other parts of the missionary field to be pointed out by those best acquainted with them, I wish to draw your attention to the claims of that wherein I labor, and which I hope yet to see cultivated by a far greater number of men possessed of the requisite qualifications.

There are now at Benares, a city larger than any in Britain, London excepted, only six European missionaries—three of the Church Society, and three of our own. This number might be considered as not so small, were it not for the extraordinary character of the place, and the fact that there is only one other missionary within a hundred and fifty miles of the city. To the north and northwest there is a closely peopled country, larger than the whole of Britain, with not a single missionary. To the south and west there are other countries as large as France, Belgium, and Holland, put together, without one missionary. Every city, town, and village, in these wide-spread and populous regions, is perfectly open to our exertions; while the languages spoken at Benares are understood over the whole. The great city of Benares forms a centre of superstitious attraction to the millions by which the country is peopled. Benares is the Jerusalem of Hindostan, to which its numerous tribes resort with reverence. Every blessing, both temporal and spiritual, is supposed attainable by bathing in its waters and worshipping at its shrines. The religious devotee comes to it that he may add to his holiness—the worldling, that he may add to his wealth—the prince, to increase his influence by throwing around his character a supposed sanctity—the aged, to breathe out his soul within its sacred precincts, that thus he may secure an entrance into eternal bliss. The missionary thus comes into contact with men of all ranks, and of the sects and nations inhabiting the whole of Hindostan. From this great centre our books may be spread with ease over all the neighboring regions, forming, as they do, a country equal in extent to the one half of Europe; while the constant concourse of strangers gives us daily opportunities of preaching the gospel to many who come from places where no missionary has ever penetrated. As a field for itinerating, we have on all sides, for several hundred miles, a closely cultivated country, covered with towns and villages unrestrictedly open to our efforts. Had we men to visit these, the gospel might be proclaimed in every one of them, and would be listened to with attention. But, alas! what are six or seven laborers in such a field, especially where the language and manners of the people are all new to us? What would six or seven placed in and about London be able to accomplish, were there no others in England, Scotland, Ireland, and France?

Although we cannot bring a force into the field sufficient to make an attack on every part of our enemy's position at once, let us make a vigorous and well-sustained assault on Benares, which is undoubtedly the key of that position. Let a strong mission be at once formed at the great central station, and carried on with spirit, till it becomes a strong hold of Christianity. The efforts of about twenty missionaries, concentrating and combining their exertions in and about this city, would, I am convinced, do more towards the permanent establishment of the gospel in India than the desultory labors of a hundred scattered over so great and populous a country, where they are comparatively lost amid the mass, and subject to constant interruptions. Our hopes of great and ulti-

mate success must rest mainly on the native agency which we are endeavoring to raise; but without a large European agency, in the first place, to direct and carry on the work to a certain extent, we can never put in motion the native agency required. Some thousands of converts must be made, and regular churches formed, before we can expect to raise a large body of natives capable of preaching the gospel.

Were I asked what kind of men are required for the missionary work in this part of the world, I should say, Precisely of the same order as those who form the most pious, able, and well-instructed body of the ministers in the British churches. The idea that a different or rather inferior order of men than those constituting the home ministry may do in the heathen world, has had an injurious tendency. How such an impression could have originated has always been to me a mystery.

A missionary in India would require a versatility of talent rarely called for in the pastors of stated congregations, and if not a man of extensive knowledge, would never be able to command respect, nor to meet the arguments used by almost every class of the native opponents of truth. He will have to combat, in a variety of new forms, all the metaphysical difficulties that have been brought against Christianity by the infidel philosophers of Europe, and unless, before entering the work, he is well furnished with information, he will always labor under far greater disadvantages than an ill-instructed minister at home, who can apply to numerous sources of improvement entirely beyond the reach of the missionary.

As far as India is concerned, it is admitted, generally, that respectable talents, and a good education are necessary; but many young men have not fully understood what kind of attainments are required. It is known that the languages are difficult, and hence some who are good linguists, but do not succeed so well as preachers, conclude that they may do more good in India than in England. A greater mistake could scarcely be made. The mere linguist is the most useless of all men as a missionary in this country. Learning languages is no part of missionary work, though a necessary preparation for it. It would be needless for a man to come out to India who cannot learn a language; but if he can do little else he had better remain at home, where he may be of more use. Most men who have a ready utterance in their own language will be able, with attention, to acquire a similar readiness in another; but the greatest book-linguist, who has not a fluent elocution in his native tongue, will only speak an oriental language ten times worse than his own.

The great work in India is preaching the gospel. Men who can only write or translate books are not wanted. Owing to the nature of the climate, most of our out-door work must be performed either in the morning or evening, so that those who are principally engaged in preaching can, assisted by natives, accomplish such duties of a literary nature as are required, during the hours of each day, when they are obliged to remain in their houses.

The men, therefore, adapted for this part of the world, are those who seem most likely to be the soonest called to the pastoral office at home. They should by all means be fluent preachers in English—not that we want English preachers—but simply because a man who does not preach well in his vernacular tongue, will scarcely be able to preach at all in an Indian language. Some are apt to imagine that among the heathen we can only bring our conversational abilities into operation, so that a man may in this way do very well who could not effectively address a large audience. In some places this may be the case, but observation and experience have fully convinced me that it is not so here. All our successful missionaries, as far as I can ascertain, have been and are men of preaching talents. The mere arguer is generally disliked and violently opposed by the heathen, while to the fluent and persuasive preacher they listen with uncommon respect and attention.

The help we want is such as can only be given by holy and devoted men, on whom God has bestowed energy, both of mind and body—men who will go forth to the highways and hedges, the crowded streets, and places of public resort, and proclaim, in a manner calculated to rouse the attention of a people sunk in spiritual apathy and soul-destroying superstition, the unsearchable riches of Christ.

That men of this description are not easily found is but too true. Still there is reason to rejoice that in our seminaries of learning, and among the younger part of the ministry, there are many to whom we would say, Come over and help us. In England your services are no doubt wanted, but much more in India. This country is as open to the labors of the evangelist as England itself, and a fearful responsibility rests upon us if we neglect it. On every way-side, in every street and market-place, and even in the very temples of idolatry, congregations may at all times and seasons be collected to hear the gospel. The broad shield of an enlightened British government is thrown over the missionary in the humble and peaceful discharge of his duties. Wherever he goes, he can preach the gospel, not only without personal danger, but even without the risk of meeting with disrespect.

Why is it, my dear brethren, that so few of you are willing to come out to a field so extensive and so open to your exertions? Are there not some of you who have no obstacle in your way but your own inclina-

tions? Is it true, that your zeal for preaching the gospel is only such as would induce you to preach it at home among your friends and countrymen? If so, examine well if you are called to preach it at all. What would our Savior have said when he delivered the command, "Go ye into all the world, and preach the gospel to every creature," had one of the disciples replied, Lord, I am very willing to preach the gospel, but I cannot leave home!

When a young man of piety, zeal, and approved talent comes out to India, instead of being lost to the British churches, he often becomes of more use to them than had he staid at home. Who will say that Carey or Morrison were lost to England, though the one labored in India and the other in China? Did not their spirit thrill through the British churches, and give new life and zeal both to pastors and people? Did not their example invite thousands to a noble christian philanthropy, which is now blessing many a region of the world?

The churches of my native land have claims on me, but these I am sure I discharge best by laboring at Benares as a messenger from them all: and if any one should say, I ought to have discharged it by preaching the gospel at home, I can point to some who are now doing so, who, in all probability, had not entered the ministry at all had I not been a missionary. Instead of the home ministry being impoverished by your coming out to India, it will be enriched. The stream of missionary devotedness that flows from England to India will fertilize the land from which it flows, as much as that to which it proceeds.

There is no self-denial in coming out to India, but what thousands willingly submit to for the sake of worldly advantages. There is nothing in the climate to alarm any one of ordinary resolution. Thousands of our countrymen enjoy as good health in it as they could at home. Many of them live to a great age; some I know who have been about sixty years in this part of India, though they came out after reaching manhood. A friend of mine has a list of twenty persons still alive who were his companions at a neighboring station in 1782, and who were then officers under government. The climate has, in fact, been very much calumniated. There are unhealthy stations, and from these a good many have gone home with broken constitutions. There is cause to regret that most of the missionary stations of all societies have been formed on the coasts, and in the lower parts of Bengal, where the climate is much less adapted to European constitutions than that of Hindostan or the Upper Provinces, where we have a dry climate, with about six months in the year of cool bracing weather. I have made these remarks on the climate because I know some are afraid of it; but were it even as prejudicial as it is sometimes represented, we ought to be ashamed of being unwilling to endure, for the souls of men, what thousands of our countrymen are ready to brave merely to procure a competency of this world's goods. I entreat you to consider the claims of this part of the heathen world, in a spirit of prayer.

## MISSION OF THE RHENISH MISSIONARY SOCIETY IN BORNEO.

The organization of the Rhenish Missionary Society, which receives its patronage principally from the territory situated between the Rhine and the Mease, in the western part of Germany, was noticed at p. 28, vol. xxvi, and its missions at p. 81, vol. xxxi. A letter from Mr. Arms, giving an account of his arrival at Puntianak, on the western side of Borneo, with the hope of establishing a mission there, was inserted at p. 114 of the last number; as was also, at p. 125, a notice of Mr. Barenstein's visit to the same island, with a similar purpose, and also the arrival at Batavia of a company of associates from his society in Germany, with whom Mr. B. expected soon to return to Borneo and commence his labors.

The Chinese Repository for September furnishes the following account of the visit of Mr. Barenstein, and the prospects of the contemplated mission, with prefatory remarks by the editor of the work.

"This voyage was undertaken by Mr. Lukas Monton, and the Rev. Mr. Barenstein, missionary of the Rhenish Missionary Society. Mr. Monton is a native of one of the islands of the Indian Archipelago, and has been for several years connected with the mission at Batavia, under the direction of the Rev. Mr. Medhurst, who has kindly sent us in manuscript a full account of the voyage to Borneo. The Journal of the voyage confirms the account given of the Dayaks in our last volume—see p. 498. The voyagers left Batavia the 12th of May, 1835, on board an Arabian vessel; and, after visiting several places on the eastern shore of Java, they sailed for Banjer-masin, where they arrived late in the month of June, and when Mr. Barenstein was suffering with severe illness. However, he was soon well again, and able to prosecute the object of his mission. In the mean time, Mr. Monton engaged in the distribution of christian books. A few extracts, which may serve as specimens of the whole journal, are all that our limits will admit. The voyagers re-embarked at Banjer-masin for Java on the 1st of August."

No sooner were they comfortably settled, than Mr. Monton applied to the resident for permission to distribute books; and the Lord, who has all hearts in his hands, inclined him not only to comply with the request, but to give some wholesome advice regarding his conduct in the business: observing that our religion was not to be spread by force, but by mild persuasion, and that it became us rather to suffer wrong in the holy cause than to inflict it on others. Upon this, a beginning was made with the Chinese, because they were few in number and had become so familiar with the Malay language and the Arabic character that they could read and write them better than their own. The Chinese were, however, struck with the circumstance of books being distributed to the people, and said in their simplicity, that these wonderful events portended the near approach of the judgment day. On returning to his lodgings, a number of Chinese came to ask Mr. Monton for books. One rich and influential man, of the name of Bola, desired much to be acquainted with our religion; saying, that, if he could be convinced of the truth of Christianity he would become a Christian. At Bola's invitation Mr. Monton went to his house, where he found a number of Chinese, as well as Malays and Arabs, with their priests, assembled. Bola then said, that he had convened all these together, that by listening to their different accounts he might judge where the truth lay; for, the Malay priests had constantly informed him that, unless he became a Mohammedan he would not enter heaven, and he now wished to know whether or not that was true. Mr. Monton then asked wherefore all these people were assembled. They replied, to hear some accounts of the books which has been brought. He then began to discourse to them from a tract which he held in his hand, and continued till the house became full to suffocation, on which account he asked them to adjourn to the open air, where he continued his discourse with them from three to six o'clock in the evening. All the Chinese declared that this appeared to them the right way, because it revealed to them the love and mercy of God, and was accompanied by the free gift of books, whereas the Arab and Malay priests would never let them have a Koran without paying for it, nor give them any instruction unless they distributed alms to the clergy. To all this, the Mohammedans made no reply, but returned to their houses apparently ashamed.

On the the 5th of July, Mr. Monton went to the Malay campong that was under the authority of the sultan, where he found the people still more willing to hear; and able to read and understand the books; but the travelling was difficult, and was obliged to go from one house to another in boats; the market was held on the water in boats; and the market people were not men but women

On seeing this, he thought it unnecessary to distribute books there, and was about to move off to the middle of the river, when a man came after him in a small boat, asking for a book; Mr. M. gave him one, and desired him to read it, and as he was reading a woman came to hear, who also asked for a book, and immediately read it aloud. Upon this, the whole mass of women came in small boats, asking for books, and pressed so close upon the distributer that he was afraid of sinking, while prahu was pressing over prahu. He therefore told his boatman to row hard, in order to get away, but the women seized his prahu and would not let him escape, until he had satisfied their demand for books. After this, he pulled alongside of a large prahu, and getting on board, he divided the books among the assembled crowd, till they were all gone.

On the 8th, a minister of the sultan called and asked Mr. Monton to go to his house, and hold a conference on religious subjects, which he did, and answered their knotty and captious questions by appealing to the Scriptures, and bringing the word of God to bear on their hearts and consciences. Thus, numbers came from day to day to converse on religious subjects, and to ask for books, who were supplied as far as the stock would permit. Various persons also came to dispute, and among the rest a Malay priest, who tried every means to entangle the distributor of tracts in his talk, but was answered by reference to the mercy and grace of God, as displayed in the gracious undertaking of a Savior, so opposite to the encroaching and oppressive spirit displayed by Mohammed.

On the 9th of July, three piratical chiefs called. These men were small in stature, but of a fierce aspect, with red eyes and firm manner, speaking in a very decided tone. They were natives of Borneo, and had been engaged in extensive piracies over the whole Indian Archipelago, along the coasts of Java, Sumatra, and the Malayan peninsula, infesting all the islands in the vicinity. The principal chief was called Hedji Java, and had his residence at Pulo Laut, on the southeast side of Borneo. This island was high and fertile, peopled by several thousand pirates, who had under them a number of Malays and Javanese, who have been taken from the various prahus captured by them. These were employed as slaves, or were sold to others, sometimes for sixteen rupees, and sometimes for a bundle of black sugar; while some of the more clever were employed in manufacturing guns and powder, together with other warlike implements. These three piratical chiefs, who afforded this information, had come to Banjer-masin with a view of submitting to the Dutch government, which they themselves were inclined to do, but to which their king was averse.

On the 14th of July the travelers set off from Banjer-masin for the country of the Dayaks, on board a prahu with thirteen men, and the same evening arrived at the village of Marabaan. There they distributed a few tracts, and the next day proceeded on their journey, and about seven o'clock in the evening arrived at the borders of the Dayak country. On the morning of the 16th, they entered some of the Dayak huts, and called on the son of the chief, named Raden Tuah, who requested a spelling-book, as he wanted to learn to read, in order to understand the religion of Jesus. They then went about in their boat from one village to another among the Dayaks, who were very glad to receive them, and to listen to their discourse on divine things, saying, This is the true doctrine, and suits us better than the teaching of the Mohammedans, which we do not understand. Those of the Dayaks who understood the Malay language well, appeared perfectly astonished when they heard the missionaries speak of God and Christ, and heaven and hell, and seemed as men just awaking from sleep. On being asked, Will you follow this religion, they replied with one voice in the affirmative. Amongst the Dayaks were some Malays who resided there with the view of persuading the Dayaks to become Mohammedans, and in some instances they had been successful. One man in particular, had joined their party, but he was generally scorned by the other Dayaks, for his corrupt moral character, and for his desertion of his wife and children. The missionaries, however, told them that the religion of Jesus by no means required such conduct, but commanded us to do good to all, and especially to those of our own household; and that next year they would return and teach the Dayaks this religion. To this they all assented.

On the 17th of July, the travelers proceeded further up the river to the Great Dayak at a village called Pangkah, where they were received into the house of a chief named Seaji. In this house were a number of chambers, but their host gave them the middle hall to sleep in, because it was the post of honor among the Dayaks. They spoke to those assembled on the things of God, and were listened to with attention, but when they told them that in another year they would come and live among them, the Dayaks appeared extremely happy, and the chief expressed a wish to become a Christian. On the next morning the travelers pursued their journey, accompanied by the chief above named, to act as interpreter. Thus they went on, stopping at all the houses on the sides of the river, and speaking to the people of the things of God, till in the evening of the 18th they arrived at the village of Gohang, where resided a Dayak chief, named Raden Anam raja Panghulu, who received them joyfully.

On the next day, they went to the village of another chief, named Pati Bunga Laut, and returned with him to the village of the former chief. Here a number of chiefs and people were assembled, who desired to know wherefore the travelers were come amongst the Dayaks. They replied, that their object in coming was to proclaim good news from God to their brethren the Dayaks. With this, the raja Panghulu appeared pleased, but Pati Bunga Laut did not seem so well disposed towards them. Upon this, Mr. Monton expatiated on the doctrines of the gospel, until the heart of Pati Bunga Laut appeared to be inclined towards them. The two chiefs then wished to enter into a covenant with the missionaries, because they said, the Lord must surely be with them, as many strangers had come to their country, but never any brought such divine instruction with them as what they now heard. They wished, therefore, to establish a fraternal agreement with the missionaries, on condition that the missionaries should teach them the way of God. The travelers replied, that if the Dayaks became the disciples of Christ, they would be constituted the brethren of Christians without any formal compact.

The Dayaks, however, insisted that the travelers should enter into a compact, according to the custom of the country, by means of blood. The missionaries were startled at this, thinking that the Dayaks meant to murder them, and committed themselves to their heavenly Father, praying that whether living or dying they might lie at the feet of their Savior. It appears, however, that it is the custom of the Dayaks, when they enter into a covenant with any one, to draw a little blood from each other's arms, and having mixed it with water to drink it together. Mr. Barenstein having agreed to do this, they took off their coats, and two officers came forward with small knives to take a little blood out of each of the travelers' arms, as well as out of those of the two chiefs; this being mixed together in four glasses of liquor, they drank severally from each other's glasses; after which they joined hands and kissed each other; then the people came forward and made obeisance to them, as the friends of the Dayak kings, crying out with a loud voice, Let us be friends and brethren forever, and may God help the Dayaks to obtain the knowledge of God from the missionaries. The two chiefs then said, Brethren, be not afraid to dwell with us, for we will do you no harm, and if others wish to hurt you, we will defend you with our life's blood, and die ourselves ere you be slain. God be witness, and this whole assembly be witness, that this is true.

# American Board of Commissioners for Foreign Missions.

## Missionary Teachers at the Sandwich Islands.

The company of teachers, whose embarkation for the Sandwich Islands was noticed at p. 43, being the first company of assistant missionaries who had been sent to those islands in that capacity, the occasion was used to make a statement of the reasons for sending school teachers to foreign stations, the kind of service which they are expected to perform, and its importance, and the general principles by which their conduct will be governed. The following extracts from the public instructions given before their embarkation, will show the views of the Committee on some of the points just mentioned.

But specific instructions must now be given to the nine lay teachers, these being the first missionaries of this class sent to the islands.

You have come, dear brethren, into this connection with the Board, with the expectation of making the cause of christian education at the Sandwich Islands your leading employment while you remain in the mission. You go to relieve the preachers of the word, as far as possible, from the care and instruction of schools. The mission, at its next general meeting, which will be held soon after your arrival, will decide upon your individual locations, and you will doubtless be dispersed over the islands, some of you residing at the stations of ordained missionaries, and a few, perhaps, alone.

In each of your districts there will probably be a model school, where examples of correct teaching will be set, and where teachers will be trained for the village schools in the district. This school will ordinarily be committed to your instruction, and this duty, with the superintendence of the common school education in the district, will form your department of labor and responsibility. You will be expected to institute schools wherever they can be properly sustained; to visit the schools as often as may be necessary; and especially to induce the children and youth, as far as possible, to attend them. Heretofore the greater part of the pupils have been adults. Happily, you will soon find, through the well-directed industry of the mission, a tolerable supply of books for the schools. Besides the New Testament and portions of the Old, which will of course be daily read in all the schools, Woodbridge's Geography, the intellectual Arithmetic of Colburn and Bible-class Text Book have been translated into the native language and printed, with elementary books in geometry and vocal music. Besides these there is a book of Hymns, in the Hawaiian language, of 128 pages, for which the demand has been such, that no less than 52,000 copies have been printed during the twelve years past in different editions, for the use of the natives. There are also spelling-books, an almanac, tables of logarithms, tracts explanatory of the scriptures, and two newspapers, one of which, having the subscription at one dollar a year, has 3,000 native subscribers. And yet it is not sixteen years since the Hawaiian tongue was wholly unwritten, a mere chaos of barbarous sounds!

You are expected to act in concert with the ordained missionaries in your several districts. They are the pastors of the people; you the teachers of the schools. They and you will be mutual helpers of each other. The pastors will be your natural advisers; and while you are not made subordinate to them in the sense of being placed under their authority, you will readily perceive the expediency and propriety of conferring with them in all cases before taking steps of importance. Both you and they will of course be equally governed by the resolutions of the mission, by the decisions and instructions received from the Prudential Committee, and by the laws and regulations of the Board.

The Committee trust that none of you have misgivings as to the propriety of your going to the Sandwich Islands as teachers of schools, rather than as preachers of the gospel. Your profession is not indeed recognized in the history of the apostolical missions. In the first age of christian missions, all who went forth as missionaries, went as preachers of the gospel. The Committee can merely glance at the considerations by which your present course is fully justified.

After mentioning various circumstances which are believed to warrant, according to the spirit of the New Testament, the introduction of this class of laborers into the missionary work, in addition to regular preachers of the gospel, the instructions proceed—

It results from these views, that *preaching, education,* and *printing*, are three *permanent* departments of labor in modern missions. They are so at the Sandwich Islands.

And there will be a permanent demand for your labors as teachers, until the nation has become so far enlightened and renovated, that they can do without our aid.

And here let us remind you of what you have been told already, that we are not sending you to the islands as teachers, that you may there find a shorter way into the ministry than you could at home. You are sent forth with no such design—with no such expectation. You have weighed the subject, and chosen to go as teachers; and such you expect to remain. The standards of education adopted for our ministry at home must by no means be lowered for that portion of our ministry which is sent abroad. Nay, if possible, there are more and weightier reasons in favor of a thoroughly educated and able ministry in our missions to the heathen, than among the churches of christian lands. The more barbarous and degraded a people, in mind, manners, and condition, the more is there to be done before they will be raised from their degradation; and where the greatest power is needed, there it should be applied. Mediocrity of talent and attainment may indeed find a place of usefulness among the heathen, as it does at home; but there are the strongest reasons why we should maintain our present elevated standard of ministerial qualifications generally through our systems of missions; and the more, because our several missions are fast becoming so many seminaries for raising up a native ministry, to act as evangelists and pastors among their countrymen. We have proposed also an elevated standard of qualifications for our teachers; it being the leading object in your department to train up a competent native agency for the schools; and we look with lively hope to the teacher's seminaries now coming into existence in various parts of our land, for teachers to meet the successive demands of our missions, who shall be thoroughly trained in the theory and practice of their profession. Some of you have been thus trained, and all of you have had an approved experience in the business.

## SUGGESTIONS RESPECTING MISSIONARY EXPERIENCE AND CHARACTER.

[On the occasion referred to at the beginning of the foregoing article, the Rev. Mr. Bird, of the mission to Syria, then recently returned to the United States, addressed the following remarks to the missionary company on the eve of embarkation;—remarks well worthy of the attentive consideration of all now employed in labors among the heathen, as well as of those who contemplate that work.

Having alluded to the parting from friends and the approach of the hour of embarkation, he proceeds in the address to the brethren and sisters of the reinforcement]—

Your thoughts are onward, and you have nothing now to do, but to address yourselves to your work. That work, beloved brethren, is a great work—one of the most honorable and responsible in the world. It most resembles the work of Him who is our glorious, divine pattern, and of those favored, exalted men, whom he commissioned immediately to come after him. Success in this cause is, more than in others, cheering to the church and honorable to God, while a failure in it is more observed and more disheartening to God's people.

In proportion to the importance of such an enterprise is it desirable to obtain correct views of it, before you engage actively in it. General views of it may be gathered from the Scriptures, and from your own knowledge of the world, and from missionary histories and journals. Much in addition may be learned from the mouths of missionaries; and yet, with every facility, much will be left unlearned still. There will always remain room for more or less disappointment, on subjecting your theory of missions to actual experiment.

Permit me then to mention some particulars, in which you are liable to be disappointed; and to draw one or two practical conclusions.

You are liable to be disappointed first—*in regard to the state of the heathen.*

In this particular, however, there is less danger of mistake and of consequent disappointment now, than formerly. Actual and long continued observation, especially by missionaries, has of late rectified many erroneous impressions. Who could read the flattering account by Hall, of the inhabitants of the Lew Chew islands, without the devoted and elevating hope of being able, at once, to gather congregations and churches to our Lord Jesus Christ from among those mild and hospitable sons of nature? Who could read the account of that clan of Indian robbers, given by Buchanan, how they followed him along the road crying out, "Give us the word of God: we want not your money: we want no earthly gift: we want the bread of eternal life," and not wish to hurry off to a field so white and ready for the harvest? One could scarcely contem-

plate the successes of the Moravians, of Xavier, of David Brainerd, of Swartz and his companions, or even of our first missionaries to the Sandwich Islands, without something of the confidence of Melancthon, who thought the whole world must be converted when they should come to hear what he had to say to them. But it has been found that transient appearances of this kind have been altogether deceptive, or have been followed by more or less melancholy reverses. The Bible cause in Russia, in Greece, in Syria and Palestine, found at first many prominent men, and even ecclesiastics, for its supporters. Where are they now? But yesterday and we had high hopes of good from the rulers of Madagascar. Where are these hopes now? Even at the islands to which you are going, with all that has been done there by our diligent brethren, and all that has been professed by the natives, there seems to have been cause at times to fear that the nation would turn away from its benefactors, and relapse again into its old idolatry. All this goes to shew that men in all countries and ages are, by nature, the same—all fallen—all possessing a strong and almost unrelenting propensity against God, and against the gospel—that "they are together become unprofitable"—that "there is none that doeth good, no not one."

Going forth, my brethren, with these impressions, you will not expect to find the heathen prepared, at your first approach, to receive you—ready to welcome to their bosoms the blessed gospel. You will expect to find them, so far as their circumstances are similar, like men about you here. If men in the heathenish sections of our country have received you, they will receive you at the Sandwich Islands. If they have rejected you here, they will reject you there, according to our Savior's words, "If they have persecuted me, they will also persecute you." You will find the heathen, with one consent, ready to turn their backs upon Christ, and to say, "I pray thee have me excused." The farms and the merchandize of Hawaii will be as much preferred before Christ, as similar things are in America. You may prove, to the satisfaction of the people, that the Bible is the word of God, and yet they will go away and doubt it. You will have to explain to the same persons, again and again, the way of salvation. You will think they must understand it, and they will say they understand it, and yet you will find they do not. Under some shady tree, where you will be glad to collect a handful of souls, you will try to commend to them Jesus and his great salvation; but while you are looking for breathless attention, one rises and leaves the company; another breaks out into angry disputation, or smiles on you with contempt; another is nodding with sleep, or sitting with a vacant stare, as if not a thought was in his head; and if by chance one weeps at the story of a Savior's sufferings, and acknowledges his love and mercy, he goes away to abuse them. Observe, I speak not now of those parts of the islands which are already evangelized, but of those, where the lot of many of you may be cast, where the influence of the gospel has scarcely yet been felt.

There is a possibility of your being deceived and disappointed, not only in regard to the *feelings* of the heathen toward the gospel, but in regard to their *morals altogether*—in regard to their virtues of hospitality, gratitude, veracity, and so on. If there yet remain villages where christian feet have never trod, you must not think it strange, when you visit them, if they should hold a council whether to admit you or not, even to a lodging place among them, and the favor may be obtainable only by your money. You will find your motives for visiting them suspected, or at best very much underrated. You will be thought to have come for gain, or to enjoy a more agreeable country than your own. That you could have come solely *to do them good*, they will be very slow to credit, if they can even conceive the idea. For what you have done for them then, thus far, in coming to visit them, you will expect no thanks. For every hour they spend in listening to your preaching, for every day they spend in your schools, some of them will feel that they are laying you under obligations, and may expect you to pay them for it. At their deliberate falsehood and deception you will be astonished and confounded, and will, notwithstanding all your caution, be taken in by them a great many times, before you will lose that sort of instinctive trust which you have been accustomed to repose in a

man's word. I have myself repeatedly heard men declare, without shame or concealment, men too of respectable standing in society, "Not only do we deceive others, but we *live by deception, and we can obtain our living in no other way.*" I will not go on to particularize the idleness, impudence, intemperance, and vulgarity of the heathen; their impurity, unfaithfulness, profaneness, and such like. The list is long. The time would fail me. And yet perhaps when you see the truth you would have reason to say the one half was not told us.

You are liable to be deceived and disappointed secondly—*in your own character.*

Without some care we are likely to form too favorable an estimate of our love for the work of missions. In the midst of friends and of most earthly comforts, we cannot, if we would, and we forget it, if we could, bring home to our hearts and feelings the reality of missionary privations. When a man is full, he looks upon hunger and thirst and unwholesome food, as little evils. In our comfortable closets, where we sometimes think over these things, heat and frost and fatigue seem easy to be borne. Surrounded by society from year to year, we sometimes contemplate, as a *spiritual treat,* the getting away from the world, where our serious meditations will be less interrupted, and our religion not so much a thing of show. When our constant intercourse is with the rich, or with those who inherit a competence of this world's goods, we feel it a kind of agreeable excitement to visit a poor man's cottage and relieve his distress. We like, sometimes, for *variety's* sake, to associate with the ignorant, to hear, and correct if we can, their strange opinions, or if with a foreigner, to listen to his peculiar dialect, to inquire about his country, and to commend to him whatever is good in the customs and institutions of our own. But come to be confined to situations like these for a length of time, to some of them for life, and we perceive they lose their power to interest us. When their novelty has passed away, we see ourselves thrown back for comfort upon other sources. We read the adventures and discoveries of the traveler, and we long to enjoy them. We read of the trials and the successes of the missionary, and we are impatient to share in both. The very evils, the pains, the difficulties, seem a part of the luxury of his situation. We envy David Brainerd his little hut, his bed of straw, and his cakes baked in the ashes; but to have relished these things in fact would have required a faith and patience, which, I fear, have not fallen to the share of most of us.

The missionary cause is so evidently the cause of God, we have such honorable and holy examples in it, both of former and later days, and such a halo of glory is thrown around it by our dearest friends and the dearest friends of the Redeemer, that our zeal becomes immoderate. We long to be in the field. Come trial, come pain, come death, we are ready for any thing. And we think, perhaps, that we shall not only maintain this glow of sympathy and zeal for the heathen, but that when we come to behold them daily, and grow more acquainted with the extent of their miseries, we shall be still more interested and active for their salvation. But, if I may be judge, this is not the teaching of experience. Missionary zeal is not quickened by exile, and by a long and near acquaintance with heathenish abominations. The experiment has doubtless, in part, been tried by some of you. Has it stirred you up to activity, to live long in an ungodly family or neighborhood? Has it strengthened you in the word of God, to visit our wharves and rum-shops, and to have to do with men so given up to beastly pleasures, or so overwhelmed in business, that you could not gain a hearing when you spoke of the great salvation? Have you ever felt the rousing effect of long continued scorn and contempt upon your religious energy? As then you have been influenced in America, so, be assured, you will find yourselves influenced by similar circumstances at your missionary station. It was long ago the remark of one who knew the world, "Men do not change their hearts by changing their sky." There is then, dear brethren, a possibility of your being deceived and disappointed in regard to the degree and the genuineness of your missionary zeal.

I make but two practical reflections.

1. *It will be necessary for you to guard against misanthropy.*—If the state of the heathen is such as has now been represent-

ed, it will be no easy matter to love them. After exhibiting before you, for years, their coarseness and their vice, outraging, not only all correct taste, but all your moral feelings, you will sometimes exclaim, "Oh these sottish people! They have not one lovely trait in their whole character." Your very soul will loathe them, and your heart will break out like David's, "Rid me and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood." You will need inexhaustible patience. You will need a love like that of a Savior, which many waters cannot quench. You will have to call up to your assistance continually the recollection that an immortal soul lies hid beneath that filthy body, and that the Son of God stooped down to be a companion of just such men as these, and shewed how he estimated their worth by patiently enduring their scoffs and their scorn, and by paying for them his own precious blood. To be spending your best strength for people that will not thank you for it, to receive evil for good and cursing for blessing, to go from the universal respect of good men and the embraces of friends, that you may be despised, and scowled at, and spit upon,—and by such men too,—will be a new sort of trial—one which you will hardly know how to meet. Take care, then, lest you be provoked to hatred or revenge. Rather seize the opportunity to exemplify the power and excellency of that religion which you bring them, which enables you to "love your enemies, bless them that curse you, to do good to them that hate you, and to pray for them that despitefully use you and persecute you." You must love the heathen in spite of their hatefulness, and must shew by your deeds that you love them. Make them feel that you can do them good, and that your great errand and business among them is to do them good. Let there be a patient continuance in well doing. Suffer long, and be kind,—and by God's blessing you will gain the confidence, the attention, and the souls of many.

If there is the danger of deception and disappointment and discouragement that have been mentioned, we see—

2. *How necessary it will be for you to live near to Christ.* You must feed upon his word, rest upon his promises, and draw your chief consolation directly from that great fountain. "Lo I am with you alway," said the Savior, to men in like circumstances with you. Take care to teach the nations all things whatsoever he has commanded, and lo he is with you. You may enjoy him and rejoice in him, and your joy no man taketh from you.—Again, the same Savior has said, "Without me ye can do nothing." It is doubtless true in regard to all the ministers of Christ, in christian as well as in heathen lands, that without Christ they can do nothing. He is the vine, holding in himself and communicating to the branches, life, and strength, and growth, and fruit. But these communications, in countries already evangelized, are not so direct. They come through a variety of means. Think how many are the outward instruments in use in our own native land, to keep before the view of the people the salvation of Christ. The Sabbath institution weekly proclaims it. Every old disciple, and every new convert, as he silently walks the street, proclaims it. Every Bible, every religious book, every house of worship, stands as a monitor to remind the beholder of Christ and his salvation. It reminds him, whether he will or not. But if he wishes to be reminded and assisted, many more are the helps he has at hand. Some christian friend is always ready to converse with and encourage him, and to bend the knee with him in private. In assemblies of a more public nature he may also unite in prayer and praise and mutual exhortation. He can hear the gospel preached, and can enjoy all its solemn ordinances. These are aids of no little importance to one's own growth in grace, and to the spread of religion in any society. Their value is very sensibly felt by every zealous minister in christian lands. What, comparatively, would be his hope of success should we take away his house of worship, his choir of singers, all his Bibles and good books, all the domestic religious instruction of his parish, every praying parent and every praying child, every Bible class, and every pious school teacher, nay every man of principle and good morals, and then give him a barbarous language to speak in—let him hear none but his own stammering voice in prayer—and see no

hand but his own put forth to gather in the harvest of souls;—would he not be crushed under such a calamity should it fall suddenly upon him? As the case now is, let the minister be laid aside, his meetings may go on, his public worship may be celebrated, men read, converse and meditate and pray as before, and saints may be built up and sinners warned as usual. He has a great many helps and helpers. He enjoys a comparative independence. He may even be a very unfaithful steward, and yet the affairs of his master may be kept in tolerable train by the care and attention of others. But the missionary stands alone. He is in the midst of this perfect destitution of all things, and in this destitution he is to build up a church. There is nobody but Christ and he. To whom then can he go but unto Christ for help? And if Christ and he are not agreed, or but partially agreed; if they live not near each other; if there be not a mutual and intimate union between them, whence can he gather courage for the labors that are called for, or obtain the remotest hope of success? He must faint and despair. He will be of all men most miserable.

Live near to Christ then, brethren. He is your life. He will be your colleague and co-worker. With him by your side, you will not fear the discouragement of disappointment, for your expectation will not be from yourselves, nor from the heathen, but from him. With Christ by your side, you will instinctively imitate him as your pattern; you will be meek and lowly in heart, and patient under trials. With Christ to strengthen you, you will be ready, as Paul was, to preach at Damascus, or Jerusalem, or Tarsus, or Athens, without fruit, amid scoffers and opposers, and yet feel able to "do all things."—I am sensible, brethren, that this is no new thought to you, that Christ is all in all in the missionary work; but I fear its importance is too little felt by us all, and like Peter, I would not be negligent to put you always in remembrance of these things though ye know them. My last word of advice and exhortation to you therefore is, *Live near to Christ—love* Christ—*preach* Christ, and Christ will take care of you. There is no mistake about it. He will be to you more than all the friends you have left. He will give you a mouth and an utterance which all your adversaries shall not be able to gainsay nor resist. Christ will delight to own you as his, and the churches who send you forth as their living epistle, instead of being ashamed of you before the enemies of the cross, will enjoy a holy pleasure in having you spread out, like a page of the Bible, before the whole world, that you may be known and read of all men.

Farewell, dear brethren. Our hearts and prayers will follow you upon the stormy ocean, and in all your future work. We shall not forget you. On yonder shores we meet again. There, in our Father's house, where the sun never goes down, and where no night shall interrupt us, we will sit, and hear the story of your mission,—how you sailed and toiled, endured and died for Jesus,—and how he tried, and blessed, and saved you.

## RECENT INTELLIGENCE.

MAHRATTAS.—Mr. Stone returned to Bombay on the 20th of May, from his visit to the island of Ceylon, mentioned at p. 236 of the last volume, having been absent about six months; during which time he visited Kandy and Nuwera Ellia, in the central and elevated parts of the island, and Jaffna, passed over to the continent and proceeded as far as Madura, and returned to Bombay along the Malabar coast. His health was considerably benefitted by the tour.

SINGAPORE.—By way of Canton information has been received that Mr. Tracy had been dangerously ill, but that previously to the 26th of September he had recovered his health and resumed his labors.—Mr. Bridgman states, October 18th, that the mission was advancing well in the department of book-making, and hoped soon to proceed on an enlarged scale.

NESTORIANS.—Mr. Perkins writes on the sixth of October, that severe fevers had prevailed at Oormiah during the summer, occasioning great distress and mortality among the inhabitants. All the members of the mission had suffered from the epidemic, though at the date of the letter they were nearly restored. Mr. P. was able to proceed to Tabreez on business, where his letter was dated. Before this interruption the labors of the mission were advancing pros-

perously. He returned to Oormiah on the 17th.

PERSIA.—Mr. Merrick arrived at Shiraz, the ancient capital of Persia, on the 17th of August, and as late as the 27th of September was in health, expecting to spend the winter in that city, and return to Oormiah in the spring. Previously to his departure from Isfahan, the excitement created there against him and the German brethren who accompanied him, had subsided.

SOUTHERN AFRICA.—A communication from Messrs. Lindley, Venable, and Wilson, destined to the mission in the interior, dated August 18th, at Masika, a place selected as the site of the mission, in the southwestern part of Moselekatsi's country, gives information of the arrival of the whole company at that place in good health. Masika is in south latitude 25 degrees 24 minutes, and east longitude 27 degrees 47 minutes. The prospects of the mission were favorable.

ASIA MINOR.—During the months of July and August Mr. Johnston, from Trebizond, made a tour through the country south of the Black Sea, visiting Tocat, Amasia, and other important places;—and Messrs. Schneider and Powers, from Broosa, visited Kutaich in Phrygia, a city of 60,000 people.

## Donations,

FROM FEBRUARY 11TH, TO MARCH 10TH, INCLUSIVE.

*Board of Foreign Missions in Ref. Dutch chh.* W. R. Thompson. New York, Tr.
- Albany, 1st R. P. D. chh. Coll. 183,48; mon. con. 26,83; 210 31
- Caughnawaga, Mon. con. in R. D. chh. 10 00
- Ghent, A family, 3 00
- Hillsdale, R. D. chh. 7 00
- Ithaca, R. D. chh. 100; sab. sch. 37; ded. discount, 1,37; 135 63
- Jersey City, Mon. con. in R. D. chh. 20 88
- Montgomery, R. D. chh. 14 00
- New Utrecht, R. D. chh. 20; mon. con. 30; 50 00
- New York city, Mon. con. in R. D. chh. 9th st. 16,57; do. in colleg. R. D. chh. 13,25; miss. asso. of do. for support of Mr. and Mrs. Youngblood in Java, 300; youth's miss. so. in R. D. chh. Market-st. for support of Mr. and Mrs. Doty in Java, 20,75; coll. in Middle R. D. chh. 5; Mr. L. of do. 5; a lady, 5; a lady 5; pray. so. of R. D. chh. Franklin-st. for *Wiseborn Volk* in Ceylon, 24; la. of do. for support of Mr. and Mrs. E. Doty, to constitute Rev. W. MCLAREN and THOMAS LIPPINCOTT Hon. Mem. 150; savings of a little girl, dec'd, 2,50; S. H. 3,50; Mrs. S. H. 3,50; 554 07
- Schenectady, Classis, 8 50
- Schuylerville, Av. of fancy articles, 15 00-1,028 39

*Auburn and vic.* N. Y. By H. Ivison, Jr. Agent,
- Auburn, So. of inquiry in theol. sem. 18 00
- Camillus, (Of which to constitute Rev. MOODY HARRINGTON an Hon. Mem. 50;) 73 83
- Havana, Presb. chh. 15 00
- Homer, Cong. chh. 25 00
- Lansing, Presb. chh. 10 75
- Ludlowville, To constitute Rev. F. H. BROWN an Hon. Mem. 51 00
- Salina, Mon. con. 3 06—196 64

*Boston and vic.* Ms. Aux. So. C. Stoddard, Tr. 2,000 00

*Essex co. North*, Ms. Aux. So. J. Caldwell, Tr.
- Amesbury Mills Village, Mon. con. 30 00
- Belleville, Mon. con. 7 80
- East Haverhill, Mon. con. 38 10
- Limebrook, Mon. con. 6 28
- Newbury, La. read. so. in Mr. Withington's par. 20 00
- Newburyport, Coll. in Mr. Stearns's so. 58 12
- West Bradford, Gent. 65,62; la. 53,10; 118 72
- West Newbury, 1st par. Gent. and la. 10; la. 4; 14 00—293 02

*Essex co. South*, Ms. Aux. So. J. Adams, Tr.
- Salem, United mon. con. in S. chh. 10,72; Tab. chh. 9,58; 20 30

*Geneva and vic.* N. Y. By C. A. Cook, Agent,
- A lady, for *Mary Riggs* in Ceylon, 20 00
- Castleton, Presb. chh. 53 38
- Geneva, Rev. M. P. Squier, 10 00
- Gorham, Mon. con. in presb. chh. 15 00
- Hector, Mon. con. in presb. chh. 32 00
- Junius, Rev. J. Merrill, 12 00
- Livonia, Presb. chh. 20 00
- Ovid, Presb. chh. 81 00
- Pulteney, 1st presb. chh. and cong. 14 00
- Romulus, Presb. chh. 47 00
- Rose, Presb. chh. 1 66
- Rushville, Presb. chh. 163; Miss A. Sabin, dec'd, 13; 176 00
- Seneca Falls, Sab. sch. chil. miss. so. in 1st presb. chh. for *Daniel Ward Forman* and *Betsey King* in Ceylon, 24; D. W. Forman, 44,19; 68 19
- Walworth, Presb. chh. 2 50—552 73

*Greene co.* N. Y. Aux. So. Rev. Dr. Porter, Tr.
- Cairo, Mon. con. 15 38
- Catskill, Mrs. G. Griffin, 50; Miss M. Foreman, to constitute Rev. NATHANIEL BEACH of Mendham, N. J. an Hon. Mem. 50; mon. con. in presb. chh. 65,83; C. Sturtevant, 50; 215 83
- Greenville, A gentleman, 11 00
- Hunter, J. Lockwood, 10; H. Mann, 10; M. Purdy, 5; Mrs. L. H. 1; Mrs. W. T. 1; 27 00
- Lexington, Rev. A. L. Chapin, 5 00
- Osbornville, Mon. con. 11,30; H. Osborn, 10; M. Osborn, 10; W. S. Robinson, 10; D. Hunt, 10; G. Robertson, 9; H. R. Potter, 5; A. Stone, 5; 70 30
- Windham Centre, J. Robertson, Big Hollow, L. Hitchock, and fam. 10; presb. cong. 15,15; 25 15—389 66

*Hartford co. South*, Ct. Aux. So. R. Hubbard, Tr.
- Berlin, Kensington par. Gent. 20 87
- Middletown, Westfield par. La. 24 00—44 87

*Hillsboro' co.* N. H. Aux. So. R. Boylston, Tr.
- Bedford, Piscataquog Village, Mon. con. 16 00
- Nashua, 1st cong. chh. and so. to constitute IRA GAY an Hon. Mem. 100 00
- Pelham, Gent. 48,31; la. 50; 98 31
- Temple, Gent. 24,25; mon. con. 11,15; 35 40—249 71

*Lincoln co.* Me. Aux. So. Rev. S. White, Tr.
Alna, Mon. con. 24,03; la. 12,50; 36 53
Boothbay, Mon. con. 32 00
New Castle, Gent. 22,90; la. 30,22; 53 12—121 65
*Litchfield co.* Ct. Aux. So. C. L. Webb, Tr.
Southbury, Gent. and la. 67,10; la. cent so. 10,54; mon. con. 14,36; dona. 8; 100 00
*Lowell and vic.* Ms. Char. asso. W. Davidson, Tr.
Dracut, Evang. cong. chh. and so. 34 50
Lowell, Sub. in 1st cong. chh. and so. 63,75; young la. sew. so. 5,50; 69 25—103 75
*Merrimack co.* N. H. Aux. So. D. Kimball, Tr.
Canterbury, J. Pollard, dec'd, 6 00
Concord, Gent. 51,86; mon. con. 21,51; R. Davis, 15; A. Hutchins, 5; 93 37
Epsom, Mon. con. 8 93
Pembroke, Gent. 25,91; la. 31; to constitute Rev. ABRAHAM BURNHAM an Hon. Mem. 56 91—165 21
*Middlesex South*, Ms. *Confer. of chhs.* P. Johnston, Tr.
Northboro, Mon. con. 18,78; chil. for test. for hea. chil. 2,83; sub. 43,54; (of which to constitute Rev. DANIEL H. EMERSON an Hon. Mem. 50;) 65 15
Southboro', Coll. 20 25—85 40
*Monroe co.* N. Y. Aux. So. E. Ely, Tr.
Barre Centre, Cong. chh. and so. 65 61
Byron, Fem. miss. so. 40 00
Churchville, Presb. chh. 8 90
Gaines, Presb. chh. 20 00
Knowlesville, Presb. chh. 43 00
Lockport, 1st presb. chh. 186 50
Medina, Presb. so. 120,75; fem. sew. so. 8; 128 75
North Bergen, Fem. miss. so. 11,20; D. F. 1; 12 20
Ogden, Presb. chh. 26 00
Pine Hill, Presb. chh. and so. 15; a friend, av. of jewelry, 4,12; 19 12
Royalton, 1st cong. chh. to constitute Rev. N. T. YEOMAN an Hon. Mem. 50 00
Sweden, Presb. chh. 15 00
Yates, Mater. asso. 6 25—621 33
*New Haven co. West*, Ct. Aux. So. W. Stebbins, Tr.
West Haven, C. Phillips, for Jewish miss. in Turkey, 10 00
*New York City and Brooklyn*, Aux. So. W. W. Chester, Tr.
(Of which fr. J. Nitchie, to constitute Rev. THOMAS G. ALLEN of Philadelphia, Pa. an Hon. Mem. 50; fr. Jonathan Leavitt, 250;) 1,565 20
*Norfolk co.* Ms. Aux. So. Rev. Dr. Burgess, Tr.
Dedham, S. chh. mon. con. 16,30; 1st chh. mon. con. 19,26; coll. in do. 136,14; 171 70
*Palestine Miss. So.* Ms. E. Alden, Tr.
Braintree, J. Newcomb, 100 00
East Randolph, Gent. and la. 53 45—153 45
*Rutland co.* Vt. Aux. So. J. D. Butler, Tr.
Castleton, Cong. chh. and so. Contrib. 88,16; W. Denison, 20; la. 20; 128 16
Pittsford, Mon. con. in cong. chh. 49; chh. and so. and sab. sch. chil. 104; 153 00
Rutland, Mon. con. 61,36; gent. 28,50; 89 86
West Rutland, Mon. con. 15; gent. and la. 70,68; 85 68—456 70
*St. Lawrence co.* N. Y. Aux. So.
Beekmantown, 10; Canton, Mon. con. 17,40; Champlain, (of which fr. Mrs. Hubbell and her two chil. for *Silas Hubbell* in Ceylon, 20;) 142; East Stockholm, Fem. benev. so. 11,50; D. Dagget, 5,25; Gouverneur, Mon. con. 32,63; coll. in presb. chh. 69,87; L. B. Parsons, 50; Hopkinton, 5,76; Lisbon, 11; Louisville, 75c. Madrid, 13,75; Malone, 44,26; Massena, 1; Ogdensburgh, Mon. con. 59; coll. in presb. chh. 103,19; mon. con. in 1st cong. free chh. 19,81; Mr. H. 5; Oswegatchie, 18,63; Parishville, Mon. con. 3,29; Potsdam, Mon. con. 15; coll. in presb. chh. 50,48; Richville, Mon. con. 9,72; Russell, 10; Upper Norfolk, 19,25; Waddington, Mon. con. 5,08; West Stockholm, 1,25; 734 87
*Valley of the Mississippi*, Aux. So. W. T. Truman, Tr.
*Western Reserve aux. so.*
Geauga co. Chardon, 3,50; mon. con. 2,85; Concord, 2,35; Kirtland, 10,25; Medina co. Richfield, 8; O. M. Oviatt, 10; mon. con. 62c. Strongsville, 22,42; mon. con. 9; Portage co. Charlestown, Fem. asso. 8,86; Hudson, 68,58; I. Patch, 10; Ravenna, Mon. con. 14,61; Windham, La. 1; Trumbull co. Johnson, 9; 181 04
Ded. expenses paid by aux. so. 30 00—151 04
*Windsor co.* Vt. Aux. So. Rev. J. Richards, Tr.
Hartford, White River, Gent. 30; la. 20; 50 00
North, Gent. 27; la. 11,62; 38 62
Norwich North, To constitute Rev. SAMUEL GODDARD an Hon. Mem. 50 00
Rochester, Mon. con. 20; cir. of industry, 12; la. 8; 40 00
Windsor, Mon. con. 6 44—185 06

*Total from the above sources,* $9,400 68

## VARIOUS COLLECTIONS AND DONATIONS.

*Albany*, N. Y. Mon. con. in 2d presb. chh. 22,88; do. in 3d do. 17,46; a friend, 10; 50 34
*Amsterdam Village*, N. Y. Presb. chh. 70; mon. con. 30; 100 00
*Ballston Spa*, N. Y. Presb. chh. 27 78
*Baltimore*, Md. Fem. miss. so. for support of Miss O. Graves of Mahratta miss. 56 73
*Bates co.* Mo. Little Osage chh. 6 62
*Bennington*, Vt. Mon. con. in 1st cong. chh. 8,51; Mrs. W. Henry, 5; 13 51
*Bethlehem*, N. Y. Mon. con. in presb. chh. 12 22
*Beyroot*, Syria, Chil. of sab. sch. 3 60
*Boston*, Ms. G. Brown, 27 62
*Bradford*, Vt. Cong. so. 14 00
*Brighton*, Ms. Mon. con. and sub. 33 12
*Bristol*, R. I. Mon. con. in cath. cong. chh. 47; fem. miss. so. 50; 97 00
*Brown's Mills*, Pa. Indiv. to constitute Rev. JAMES NOURSE of Perryville, an Hon. Mem. 50 00
*Caldwell*, N. J. Presb. chh. 18 18
*Cambridge*, N. Y. Asso. of 1st united presb. cong. 50; mon. con. 37; 87 00
*Carlisle*, N. Y. Presb. chh. 50 00
*Chatham*, N. J. Presb. chh. 22 00
*Cornish*, N. H. JAMES RIPLEY, which constitutes him an Hon. Mem. 100 00
*Corydon*, Pa. Contrib. 1 87
*Derby*, Ct. Sab. sch. in 1st cong. chh. for *Harry Johnson* in Ceylon, 20 00
*East Galway*, N. Y. Presb. chh. 59 00
*East Greenwich*, R. I. Jonathan Crane, to constitute E. B. CRANE an Hon. Mem. 100 00
*Elizabethtown*, N. J. 1st presb. chh. to constitute JOHN J. BRYANT, FOSTER DAY, ELIAS WINANS, ALEXANDER OGILVIE, Rev. SHEPARD K. KOLLOCK and Rev. ABRAHAM WILLIAMSON Hon. Mem. 500 00
*Ellsworth*, Me. Mon. con. 50 00
*Geneva*, N. Y., H. H. Seelye, (of which to constitute GEORGE C. SEELYE an Hon. Mem. 100;) 150 00
*Great Barrington*, Ms. S. M. and N. Kellogg, 20 00
*Hallowell*, Me. Mrs. S. Moody, 25 00
*Hamilton Union*, N. Y. Presb. chh. 7 42
*Hanover*, N. J. Presb. chh. 13 50
*Harrisburgh*, Pa. Sub. for Mr. Alexander at the Sandw. Isl. 54 11
*Hartford*, Ct. Free cong. chh. 140 00
*Hartwick*, N. Y. Cong. chh. 48 17
*Head of Delaware*, N. Y. Presb. chh. 15 00
*Independence*, Mo. D. H. Austin, 8; J. H. Austin, 8,50; 16 50

*Jamestown*, N. Y. Presb. cong. to constitute William R. Rogers an Hon. Mem. 100 00
*Kingsboro'*, N. Y. Indiv. (of which fr. James Green, which constitutes him an Hon. Mem. 100; C. Mills, to constitute Rev. John Thompson of Sudbury, Vt. an Hon. Mem. 50; Rev. E. Yale, 30; P. Hecock, 25; F. Steel, 20; P. Mead, 15; Mrs. S. M. 10; Mrs. T. R. 10; I. C. 10; C. G. 10; J. S. 10; M. P. 10; Mrs. S. B. P. 10; Mrs. N. R. 10; W. W. 10; J. H. 10; J. L. 10; A. L. 10;) 472 25
Young gent. and ladies, (of which fr. H. A. P. 10; R. R. 10; N. C. 10;) 159 36
*Kingston*, R. I. Mon. con. 36 00
*Knox*, N. Y. Mon. con. in presb. chh. 7 00
*Levant*, Me. Mon. con. 30 00
*Lexington*, Va. Mon. con. in presb. chh. 1 00
*London*, Eng. J. C. Symes, for Rev. J. King, 45 00
*Lowell*, Ms. Mon. con. in 1st free chh. 5 00
*Malden*, Ms. La. benev. so. for ed. of a boy in Persia. 20 00
*Mayfield*, N. Y., G. Judson, 10; 2d presb. chh. 18,87; 28 87
*McVey Town*, Pa. Presb. cong. 25 79
*Montreal*, L. C. Choir of Amer presb. chh. 50; L. B. Ward, which constitutes him an Hon. Mem. 100; S. S. Ward, to constitute Rev. Henry Wilks an Hon. Mem. 50; mon. con. 136; S. B. B. 10; a friend, 10; do. 3; two indiv. 2,50; 361 50
*Morristown*, N. J. Mon. con. in presb. chh. 75 00
*Newark*, N. J. 1st presb. chh. 125 00
*New Boston*, N. H. La. for ed. of hea. chil. 15 00
*New Chester*, N. H. Mon. con. 6 00
*New Haven*, Ct. Sab. sch. miss. asso. in Centre chh. for tracts in Canton, 65,50; for a sch. in Ceylon, 65,50; Westville, Sab. sch. for Rev. P. Parker, 1,10; a friend, 12; 144 10
*Newton*, Ms. Mon. con. in E. par. 18,42; do. in W. par. 50; 68 42
*North Hampton and Edinburgh*, N. Y. Presb. chh. 5 00
*Northwood*, N. H. Mon. con. 25 50
*Norwich*, Ct. A friend, for distrib. of the bible in Batavia, 20 00
*Oxford*, N. Y. Sab. sch. 4 00
*Park Hill*, Ark. J. F. Wheeler, 5 00
*Philadelphia*, Pa. Philadelphos, 60; Ind. chh. chil. sab. sch. for *Helen Chambers* in S. India, 20; 10th presb. chh. (of which fr. T. Fleming, 200; Mrs. B. 75;) 388,63, Samaritan sab. sch. for China, 8; O. L. 5; 481 63
*Pittsburgh*, Pa. 3d presb. chh. for support of Mr. Travelli at Singapore, 650 60
*Pomfret*, Vt. J. Miller, 2 00
*Portland*, Me. Class circle, for a child at Beyroot, 20 00
*Portsmouth*, N. H. Coll. in N. chh. by I. K. 88 25
*Pottsville*, Ala. A friend, 20 00
*Poughquay*, N. Y., H. Barber, 6 00
*Princeton*, N. J. Presb. chh. 36 10
*Providence*, R. I. Benef. cong. for. miss. so. mon. con. 32,84; indiv. 91,75; int. 3; High-st. fem. for. miss. so. 100; 227 59
*Rhode Island*, A friend, 90 00
*Rochester*, N. Y., A. Champion, for printing press and types for S. E. Africa, 540 00
*Roxbury*, Ms. Eliot chh. and cong. 344,75; mon. con. 23,03; sew. circle, 28; 395 78
*Royalton*, Vt. Mon. con. 17 00
*Salem*, Ms. Howard-st. chh. Gent. asso. (of which for int. accrued on the sab. 10;) 42,48; la. 28,75; 71 23
*Saratoga Springs*, N. Y. Coll. 134,55; mon. con. 18; 152 55
*Schaticoke*, N. Y. Mon. con. in presb. chh. 35 00
*Smithfield*, N. Y. Mon. con. 33 00
*Spencertown*, N. Y., A. Pratt, 25; T. Niles, 10; ladies, 6; A. R. 5; W. R. 5; Mrs. W. N. 5; S. D. 3; S. D. 2; mon. con. 1,94; a fem. friend, 1; 63 94
*Stillwater*, N. Y. Presb. chh. 55 00
*St. Johnsbury*, Vt. 1st chh. 20; mon. con. 20,38; C. Hosmer, 2d pay. for *Harvey Hosmer* in Ceylon, 25; 65 38
*Thetford*, Vt. Mem. of 1st cong. chh. and so. 61 00
*Underhill*, Vt. Rev. S. Kingsbury, 12 75
*Upsonville*, Pa. Mon. con. 15 00
*Uxbridge*, Ms. Mon. con. in Rogerson Village, 10 00
*Waltham*, Ms. Mon. con. 36 81
*Waterford*, N. Y. Presb. chh. (of which to constitute Rev. Reuben Smith an Hon. Mem. 50;) 116,86; mon. con. 20; 136 86
*Western New York*, Anonymous, 25 00
*West Galway*, N. Y. Presb. chh. 26 08
*Whitingham*, Vt. D. Bascom, 1 00
*Wilkesbarre*, Pa. Mon. con. in presb. chh. 8 00
*Winchester*, Ten. Mon. con. (which and prev. dona. constitute Rev. James Smith of Nashville, an Hon. Mem.) 40 00
*Windham*, Vt. Gent. asso. 21,95; la. asso. 17,65; 39 60

## LEGACIES.

*Gosport*, Eng. Mrs. Rebecca Voke, by T. Kingsbury, Ex'r, £207 10*s.* 933 75

*Amount of donations and legacies acknowledged in the preceding lists*, $17,578 56. *Total of donations and legacies from August 1st, to March 10th*, $153,653 53.*

## DONATIONS IN CLOTHING, &c.

*Abington*, Ms. A bundle, fr. young la. sew. so. 21 00
*Bethabara*, Choc. na. Sundry articles, fr. Lt. Mather, U. S. Army, rec'd at Bethabara, 22 00
*Canton*, N. Y., A box, fr. fem. so. for wes. miss.
*Charlemont*, Ms. A keg, fr. juv. sew. so. for Rev. L. Smith, Oahu, 20 00
*Corydon*, Pa. Calico, rec'd at Cattaraugus, 2 75
*Hinckley*, O. Bedquilt, 28 collars, etc.
*Keene*, N. H., A box, fr. indiv. for Rev. G. Champion, Port Natal, 50 00
*Rochester Centre*, Ms. A box, fr. chil. for Sandw. Isl. miss.
*Salem*, Ms. 2 pr. boots, fr. W. Knight.
*Windham*, Vt. A bundle, fr. fem. benev. so. for Lahaina.
*Windham*, O. Clothing, fr. la. asso. 9 12

---

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

---

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Coll. by Rev. H. Read, (of which to constitute Rev. Henry Brown of Briery chh. and Rev. Elisha Ballantine of Prince Edward, Hon. Mem. 100;) 350; Richmond, Mrs. A. S. Speed, 10; F. st. sab sch. 5; do. No. 3 at Shocko chh. 15; Peakes chh. T. Leftwich, 20; Mrs. T. L. 5; Miss C. M. 5; J. T. L. 2; Miss M. T. 2; J. C. 1; av. of jewelry, 88c. Gilliard chh. coll. 3,50; D. M. 3,50; Augusta chh. 32,62; Lynchburg, Mrs. J. A. R. 5; Mrs. P. J. 5; Mrs. J. G. M. 20; Milton, N. W. Lewis, 10; Mrs. P. S. 1,50; New Providence, Male asso. 17; Farmville, Fem. asso. 10; Shilo cong. N. C. 13; $537 00

---

* $10 fr. Wilmington, Del. ackn. in Feb. was sent to an agent by mistake, and has been returned.

THE

# MISSIONARY HERALD.

VOL. XXXIII. MAY, 1837. No. 5.

## American Board of Commissioners for Foreign Missions.

### Southern Africa.

#### EXTRACTS FROM THE JOURNAL OF MR. CHAMPION.

[Continued from p. 148.]

THE extracts from Mr. Champion's journal inserted in the last number left him just before his arrival at the capital of Dingaan, on his first journey from Port Natal to the country of that prince; at which point the extracts to be inserted here commence.

*Approach to Dingaan's Capital—Description of Dingaan.*

*January* 14, 1836. This evening our messenger arrived from the king. He was very particular in rehearsing all that he had met with since he had left us. From a mountain he saw us crossing the Umhlatus. He hastened on, saw the king at the time of cow-milking in the morning. This is quite an era in the affairs of the day, about eight o'clock. He told the king that we were three men, all equal, that our names were Ugaloti, (Grout,) Tadamvoosi, (Adams,) and Umbaselo; that we were teachers from a country three moons over the great sea. The king asked what was in our wagon, and sent him to bring us on our way. Our messenger and guide are evidently superior men, and respect is shewn us on their account. In these we see some evidences of a sort of superstition: one will eat no bread because baked on the coals; no milk because he is away from home; and nothing that is cooked with hog's fat, because he is one of the kings men.

15. The country still continues woodless. The hills every where seem verdant and fruitful, and the valleys parched and barren. To-day we saw a tree whose appearance at a distance made us think we were in a tropical country. It was a species of fern, apparently growing on a trunk a foot in diameter, and eight feet high, with a top spreading out like an umbrella. Its native name is umpanga.

We stopped to rest at mid-day at the kraal of an old man who wished for some of the white man's medicine. This is the first application of this nature. But, poor man, he has not long to live. His disease is not easily reached by human remedies. We crossed a river where is a fall of fifteen or twenty feet, the first thing of the kind we have seen. The bed of the stream was sandstone. As to rocks, we have noticed but very few. Rude blocks of granite are scattered about among the hills, and some places where iron ore might perhaps be obtained, we have noticed upon the path. The king's messenger has been very pleasant and communicative to-day, and has learnt of me the English of various things, while I have been his pupil in Zoolah. He is a victim of one of the brass collars with which Dingaan binds the necks of his officers. When once put on, they are not taken off, unless the chief grants a special release. The brass becomes cankered within, and being very tight, keeps the neck continually sore. The heavy bangles on the arms have been known so to injure them as to cause them to rot off. Our men wear not a particle of clothing, unless the dangling appendage round the loins receive that name.

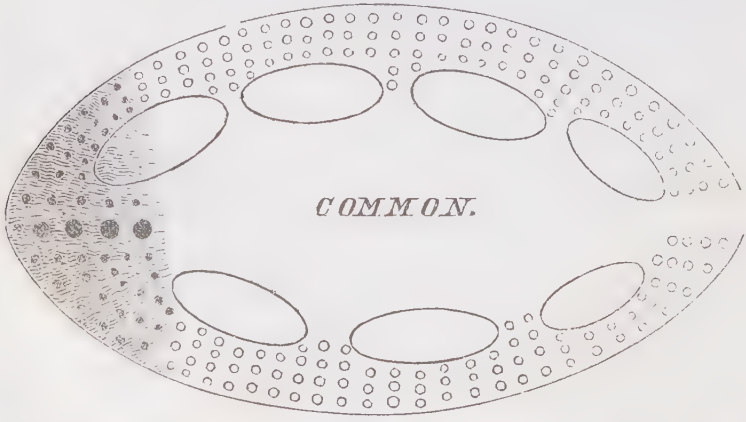
18. At Gungunthlovu, Dingaan's capital. We arrived Saturday, the 16th. Just before reaching this, we had the pleasure of meeting our friend, Mr. N., then on his return. He spoke well of

the disposition of the king, and said that he was expecting us that day. Of Mr. N. and those with him we ought to say no less than that they had very kindly prepared our way. As the fruits of his journey, he was accompanied by 150 of the king's soldiers, all quite young men, each with one or two elephant's tusks on his shoulders. Some of them were seven or eight feet long, and a heavy load for two men.

From the rising ground on which we were, we could overlook the extensive valley in which the chief resides. But its perfectly dry and parched appearance did not correspond with our ideas of the wisdom of so great a king in selecting this for his place of abode. But doubtless it is his policy for leading those who are with him to think of nothing but war. With the exception of our being loudly importuned at a large kraal by the king's sisters, as they styled themselves, (several lusty women heavily laden with brass and beads, who paraded themselves before our wagon, and hindered our proceeding till they had obtained something,) nothing special occurred till we reached the lower part of the town. Here we outspanned at some sacred trees covering the grave of the king's grandfather, and sent our messenger to inform the chief of our arrival. He was busy distributing blankets to his men, and the air was constantly filled with his praises; so that we did not see him, as we very much wished, on that day. However, he sent us a calabash containing perhaps a gallon of sour milk, one or two of sweet milk, and a quantity of flour made from the seed of a plant called poko, rations which were continued daily during our stay. The calabash was a curious piece of workmanship, cut out with an assagay from a single block; perfectly round, with two rims or handles passing around it, at top and bottom. The milk possessed a richness as of cream, beyond any thing we had tasted. The poko-meal when boiled with milk is a very pleasant dish. The plant is of about the size and shape of buckwheat, and bears on its head thousands of seeds, which are ground into very fine meal by the women, with their rude mill-stones.

The youth began to crowd around us, but were kept at a distance by the captains, here a numerous body of brass-collared men, it being unlawful for any to have intercourse with strangers till they have first seen the king.

The diagram below presents a ground plat of Dingaan's capital. The small inclosures are the kraals or pens for the cattle. The houses are covered with a thatch made of long grass, and are said to resemble a small hay-stack, being entered by only one small hole two or three feet high. Most of the kraals or villages which the brethren saw on their way have one fence surrounding the houses, as below, and then another within the rows of houses inclosing the whole central area, which is used for the cattle. This, according to the accounts of travelers, is substantially the plan on which the kraals are built in Southern Africa generally.




Gungunthlovu is situated on slightly descending ground by the side of a rocky streamlet, a branch of the great Umvolosi, and to the eye of an African

traveler presents a very grand appearance. The place is in shape an oval, and the outward fence, made of straight bushes crossing one another in the shape of an X, must surround quite a number of acres. The houses are large and admirably constructed, in some places six or eight deep, on the inside of this fence and around the inclosed oval space. According to another's account there are 1,000 huts in the whole village. Inside of the huts a certain place is devoted to cattle-kraals; these are also oval in shape, and occupy much ground; but still a large green is left in the centre, for the parading of troops, dances, etc. In the circle of houses, at different distances, stand houses erected on a basement level with the tops of the others, for the sake of preserving the shields fron ants and other insects. These shields are all the king's property, and are delivered to each soldier on going out to war. The king's houses, larger and more perfect than any of the others, stand on the eminence, and overlook the whole town. These are separate from the rest and form quite a village. We were struck with the beauty and regularity of this, the chief's residence, as we came in full view of it from a neighboring hill, and were glad to have reached the abode of him to whom our wishes and prayers, for at least twenty-four months, had had regard. We could not qut feel that in the pride of his greatness and desire for gain, he might easily despise the servants of him who was meek and lowly, and who came with but a despicable present in their hands, compared with the gifts he had just received. But we came encouraged by the fact that the king's heart is in the hands of the Lord, and that we were conscious of none but good designs towards him and his people.

*Reception by the King—His Palace—Domestic Manners and Arts.*

The Sabbath passed much more pleasantly than we had anticipated. We wished to devote it to holy rest and prayer, but supposed that duty would call us before the king. He sent for us early. Of course our present must go with us as an introduction. Providence had highly favored us, in that we had been able to secure the services of the only white man in the country who can speak Dingaan's language well, and with whom the chief is well acquainted. Of course we were informed of all the minutiae of introduction and formality, on which often so much depends. Dingaan was sitting just outside of his cattle-kraal, in a large old fashioned arm-chair, just brought him by Mr. N. He wore a cloak of red plush, with two rows of buttons extending from head to foot in front. A strip of the same was tied round his forehead. This is the place where he sits every morning for the purpose of attending to business. Some fifty or eighty men were sitting in a semicircle on either side of him on the ground. During some minutes after we had approached near him, all was silence. At length the chief sent his compliments to us, and wished to converse. He examined minutely the articles brought; the razor, the umbrella, the pictures, and the lock of a tin trunk given him. A few beads also, a knife, a tea-canister, and some handkerchiefs were among them. He appeared much pleased, and said he should like to see our wagon. This he inspected narrowly. He found a piece of green baize, which he fancied, and we gave it him. We mentioned to him that it was the Sabbath, and that we rested from all secular business. He seemed satisfied, and excused us till tomorrow. In the afternoon he sent a goat for slaughter; and through his means probably the people were kept away from our wagon, so that our day of rest has not been so much interrupted as we feared. A shower of rain also gave us a season of quiet, in which we lifted up our hearts to the God of heaven, that he would have mercy on us; and we trust that in accordance with the promise, "Lo I am with you," he was with us to bless and prosper us.

We had brought with us a small turning-lathe, supposing that it would give the chief a better idea of some things than any explanation of ours. Some rosewood upon the wagon attracted his notice yesterday, and an inquiry of his brought the lathe on the carpet. He must have it with us to-day in his palace, and see its operation in the turning of a snuff-box. He sent for us early to what may be called his hall of audience. This is an apartment somewhat in the shape of a triangle, with curved sides, surrounded by a fence of wattled sticks very ingeniously woven together, and seven or eight feet high. It has three or four gates, each one being surmounted by the sticks passing over the gate-way parallel to each other in the shape of a semicircle, and continued down its side to the ground. The king's house stands in the centre, well-constructed, and very large, perhaps twenty feet high, but after

all, only a Kaffer hut. The king's great chair or throne stands in this room. Beside it there is nothing but a mound of clay on which the king often stands to survey his town and land, no doubt with some of the pride of the Babylonian monarch. The king took us to different parts of his abode. It consists of apartments resembling the first, but usually containing three houses. He led us from one place to another till we were absolutely tired, and thought that if left to ourselves, we should find it difficult to escape out of the labyrinth. In one apartment sixty or seventy of his girls were dancing and singing, and that not without some harmony and precision. And it must be stated that we saw in his palace some 300 girls, of whom a few were apparently in the situation of servants, but the others evidently filled a different sphere. Corpulent beyond all description, their hips and neck loaded with beads of various sorts, and with no clothing on most, except a short coat round the loins, they present, in toto, as they drag their load over the ground, and in this warm weather, an appearance which excites in a stranger both ridicule and disgust.

We crept into one of the houses at the king's request. The dark earthen floor bore a fine polish, and was as smooth as marble. It is smeared every morning, I am informed, with fat. The fire-place in the centre was constructed with much neat taste, and the roof was so wattled on the inside, as to appear like some well-braided basket.

Returning to the lathe, we found it surrounded by a whole host of the royal family, greatly admiring every part and parcel of the instrument. At length the box was finished, greatly to the satisfaction of the owner. But he must try his hand, and to his credit it should be said, he succeeded very well for a beginner. He has an inquisitive mind, and often starts questions which shew him to be superior to the generality of his people. Every part of the lathe underwent the strictest scrutiny, and nothing was left unexplained. But he is very proud and excessively fond of flattery. His subjects approach him in a bending posture, or on the ground. No man comes into his palace without an express permit. His smith, however, was admitted to-day, to view the curious machine. This man is of great service in fastening the rings and bangles upon his captains, and appears to be on very familiar terms with his chief. His language to the king is nothing but adulation, as that of all his subjects, "Yes, father, O father, mighty chief," being appended to every sentence. He received a present of a file or two from Mr. Grout, whereat his eyes almost started out of his head for joy. At dark we came to our wagon, wondering at the good hand of our God toward us.

19. This afternoon the king sent again for the lathe. Another box was made, and again he tried his skill. But he was dressed out in royal style, i. e. beads of various colors and sizes depending from all his limbs, and various parts of his body; the colors arranged in good taste, and the monkeys' tails dangling about his loins. His dress shaking about the machine was some impediment to his success.

This evening, in the rain and darkness, he sent for our interpreter. The lantern which he took we saw no more. The king sent us word that he wished to keep it, as he found it so much superior to the rush lights which they use. He sent us word also that he could not give us an answer till he had consulted his two chief amadunas, or counsellors, who were now absent. This message gave us some trouble, but the event was good.

20. This morning early the king sent for us. He was sitting in the presence of his people. The doctor's skill was for some time the topic. He asked him if he could heal all diseases, whether he went by any spirit in his art, and whether he could cure a man who was affected with paralysis in an arm and leg. When told that the man might be cured, he told us his own complaint, but said he would wait and see if the paralytic were cured. He wished to see some money; asked us what we thought of his dress yesterday; informed us now and then that the people were praising him; and as we left him, he asked if we could perform feats at leaping, as some white men had once done. He asked us if we could get a bead-maker to live with him. When God's name happened to be mentioned, he asked us how we knew of him, and then childishly turned to something else.

Took a walk around the town. It would occupy half an hour's constant walking. On the upper side we found the smith's shop. His work is wholly in brass. A very hot fire is made from the dried leaves of the aloe. Here the small brass wire is melted down into plates, which again are fluted by sharp hammers on rude anvils of stone, and bent so as to form the broad covering for

the fore arm, given by Dingaan to none but the greatest of his captains. The principal work now going forward here is the making of shields. These are made of large ox-hides, oval in shape, and are given, the black to the boys, the red to the men. In fact, Gungunthlovu seems to be little else than a camp of soldiers. The chief is always talking about some warlike expedition, and inspiring them with a desire for plunder and blood. They live, as it were, at the king's table, and not on the fruits of their own labor. No ground is cultivated in the vicinity. The Tyalwa, or common beer of the country, made from Indian corn, or Kaffer corn, fermented in water, is brought to the king daily by twenty or thirty, perhaps more, beer-wagons, as the servants are called, who always pass our wagon with their large calabashes on their heads, singing ever one song. This is both food and drink, and is divided among the people. Sometimes we also have a share in this bounty. The king's beer is too near the strong-beer of other countries for any man to drink much of it. The king has three or four very large dogs, to which he has a great partiality. Some snakes also are favorites, who live unmolested within the fence of the palace. Two very large dead ones, boa constrictors, ten or fifteen feet long, hang on the fence outside, proving that those in the field share a different fate.

21. Again at the king's this morning. He improves in his skill at the lathe, and his fondness for it led him to ask it of us. This we had to refuse. The girls were at work. Some were receiving their calabash of morning's milk—some engaged in fastening the brass about another's neck. The person to be operated upon was lying down with her neck across a block, while the rings were made to meet by pounding with a hammer. Ever afterwards the victim finds it difficult to bend his neck any way.

The king sat in a chair very much like a European one, but carved with an assagay out of a single block of wood. He wished us to write an order to Mr. N. for some brass dancing-rods. The subject of our visit was mentioned, and he said that this afternoon he would see about it.

*Conference on the Object of the Mission.*

22. Hitherto hath the Lord helped us. Well may we raise a stone of remembrance at this stage of our missionary work. The Lord has disposed the heart of a haughty king to grant us all that in present circumstances we could expec Thus have the fears of friends and hopes of foes been disappointed. Is not God answering the prayers of his church, and about to give these wide realms to his Son?—The king had appointed yesterday for our conference. But a true African shower prevented. The thunder was very loud, with lightning exceedingly vivid, and the hailstones as large as bullets, and in such profusion as to whiten the ground, pelted our cloth habitation roundly.

Early this morning, the king's messenger came for us. He was sitting in his usual morning seat, with his *amabuto*, or young soldiers in a half-moon, in front of him, at thirty or forty yards distance. He invited us near him, and also the three captains left in the place of the two indunas during their absence. Our business came at once on the carpet, without form or ceremony. Some short account of God's word was given, and our object briefly stated. A Testament was shewn as a part of God's word. He wished to know how many leaves it contained, and was surprised to hear us tell without counting them. He asked to hear some of it read. He then inquired about the creation. A short account of the Savior was given. They all seemed interested. One asked if God was not displeased with their treatment of his Son, and what he did to the people. We were asked if men knew any thing of God before Christ came. One query was, if God was so powerful, why not pray to him to take away all disease and misery?

Dingaan wished to know our relation to the government of our country, and then said, "Here now are my three counsellors in place of the two great men. They must decide for you. I am favorable." The result was, for the counsellors echoed but the voice of their chief, that they fear evils from the introduction of white men into the country, and wish the line of the whites to be beyond the Um Zogelah; that they can hardly believe we can teach the people what we profess, to read and write, but that they wish the experiment to be tried in their country, when we return with our wives. For this purpose we may begin in the district of Thlominthleni, containing several thousands, "And then," said the king, "if you succeed, I will bring the school right into the heart of my dominions; I will learn myself, and set an example to my people."

We were mutually pleased. In present circumstances we can ask no more. Such is the gross darkness that reigns here, even in the mind of Dingaan, that the work must be gradual. When speaking of God to any of these people, they have usually stared about the heavens in wonder, or listened to our words as an unmeaning story, and perhaps have interrupted us by begging for something that caught their eye.

We left the king, feeling that the Lord was here prospering us so that we might return by the Dove. The three captains called to bid us good-bye, saying that *we knew what that meant.* We gave them a little checked cloth, and they left full of thanks. Soon we called upon the king for the last time. He was eating, and it was given us in very strict charge not to cough, or hem, or spit in his presence. He was in his hut. We were obliged absolutely to crawl in on our hands and knees. The chief was reclining on a mat, his head on a wooden bolster. Strung around his hut, behind his wives, were their bead dresses. The hut was not high within, but very wide, and supported by nine posts. In the centre the dogs were sleeping. We now saw the monarch reclining at his ease in our presence. Very little ceremony was required. He appeared our friend more than at any time previous. While in the house we heard the loud song of his subjects previous to partaking of the king's meat. Several oxen are slaughtered daily by the chief. After a loud song, they all shout "God save the king!" or its equivalent, and enter on the work of mastication.

Dingaan was as inquisitive as usual. He took much notice of a letter written for him to Mr. N. He asked us how we learned to read. He said it ran in his head that he should learn, and should ere long have one of us to teach him. Our interpreter received quite a rebuke for being a white man and not able to read and write. He then wished the names of all his girls who were sitting around the side of his house, and of the dogs which were sleeping in the centre, to be written and to be read by one who had been absent during the writing. He asked when we should return, and gave us beads as specimens of those he wished us to bring. We then must make for him some candle-wicks, that he might supply his lantern and candle-stick during our absence, and then he went out, leaving us the sport of his childish girls till the heat and confinement of the house obliged us also to leave it. We found him outside near some tallow, which probably his royal skill would soon manufacture into some sort of candles. Here he gave orders for five cattle, in addition to the two we had already received to be brought to us for meat on our journey, and charging the doctor not to forget his medicine, he wished us a good journey, saying that he regarded us as his friends, and wished soon to see us. We left him, feeling that unless we were greatly deceived, the Lord had given us to win the heart of the heathen king.

*Departure from Gungunthlovu and Return to Port Natal.*

23. Yesterday we set our faces towards Port Natal, but the rain soon obliged us to halt for the night. We find every where the ascents of the mountains not so difficult as when we came; a proof that the country ascends towards the interior. A slight alteration in our course across a river took us three or four miles out of our direct path, and we have not to-day made more than fifteen or sixteen miles. The gullies of the streamlets, washed out by the rain, are often deep and impassable till followed up to their source high among the hills. This was the case this afternoon. We are now at rest for the Sabbath at the kraal of the old man previously mentioned, and the women around us in their skin carosses, supplying us with wood which must come from far, for we see not a bush near.

It has been mutually decided that I should remain at Port Natal, while my brethren return to the colony for our wives and effects, a station of great responsibility, and calling for much grace and wisdom from above. May my Father in heaven bestow it.

24. We spent on the whole a pleasant Sabbath. Our thoughts full oft reverted to the interesting scenes transacting in our beloved country, where the saints, in union sweet, are praising the Redeemer in a land where his name is fully known. But here all is darkness. I have questioned the people about the Author of the universe. But they never raise their thoughts so high. They see that many useful things we have with us must have had a maker, but say that the earth, so adapted to man's use, came into existence alone. The sun climbs to his place, the rain falls of itself, and the thunder resounds in the heavens, they know not how. They were a little interested to hear me answer my own questions, but the merest trifle would

call both eye and ear away from the great theme of man's redemption. No man feels himself lost or in need of a Savior. None has aught to do with a state after death, for they say, "When we die, we go to the ground, and are no more." In speaking of warlike exploits the Zoolah is all on fire. He imagines himself at once in the battle, his eyes sparkle, his voice is loud, he strikes his spear on the ground, stands or sits as description may require, and exhibits many of the qualities of a good orator.

26. We have succeeded in a very toilsome part of our journey—that of crossing the second or central range of mountains between the Um-Zogelah and Gungunthlovu. On arriving at the top of the highest peak, the descent was very steep, and withal along the hill's side. I had preceded the company, and at the foot of the Alpine eminence, though clad with green, saw the singular spectacle of the wagon and twelve bullocks hanging on its summit against the clouds. I watched them anxiously in their descent. The leader was obliged to hasten and turn the bullocks now to the right and now to left, that the wagon might not push them all pell-mell down into the valley, some hundreds of feet beneath. They came to a spot where a considerable turn must be made to the right to save such a ruin, and the place being very sideling, the wagon instantly overturned, not once but twice, breaking our boxes and spilling their contents, splitting the connecting wood of the two axles, and twisting off the neap, besides breaking other less important parts of the vehicle. We were in trouble to which the rainy and cold weather added not a little. The cow brought with us from the king was instantly killed, by a bullet, the usual mode, and her hide cut into reins, or strings, which were used to tie together the broken pieces. With some of the animal's flesh the natives were made glad, and rendered very willing to assist. We slept in this place of mishaps, (for in this vicinity we encountered our difficulties in going up,) amid the rain and confusion. This morning our vehicle was repaired, and we left the *Hlisia* for a more level road.

My brethren, fearing that they should not reach the vessel at our slow rate, procured seven or eight men to carry their baggage, and left us, to proceed themselves on foot. We knelt together around the wagon, and attempted to pray, but emotions of a peculiar kind prevented, and we shook each other by the hand, commending us to the watchful care of Him who never slumbers nor sleeps in his keeping of his servants among the heathen.

27. This evening our interpreter met us with a recruit of bullocks, having returned from the Um-Zogelah, which he found too full to cross.

28. With our fresh oxen we have hastened over the last range of mountains, and in three hours accomplished almost the work of a whole day in our previous journey. Dogs are quite abundant in this country, and easily purchased with a few beads. Our men have been very busy to-day in selecting and buying. Calabashes, though but little work is bestowed on them, are considered valuable; four being equal to a cow. As we started this afternoon a young bullock was broken in. He was more restless than they usually are. He was tied head and foot, and thrown on the ground, and then fastened to the yoke. The phrase, "bullock unaccustomed to the yoke," was for once well illustrated. But he soon learned to perform his duty well.

29. At length, through the good providence of God, we arrived safe at the Um-Zogelah. The river is full, and months may pass before it is low.

*Feb.* 1. On the day of our arrival, I took a walk of three or four miles up the river. It is the same muddy stream, but runs in a very narrow channel, and over quite a descent among the rocks. On the next day I walked down to the mouth of the river—a distance, going and returning, of thirteen or fourteen miles. We passed six kraals. We saw large troops of Hippopotami near the river's mouth. Twenty or thirty were in one company. The head of the animal, when he first raises himself out of the water, is like that of a horse. His body has very much the appearance of a very large hog. The people of Natal are in the habit of frequenting the Um-Zogelah in winter, to shoot the animal. This they do for the sake of the ivory and meat. They lay wait by night in his paths when he comes out to feed, and shoot him by lodging a ball in the brain. We observed some of the thick skins of the animal drying on the trees for the purpose of making *sjamboks*, a whip very useful for scourging dull horses and oxen. The river, like all those on this coast, has a sand-bank at its mouth, and is perhaps a quarter of a mile in width. We noticed the ordinary waves breaking over the bar of sand, so that the water must be very shallow. The paths of the

sea-cow are very numerous. These animals come out by night to eat the coarse grass. Sometimes they get access to a garden, and in one night trample down whole acres. But two or three sharp sticks stuck askant across their path are sufficient to turn them back. Our guide was a monkey-catcher, and he would doubtless have entrapped dozens for a few beads.

5. Safely over the great river. One day was occupied in finishing the large raft, in taking apart the entire wagon, and making it fast, and then towing the burden over with the boat which was brought to us. A strong wind blew up the river and resisted the current, else it had been carried a mile or two down stream.

6. I sigh after the scenes of the Holy Ghost's work so often witnessed in our land, and can it be wrong? It brings to mind the faithfulness of a prayer-hearing God. I think of the clearness and force with which the preacher can urge upon an enlightened audience the truths of God, and compare it with the almost unmeaning words that I press on a savage, when I tell him of the great salvation, and my heart is faint within me; but then I reflect that from the very feebleness of the beginning, God may the more glorify himself; that the gospel is in truth brought to this land where Christ has never been named, though for the present it is as it were hidden; and that soon this preaching shall be fully known, and all the gentiles shall hear, and what further consolation can I desire?

8. Safely arrived at our former residence in Natal, prospered and in peace. And now for once I feel alone. But I shall soon find work and my solitariness will vanish. My brethren left five days ago.

Here is my interesting and novel journey completed; a tour which our present knowledge of the way of traveling and acquaintance with the road will enable us in future to make much shorter. From a memorandum which I have kept, in which are noted the number of hours traveled each day, and the estimated distance in miles, our course, etc. I gather the following facts;—that the distance from here to the Um-Zogelah is seventy-three miles, and thence to the king's eighty-seven, making in all about 160 miles. We were seventy-seven hours upon the road. The course till you reach the Um-Zogelah, and for twenty or thirty miles beyond it, is within a short distance of the sea. Here the road turns not directly inland, but in a northerly direction. The direction of the coast is northeast. The thermometer has ranged from 76 to 84° of Fahrenhiet on an average, from early in the morning till one or two o'clock, P. M.

Having completed the tour which we entered upon with trembling steps, I can look back and mark the course in which the Lord led us, where he vanquished one after another all our fears, and gave us to see our warmest anticipations realized. It is true that the next messenger may bring us evil tidings, that we are in the hands of a fickle king, and prejudiced chiefs; but this we can never forget, the way in which the Lord has led us, and his favor shewn us. Every where have we met a favorable reception, and found a superior people, those too, in some respects advantageously situated for the reception of the gospel.

*Residence at Port Natal.*

My first business now is the selection of a spot for a missionary station, and the erection of buildings to accommodate my brethren and sisters on their arrival. For this purpose I propose to start immediately on a survey of the inhabited spots about the Port.

19. Returned yesterday from my pedestrian ramblings to nearly all the inhabited parts of Natal. I have spent the best part of two weeks in the business, and enjoyed it much. Here my course has led me among kraals and gardens; there to an eminence commanding a fine view of the bay, the ocean and the surrounding country; now through grass and bushes affording a rich supply of native fruit; and now by the sea-side. My efforts in this affair have also been not a little aided by the presents and kind offers of the people in Natal now remaining from the hunt.

On Tuesday last, accompanied by a friend, I took a walk to the river Ilovu, the very outskirt of the population, a distance of more than twenty miles to the westward. I crossed six African rivers. Passed a rich and well watered country, but having reached the Ilovu, the region surpassed any thing I had seen. The river winds very circuitously among the mountains, and in its fertile vale are seen nought but fields of corn. The place is quite mountainous, and the kraals situated here and there on the summits, surrounded with green gardens, present a very pretty appearance. There are twelve or fifteen kraals along the river, and the Ilovu is becoming the resort of the natives on account of the large crops

of corn this year obtained there. We stopped at the hut of the white man living there, and were very kindly treated. The Ilovu may at some future time make an interesting out-station. Our return walk on the next day was much of it very pleasant. Now our path led us along the beach, now among shells innumerable, and now just in the bush which lines the coast; the high waves roaring as if they would burst their barrier and overwhelm us, among tracts of elephants, buffaloes, bucks, etc. The rain, however, overtook us, and wet us thoroughly before reaching the end of our journey. I again examined the spot previously selected for our purposes, and in concurrence with the opinion of several others, decided upon it as the ground of our first mission-station.

In my researches I have met with many spots around covered with creepers, and the castor-oil plant, almost sure indications of being the sites of old kraals. These are apt to be infested by very poisonous snakes, and this renders it somewhat dangerous to frequent such places. But hitherto I have been graciously preserved. Evidently this country was once thickly peopled. But many have been destroyed, some have removed, and some have died, so that now but very few are here who were on the ground ten or fifteen years ago. Oh Christians, ye are too late in sending the gospel of peace to this land!

21. Sabbath. My audiences were interesting, and especially that of the natives. About a hundred assembled under a large tree in front of the house.

22. Have been again to the spot selected, and ordered a hut to be constructed in its vicinity, at a kraal of natives, that I may better learn the language, and superintend the erection of buildings, clearing the bush, planting gardens, etc.

*March* 3. I am just quietly settled in my native hut on the banks of the Umlaazi, at the kraal of Mahouley. A variety of scene is passing before me. The village, consisting of eighteen or twenty huts disposed around the cattle-fold, is surrounded by a border of trees. Beyond, the land is covered with corn. My house has been built under the trees for the purpose of coolness, and a partial freedom from the noise and hum of the kraal. It is ten or twelve feet in diameter on the ground, and in the centre, seven or eight feet high, so that I can walk without stooping in any part of it. The door is four or five feet in height, and it has a small window in the rear. The floor is of clay pounded quite flat by the women of the kraal. The construction of the whole house is of the simplest nature. In the first place a circle is made, and in its circumference the poles, of about the size of a wagon-drivers whip-stock are stuck. These are bent till they meet over the centre, and are tied together with a string of umtwaazi, a large sort of vine found here, very pliable, and which has somewhat the external appearance of rattan, but which when stripped of its bark divides into large or small strings of any length. A large post supports the centre of this frame. Then it is covered with a load of long grass, the women put in the floor, and the house is completed.

I find my present situation much more agreeable than I had imagined. My friend, Mr. P., who lives a few rods distant, at another kraal, is also adding to my comfort by a profusion of favors. The people, too, regard my coming among them with pleasure, and are daily bringing me of their food as a token of regard.

At our kraal the men are now busy weaving baskets, as the time of harvesting the corn approaches. They are woven very ingeniously together, with grass and a species of reed, and so tight as to hold liquids. The business of planting, hoeing, and harvesting devolves on the women. The men clear the ground, construct the baskets and the corn-receptacles, and watch at night in the gardens to keep away the wild hogs and other animals. The birds are often so destructive by day, that a lodge, or eminence, is constructed at some spot which overlooks the whole field, and a boy kept there continually to frighten them away.

6. Sabbath night. Have been my distance of seven or eight miles to-day, to preach to the whites, and returned, and am now in my hut, with a fire and plenty of smoke, the only remedy against the musquetoes. I hear from the gardens at a short distance, all around the clapping on the shields, and shouting of the night-watchers to the wild pigs. Near me is the hum of the conversation of the people in their huts. This generally lasts till nine o'clock, and then all is profound silence. They usually keep a fire all night long, and this, in a well-thatched hut, answers for clothing.

7. To-day in reality my school began with about a dozen children. Some of them had infants tied to their backs, committed to them while their mothers are at labor in the field. These made

no little ado, in getting so near a white man. My board for reading and spelling is not yet completed, and we made use of the ground for an a b c book.

8. The master of the kraal is a blacksmith. With what is apparently a wheel of a swivel-carriage picked up from some wreck, for a hammer, a stone for an anvil, and a rude pair of bellows, he contrives to make native axes, hoes, and spears. The bellows consists of two skin sacks, with horns for the noses; these being opened and pressed by the hand on the ground, answer to a slight degree their intent. His shop is a spot in the bushes, with a screen to protect him from the wind.

9. So interested were my children to-day that they came three times to learn; principally the girls with the screaming infants.

10. Just as my school was out, I saw the women of the kraal, nineteen in number, passing by from the gardens, each with a large basket of yellow ears of corn on her head, to deposit in the *ingobos*. These are the receptacles where the corn remains until it is ready to be shelled. They are constructed of reeds, in the shape of a cask, and when filled, the top is covered with grass. The men build them, the women do the harvesting. They all unite to collect the ears in each others' fields, (a native cannot work alone,) and proceed in a line with singing to the ingobos.

13. Audiences very attentive to-day. I could not but feel that God was adding his blessing. The day has refreshed my spirit.

14. This morning early the usual hum of the kraal was hushed. The doleful wailing of a mother over her child was all that was heard. She probably awoke and found it dead. The father came from the corn and sent to inform me. And now the mother must bury the babe in the bush, and the father must live on a peculiar diet with bitter roots, confined to his house. I am among heathen. This morning also, on account of the death, all the women and children went to the river and washed. To-day a white man's son at school from six miles distance.

20. Sabbath. Services as usual. The Zoolahs, assembled in a half-moon under the trees by my hut, are ever attentive listeners. They learn very rapidly to sing, and have fine voices.

21. To-day began with thirty people the clearing of a spot for the mission-houses. All with their native axe or hatchet fell lustily to work, and soon there opened upon us a fine view of the country around. The Kaffer axe is very convenient in this kind of work, where the bushes are not large. It is simply a sort of chisel driven into a knot at the end of its handle.

25. I was witness to a curious scene of Zoolah joy this evening. The bride had just been brought to her new abode, having been bought with a cow for several months. She sat on her knees near the house of the white man, loaded with all her beads, her head hanging down, as if in grief. She was waiting to see if she would be welcomed to the kraal; if not, she would say they had thrown ashes on her head, and go away. Soon there came three women, brandishing reeds, striding over the ground, shouting and running around the new comer. Then others—one with a white smear on her face—next, a man with spear and shield, vociferating very loudly. And now the customary bullock was brought and driven around the damsel. Then all the men, women, and children assembled and began their dances, at first rather pleasant, with soft tones, but concluding with the greatest noise and violence. It seemed as if the women were vying with each other in high jumping and loud clapping of hands, and the men in their awkward evolutions, and the deafening sound of their voices.

*April* 1. For the two last days we have been busy gardening, in the hours of leisure from the school.

5. A rainy day. All are confined at home. If one stirs out, the cold rain pelting his naked skin soon obliges him shivering to seek the fire in his hut. I am busy making letters for my reading-board, with two or three children around me, very eager to learn them. The wind comes directly in at the door and fills the room full of smoke, to the no small annoyance of my eyes. Now comes a present of some fine native fruit, and garden vegetables from my kind neighbor, and the day on the whole passes agreeably.

*May* 2. Safely removed to our mission-station. My house was brought up on men's shoulders.

This is the evening of the concert for prayer. Oh may this place be made glorious by the conversion of many souls. To-day a man has given up his desire for another wife, and also come to join us. My former friends at the kraal would come over to me en-masse, would I consent to their system of polygamy.

15. My first Sabbath spent wholly on the station. The whites are becoming very irregular. The Kaffers rather increase in number. To-day at least one hundred assembled under the verdant Kaffer trees around the houses, and listended. Every Sabbath since our arrival have we seen new faces; a few, however, are constant.

22. Yesterday was truly happy to introduce my brethren to this spot. But one loved sister is not, and we feel ourselves a broken band. May we henceforth labor for God alone, and make not flesh our arm. We are disposed of in some Kaffer huts, and to-day have enjoyed a pleasant Sabbath, our joy not a little increased by the pious spirit of some of the servants of the wagons.

*June* 8. We have made arrangements to start to-morrow for the king's country, with one wagon, and two spans of bullocks. One span has been sent forward to the Um-Zogelah, to be a fresh relay on our arrival there. We hope to return in three week's time. We go with trembling, but hoping in the Lord. The king is counselled by chiefs who are prejudiced against white men. But if Dingaan minds his word, we now go to establish a school in his country, and to teach his people.

The result of the second visit, mentioned above as being in contemplation, was given in a joint letter from the missionaries, inserted at page 121 of the number for March.

JOINT LETTER FROM THE MISSIONARIES DESTINED TO MOSELEKATSI'S COUNTRY, DATED AUG. 18TH, 1836.

It was mentioned at page 174 of the last number, that the brethren appointed to the interior mission had arrived with their families at the place of their destination. The latest previous communications from them, inserted at p. 37, gave information of the first visit of Messrs. Venable and Lindley to Moselekatsi, leaving Doct. Wilson and the females at Griqua Town and Kuruman. A journal of this first visit mentioned above has been received, and will be inserted in a future number, with a map of the route pursued by the brethren.

In the course of the following communication it will be seen that the principal portion of Moselekatsi's people does not consist of Zoolahs, as had previously been supposed, but of an amalgamation of different bands brought together under his dominion.

*Name, Location, and Capabilities of the Station.*—At length we can address you from the country of Moselekatsi. By the kind and watchful providence of Him who said "Lo, I am with you always," we and our families have been brought safely to our destination, and are now blessed with health, and are permitted to dwell in a savage land, in peace and without fear.

The name of our station is Mosika, and is taken from that of the district of country. Dr. Smith took the latitude and longitude of Motsenyateng, the head quarters of this district, and which is three miles north of our residence, and found it to be in 25° 24′ south latitude, and 27° 47′ east longitude.

The natives apply the designation Mosika to a circuit of country, which may be twelve or fifteen miles in diameter, and which, from being environed by hills and mountains, is called by travelers, the Basin. The country is broken, but produces grass well, and is well watered by a number of small running streams.

The vallies of the streams afford a considerable quantity of land adapted to the cultivation of the native corn, great quantities of which are grown. Irrigation is not practised by any of the native tribes in their rude state. Here the summer rains are more abundant than farther to the southwest.

Before we saw it, the Basin was represented to us as the most desirable site for the commencement of a mission in Moselekatsi's country; and our observation, so far as it has extended, fully corroborates the statements which we received from others. Leaving out of the account districts on the coast, and from all we have seen and heard, we feel warranted to say that this district has resources which belong to no other district in South Africa, so far as it has been explored.

As the most eligible spot for our purposes, within the Basin, we selected that at which two of the French brethren commenced a station in 1831, when the Baharutsi were the occupants. The Makama, from which we lead out water for irrigating, rises several miles above our dwelling, and flows towards the Port, passing not far from the centre of the Basin. In irrigation this stream may with facility be applied to a very considerable extent; and its borders furnish more land for the cultivation of native

corn, than those of any other we have yet met with. Our house is on the west of the Makama, and upwards of 200 yards from it at the nearest point.

Mosika is in the southwestern part of Moselekatsi's occupied territory; and our house is within a few miles of the dividing ridge between the Atlantic and Indian oceans. On the south of this ridge, and within ten or twelve miles of our residence, the Malapo rises, and flows towards the Great river. Our road from Kuruman to this place crosses the Malapo twenty or thirty miles below its source. There it is a running stream, but not far below, it sinks in the sand. In the vicinity of the Malapo there is much fine grazing land, as well as much that might be cultivated with and without irrigation; but the country, being open and exposed to Mosalekatsi's enemies on the south side of him, is left to be traversed by the beasts of the field.

Moselekatsi dispossessed the Baharutsi and took possession of the Basin about five years ago; and since has made Motsenyateng a principal residence. For eight or nine months, however, his majesty has been pleased to remain out of the Basin, and beyond old Kurrechane.

*Extent of Moselekatsi's Country.*—On this point we cannot speak with precision. The country occupied by the subjects of this chief lies to the northwest and around to the northeast of us. From all that we have been able to learn, we feel warranted to say that the remotest outposts are not more than 150 miles distant. From the reports of hunters, we infer that Moselekatsi has withdrawn his people from the country in which he resided when visited by Mr. Moffat in 1830, which is 200 miles beyond this. On all sides, there is much vacant country which Moselekatsi claims; and of that within the range of his towns, a large portion is without human inhabitants.

*Houses, Towns, Cattle, and Agriculture.*—The houses of this people are constructed with small poles and rods, crossing one another at intervals of three or four inches, so as to constitute a strong frame-work of a hemispherical form, which is closely and neatly thatched with grass. The houses vary in size, being from eight to eighteen feet in diameter; but none of them have more than one opening, which serves to admit light, allows smoke to escape when a fire is within, and serves for an entrance, by lying almost flat down and creeping in.

Imagine a string of the houses above described, in number from twenty to a hundred, drawn around so as to inclose one, two, three, or four acres, having a strong fence made with the branches of trees set in the ground, both on the outside and within the range of dwellings, and you have a town. The houses have court-yards, a sufficient space being allowed between the inner and outer fences. The space within the interior fence serves for the cattle kraal.

The towns are small and numerous, to facilitate the pasturing of the cattle, which constitute the chief wealth of the country, and for the most part belong to the king. By ascending a small mountain in the rear of our house, we can count ten or twelve towns; and in the Basin there are eighteen or twenty. Within five miles of us there are four towns, averaging from sixty to seventy houses, and as many more smaller places. The removal of a town is a frequent occurrence.

The boys and lads of the country are employed in herding the cattle. By plundering all within his reach who are not too strong for him, Moselekatsi has acquired an immense multitude of cattle. And the grand business of himself and his state officers is to superintend his cattle, and to lay and execute plans for increasing their number.

The native corn may be said to constitute the chief support of the people. It yields to the grower an ample return for the labor bestowed. The ground is prepared for the seed by digging; and the implement of husbandry which is used, is a pick of native iron, and native manufacture. It has a blade about as long and broad as a man's hand, and instead of an eye, has a shank about eight or ten inches long, to pass through the handle, a substantial piece of wood about three feet long.

The picking of the ground preparatory to sowing, commences this month; and first, for the king, who has portions of land cultivated for him in every part of the country. And we are told, that in autumn, the king's corn must be first gathered in, and then the people may harvest for themselves. In addition to native corn, some maize, and pumpkins, and a kind of pease are grown.

*Population subject to Moselekatsi.*—Moselekatsi having started in this direction near twenty years ago, with not a large force, and during that time being engaged in making continual conquests, now exercises jurisdiction over a mixed population.

The tribes whom he first subjugated are now almost incorporated with his original followers, using their language, and to all appearance holding a rank not far below them; while the tribes more recently conquered occupy a more servile station. Those belonging to the class of his original followers are not very numerous, and a large portion of them are just arrived at maturity, who were children when he commenced his retreat from Chakka to the westward.

Having no data on which to calculate with certainty, it is difficult to say what number of souls are subject to Moselekatsi. We probably do not estimate too low, in stating it as our opinion that he has not above 3,000 men who are over eighteen years of age, including all classes. There are comparatively very few old people in the country. Polygamy is practised, and generally marriage is not at a very early age.

*Name of the People.*—The name of this people is not satisfactorily ascertained. By all the tribes lying to the westward of the country from which they emigrated, they are called the Matebele, as are other eastern tribes;—the appellation Zoolah, would be unintelligible to all the people of the interior, whom we have seen. Whether they have any strictly national name by which they prefer to be called, is doubtful. Zoolah, (the heavens) and Pezulu, (high,) are indeed applied by the people to their king by way of extolling him, as is every other term which they have, that in any way conveys the idea of greatness. In their pride, to denote their superiority above all around them, this people may sometimes call themselves Bazulu. When asked the name of his people, Moselekatsi replied, "They are the people of Machaubane," who was his father and predecessor. To us it will be most convenient to use the designation Matebele.

*Government.*—The government of the country is an absolute monarchy, or rather a military despotism. The king's word is law, and his commands must be promptly executed, be they ever so capricious. Under the king there are a number of officers of different grades, called Zintuna. (Intuna is the singular.) Every town is directly under the control of some Intuna; and the higher Zintuna have charge of the districts of country. The king always has about him a party of his high officers, and they in their own districts have about them a number of subordinate officers, as counsellors. The Zintuna are both civil and military officers, and hold the country under a police of the strictest order. The people, as individuals, are restricted from some crimes which are prevalent among the Bechuana and other tribes, the authority of whose chiefs is comparatively weak. Although this people are accustomed to plundering on a large scale, stealing from a stranger in the community is unheard of. The king's word is law, yet the government is administered with a systematic uniformity, which we infer proceeds from established usages, of which we are yet ignorant.

*Character of the King.*—Moselekatsi is a man of ordinary height, and is rather corpulent. His appearance is rather effeminate, and indicates that he leads a luxurious life, in his way. He is a very heathen. He idolizes himself, and causes himself to be idolized by his people. Consummate vanity seems to be the predominating feeling in his mind. He has men who are his praisers by profession. He pretends to be able, and his flatterers ascribe to him the ability, to extend to his absent servants and friends a protecting providence. Yet he is superstitious. Alas! how ignorant and inconsistent is that wisdom which knows not God? He is not, however, wanting in shrewdness.

Moselekatsi's career has been eventful, and marked by a series of successes. For what end he has been raised up, and permitted to run his course, we cannot presume to say. That it will be ultimately over-ruled for the furtherance of the gospel, we would fain hope. The power and grace of God are sufficient to imbue even his dark and vain mind with that wisdom which cometh from above, and to cause his proud heart to bow to the sceptre of Immanuel.

*Characteristics of the People.*—One who has had some acquaintance with the Bechuana tribes, is immediately and forcibly struck with the subordination of this people to their rulers, and the great deference which is paid to rank. An address or answer to an officer is always accompanied with some title of respect, showing his rank or standing in the community.

Amongst both the officers and people, who are a good deal about the court, or have seen something of civilized men, there is quite a degree of politeness. Such have learned the Dutch form of salutation, which they use to all foreigners; not, however, with a due regard to the hours of the day, as it is "good morning" with them all day long. Their own mode of salutation is worthy of re-

mark. On meeting, the person approaching says, "I see you," and is answered in the affirmative. At separating, the party about to leave says to an individual, "May you remain well," or to more than one, "May you remain together well;" and the person remaining says, "May you go well," or "May you go together well," as the case may require.

The people are generally cheerful, and have the appearance of living well. They use freely as an article of food, beer, which they make from their corn, and which is exhilarating in its effects. The men being much together as soldiers, and accustomed to feast in company when the king chooses to gratify their appetites with animal food, appear strongly attached to each other. One will divide with half a dozen comrades a small portion of food, with the utmost good nature.

In common with other savages, the Matebele are excessively fond of tobacco, which they use only in the form of snuff. They grind their snuff between two smooth stones, and add a portion of ashes to make it more pungent; the taking of which, thus prepared, is attended by a profusion of tears. We are told that a party of Bechuanas were once supposed by a good-natured traveler, (whose travels were published,) to be under conviction of their sins, while snuff caused their tears to flow freely. And on another occasion, these wily deceivers, influenced by the desire and prospect of obtaining more snuff, and having their imaginations enlivened by what they were taking, sadly imposed upon the same unsuspecting traveler, by relating deeply interesting narratives of events which never occurred.

All classes in this community spend much of their time in idleness. The Matebele are not so far advanced in the arts as some of the other Bechuana tribes. Under this government there is nothing to encourage individual enterprise, and all commerce with foreigners has heretofore been prohibited, unless by special permission from the king.

*Relation of Moselekatsi to Dingaan.*—We hear that Dingaan calls Moselekatsi his dog; and the latter acknowledges the superior power of the former, and lives in continual fear of him. This has been among the motives which have induced him to advance so far westward, that he can now go no farther in this direction. It is doubtful whether Moselekatsi's and Dingaan's subjects were originally one people, or speak precisely the same language. Should there be a difference in language, it will probably be found that they are closely affiliated dialects.

The story of Moselekatsi's career, as we now have it, and which appears to be the best authenticated, is as follows. Machaubane, his father, was an independent chief, and near twenty years ago, in a conflict with the Suiti, a neighboring tribe, he was slain, and his forces were defeated. Moselekatsi, being then a young man, was made king, and with his people fled to Chakka for protection; by whom he was received as a dependant, and permitted to live on his frontier. Occupying a position, as it is supposed, rather behind Delagoa Bay, Moselekatsi was directed by Chakka to make an excursion and take cattle. Having succeeded, Moselekatsi reserved for himself a part of the booty, of which Chakka got information, and intended to call him to an account. Moselekatsi, being aware of the consequences, resolved to stand his ground till he could collect some other people in addition to his followers, and then to escape from his superior enemy by flight. Preparatory to the execution of his purpose, he placed all the females in what he supposed was a place of security. Chakka sent out a commando, who ascertained where the females were, and fell upon and butchered them in heaps. Learning what had just transpired, Moselekatsi attacked and routed the commando, and then fled. Thus commencing his career, by the superior discipline of his soldiery, he has succeeded in subduing or driving out the tribes before him, until he reached this place. He probably put the Mantetees in motion, who, overrunning this region and that to the southwest, dispersing and weakening the tribes by which they were occupied, rendered his conquests easier as he gradually advanced.

Moselekatsi and Dingaan are deadly hostile to each other; and although the former has advanced to the westward as far as he can, he still dreads the power of the latter. Since Moselekatsi conquered this country, Dingaan sent a commando who took some cattle, and defeated a commando of Moselekatsi. Another commando pursued, and a bloody battle was fought, both parties fighting hand to hand with assagais, and alike protected by oxhide shields. Both parties left the battle-ground, and after refreshing themselves, Moselekatsi's men returned to renew the conflict, but Dingaan's retired.

While these chiefs retain their hostility towards each other, which is not

likely to be removed by any thing unless it be by the grace of God, there can be no direct communication between their countries. It is also represented, that there is a range of mountains this side of Dingaan, over which there is but one pass, which can be traversed by men and cattle, and that too difficult for wagons. The intervening country has not, however, been sufficiently explored, to render it certain that a road, more or less direct, may not yet be found between the territories of these chiefs.

*Moselekatsi's Relations with other Tribes.*—On the eastern side of Mosalekatsi, there must be a large extent of unoccupied country. Nearly southeast from this, lies what is called the New Land, which is inhabited principally by Bechuana tribes. The remnant of the Bergenaar party are also now in the New Land. The distance between this and the New Land cannot be so great as from here to Kuruman. In 1830, soon after Mr. Moffat's visit, Berand Berands, the chief of the Bergenaar party, headed a large command against Mosalekatsi, which was made up of Griquas, Corannas, and Bechuanas. This commando, after taking a great number of cattle, and having returned two or three days with their booty, was attacked by that of Moselekatsi at day-dawn, and was almost annihilated. Since that event, Peter David, the son-in-law of Berands, was fallen in with by a commando of Moselekatsi, near the southern border of the latter. A daughter and nephew of David's, and two others, were made prisoners, and four or five wagons were taken, all of which are still in Moselekatsi's possession. Mr. Moffat and Doct. Smith endeavored to prevail on Mosalekatsi to give up the captives and the property, that peace in that quarter might be established. He evaded the request, saying that he must first hear the governor's reply to certain questions he intended to propose, through the Zintuna, who would accompany Dr. Smith to the Cape. These officers have returned, and the governor requested that the captives might be restored to their friends; but Moselekatsi manifests no disposition to comply with the request.

More directly to the south of us, and at a greater distance than the New Land, there is a strong party of Korannas, headed by John Bloom, who acknowledges Berands as his chief. Bloom is notorious for his evil doings, and for his expertness in retreating and continuing to load and fire. He has made several incursions to steal Moselekatsi's cattle, and is beginning to be regarded by this people as a rather formidable enemy, on account of his horses and muskets. Bloom is on the Muddy river, a branch of the Orange.

Tanani, the chief of the Baralongs, who was expelled by Moselekatsi from the country about mid-way from this to Kuruman, now resides on the Fall river, another and more western branch of the Orange. He is on the south, and probably within 150 miles of this. Mokatla, chief of the Baharutsi, who held this district six years ago, is on the Haut river, another branch of the Orange, which is west of the Fall.

Mahura, brother of Motibi, the king of the Battapi tribe, is also on the Haut river. Although Motibi is the acknowledged king, Mahura is the actual ruler of a large portion of the Battapi. Within the last year, Mahura emigrated from old Latakoo, (more properly Litaku,) in an eastern direction to the place where he now resides. It so happened, that some years ago, some of Moselekatsi's cattle fell into Mahura's hands, for which he feels that he has a just right to call him to account, whenever it may be convenient.

Mr. Moffat's visits have secured friendly relations between Mosclekatsi and Kuruman; and from this to that station the country is depopulated, with the exception of a handful of people at Motito, and a few Balala, (poor,) in the wilderness.

Moselekatsi professes great friendship for Waterboer. But having heard something of that chief's conflict with the Mantetees, he probably fears him, as much as he loves him.

Such is a view of Moselekatsi's relations with the people to the south of him. And while the present state of things continues, we shall probably communicate with the colony, only by way of Kuruman.

The Kalihari in southern, corresponds in some measure to the Sahara in northern Africa. This is the name of a great desert, commencing westward of Kuruman, and extending so far north, as to form the western and northwestern boundary of Moselekatsi's country. Attempts have been made to explore this desert, but without success. It has a few scattered inhabitants, who refuse to make known to strangers their watering-places. Sebekui, (Sebecque) chief of the Wankets, after Moselekatsi had taken a part of his cattle, fled with the remnant from his own country, which lies west of north from this, so far into

the desert, that he cannot now be reached by his enemy's commandoes, who are unacquainted with the wilderness. Dr. Smith found the country on the north of Moselekatsi badly watered. He reached the southern tropic, but was compelled by drought to suspend his researches. Beyond Moselekatsi's towns, he found only a few poor tribes, who were leading a trembling existence, being constantly under apprehension of destruction from Moselekatsi's soldiers, who make prisoners of the young, and butcher those advanced in life. We are told that traders have visited a fierce people, who reside far to the north of this. Moselekatsi has attempted to conquer this people; but as they occupy a strong-hold on a mountain, he has not succeeded.

We are also informed that rather to the northeast there are tribes by which some of Moselekatsi's commandoes have been almost destroyed. These are probably not far from Delagoa Bay. Last April, when on a visit to the king, two of us saw chickens, which had a short time before been brought by a commando from that quarter.

There is a report, which appears to be generally credited, of a large lake, bordered by a fertile and populous country. This lake is represented as being situated to the north or northwest of us. It has never been visited by traders from the colony.

The representation given of Moselekatsi's relations with other tribes, though not flattering, is according to the information we have been able to collect. Such a representation shews this people to be insulated, and leaves no prospect of reaching other tribes from this as a radiating point, in any moderate period. Tribes to the eastward must be more accessible from the sea-board, than from this quarter. The country to the south of this is already occupied by brethren who have been sent out by other societies. On the west there lies an immense desert. And northward a miserable country must be traversed for a long distance before other tribes can be reached.

*Prospects of our Mission.*—We are amongst a people in many respects highly interesting. If we can have access to the people, and are permitted to instruct them, there is a field here for doing good. The want of physical resources, where stations have been established heretofore, has been one of the greatest impediments to missionary operations in southern Africa. As to physical resources, we have much to encourage us in this country, comparatively speaking. Where there are means of living, there will be a population, sooner or later. Without the king's permission we can do nothing. Whether he will allow us to establish schools and instruct his people, is a question yet to be determined, and to which we cannot turn our minds without serious apprehension. Moselekatsi has repeatedly expressed a wish to have teachers, and has indeed told us that we must build him a church, and that we may have schools; but from our knowledge of his character, we can attach no consequence to such declarations. Should he perceive that the light of truth will disclose to his people his and their deeds of iniquity in their proper colors, so despotic is the government, and so adroit is the king in the practice of deception, that he may thwart all our plans, while he professes great friendship for us. But the heart of Moselekatsi is in the hands of God.

Were the weapons of our warfare carnal, we should have little to hope; but they are spiritual, and mighty through God to the pulling down the strongholds of the kingdom of darkness.

Under this head we should mention, that the removal of Moselekatsi from this country is at least a possible event. It would be in entire keeping with his proceedings for many years past. Were there yet a country on which he could seize, from his dread of Dingaan, and the hostility of the people to the south, his removal might be expected almost as a matter of course. It is rumored that there is a people far to the north, who have much cattle and a fine country; and that Moselekatsi has sent out his spies, with a view of attempting their conquest. The country is always full of rumors, and to such a report, unless attended by corroborating circumstances, we would not attach so much importance as to think it worthy to be mentioned. There has recently been a migration of a number of people further north, and the king has been absent from the Basin in that direction an unusually long time. Our prayer to the great Head of the Church is, that now this people have the gospel brought nigh to them, they may not slight the message of salvation by turning away from it.

*Necessary Employments of Missionaries in this Country.*—The only assistance which missionaries beginning a station in this country can calculate upon, is that of natives from some other station; and consequently we must calculate on executing with our own hands

a part of the work in every building or improvement that may be necessary. The native assistants whom we employ are neither skilful nor efficient workmen. It would be in vain to attempt getting a mechanic of suitable character to come from the colony; and were it practicable to obtain such an one, it would be at great expense. Two of us, with three months labor, and the native assistance referred to, prepared a comfortable dwelling for our families, at comparatively a small expense. Remotely situated as we are from any civilized community, to procure the means of living, we must cultivate the soil. We are not allowed to trade with the people, and it would not do to be dependent on Moselekatsi. In exchanging commodities he shews himself independent of all equitable rules of dealing; and never fails to set a high value on whatever belongs to himself, while he cannot be taught the value of what belongs to others.

*The Language.*—We hardly need say to you that the acquisition of an uncultivated language is not the work of a day. It is our purpose to prosecute the study of the language as well as we can in our circumstances, and with our means. The knowledge of the Sichuan which we possess, and the vocabulary of it which we obtained at Griqua Town, will be of essential service to us. The affinity of the Sichuan and Sitebele languages does not appear to be closer than that of the English and French. There are one or two sounds in the Sitebele not found in Sichuan, and it has not the guttural, which occurs frequently in Sichuan. In common with the Hottentot, Bushman, and Caffre languages, the Sitebele has that grievous annoyance to Europeans, the *cliks;* though not so frequent as in those languages. The more advanced in life among the subjugated people understand the Sitebele imperfectly, but the younger people seem all to be familiar with it; and it may be said to be the prevailing language of the country. Few of the Matebele understand much that is spoken in Sichuan; yet we must be able to speak it before we can make known the way of salvation to those of the poor and oppressed people who are imperfectly acquainted with the Sitebele.

In concluding, permit us to say that in our situation we must live by faith, having little that is obvious to human sight to encourage our hopes. We need your prayers, and those of the churches, that our faith be not weak, and that we faint not in our work. We are far removed from the assemblies of God's children, with whom we were once wont to worship; but we believe that from many hearts, touched with sympathy for Africa's woes, fervent supplications rise to the mercy seat, for the salvation of this people.

Two of us expect to visit the king in a short time, and press the point of establishing schools. We have some printed sheets, which were prepared at Kuruman, from the collection of Sitebele words which we obtained from a man at Griqua Town. With these sheets we may commence schools.

## West Africa.

### EXTRACTS FROM THE JOURNAL OF MR. WILSON.

THE last volume of this work, p. 312, contained extracts from Doct. Hall's account of a tour made by him to a large native town about fifty miles up the Cavally river. Mr. Wilson has penetrated to the same town by land, keeping near the river, and passing through the villages and fields of the natives which lay on his way. It would seem that there is free access at Cape Palmas, from the low grounds which skirt the sea-shore, to the more elevated and healthful country of the interior; and no formidable obstacles appear to be in the way of extending missionary stations and schools in that direction.

### *Country, Productions, and Towns on the Cavally River.*

*June* 6, 1836. This morning, at eight o'clock, we left home, our company consisting of four native men, two boys, and one American, and myself. The day was favorable for walking, although cloudy. Our course lay east of northeast. After crossing the little river which runs into the sea near the cape, about two miles from its mouth, we passed over a rolling hilly country for several miles, and entered the rice-fields of the native people of Cape Palmas. In passing through these, we were not a little surprised both at the extent of cultivation and the quality of the rice. Portions of the rice through which our path lay had attained its full growth, and was quite as good as any that I had ever seen in the rice country of South Carolina or Georgia. After we left these, we commenced what may be regarded as a

complete specimen of African traveling. Our road was a mere foot-path, ordinarily not more than ten or twelve inches wide, and so entirely covered over by grass and shrubs, most of the way, as not to be traced, except by those who have frequently travelled it.

About one o'clock we reached the first native settlement, and were received with the usual welcome of an African community. The village occupies a handsome site, and is surrounded by a double wall. It has no king of its own, but is subject to a larger town in the neighborhood. Its population we supposed to be about three or four hundred. The head-man invited us to his house, and offered us some palm-wine, with a request to spend the afternoon and night with him. We declined to stay, and after resting a half hour, and allowing his people to gratify their curiosity by gazing upon us, we resumed our journey, accompanied a long way from the town by a noisy crowd of children.

Our journey, during the remainder of the afternoon, lay entirely through rice fields. The country was open and high, and we were strongly reminded of certain sections of our native land. At about four o'clock, we arrived at a beautiful town by the name of Grambahda, where we staid the first night. In many respects it excels every other town in this part of the country for beauty and for the cleanliness and openness of its streets. It is situated on rising ground, and is surrounded by a high spiked wall. The outskirts are overgrown with beautiful groves of lime and sour orange trees; and as they were laden with ripe fruit, their beauty may be more easily imagined than described. As we approached the gate of the town, which is nothing more than a hole three feet high and wide enough to admit a full grown man, we passed a company of youngsters quietly engaged at their games and simple music. As soon, however, as we entered the inclosure, one yell started hundreds of other voices, and brought around us the whole town's people, so thronging our way as to make it difficult for us to reach the chief's residence.

After winding about a while, we were seated under a shade tree in front of his majesty's houses, to wait his appearance. Here we were walled around by a solid body of human beings, excluding all fresh air, and almost deafening us with their unrestrained and loud clamors. After waiting fifteen or twenty minutes, a man, (their king has recently died,) made his appearance, with a fowl in his hand, and apparently not a little embarrassed. He knew not whether to shake hands or give the fowl first. I relieved his embarrassment, however, by putting my hand upon the chicken, and requesting him to prepare it for our supper. After hearing the object of our excursion, and signifying his approbation, he appointed us a house to lodge in, and left us, for a while, to the intense gaze of his people. From this, however, we were anxious enough to be freed. I begged the people to go away a while at least, that we might have a little fresh air and quiet. To this they strenuously objected, saying, in the language of my interpreter, that they were not willing for that palaver, as I would go away early the next day and they would not have another opportunity to see me. It was in vain that we entreated and we had quietly to submit. Had we resorted to our house, they would have followed us and made that an intolerable retreat. A little before night, the head-man sent for me and "dashed" me a sheep that he held between his legs. I thanked him, and requested that it might be killed and prepared four our breakfast at an early hour, which was accordingly done, and we retired to our house for rest.

In general, the interior of the houses of the natives affords a more comfortable abode than is indicated by the exterior. When you contemplate one of these houses from without, you are reminded of a small pyramid resting upon a base not sufficiently large for it. But when you enter its low doors, you are surprised that you can stand erect in any part, and would compare your situation to the interior of a hollow pyramid. The hollow, however, is not continued up to the apex. A house constructed on this scale would be liable to be overturned by every breath of wind. There stand four posts in the centre, supporting a circular scaffold, upon which the roof is suspended and held to its place—resembling, in some measure, a pointed cap which covers a man's ears and eyes. The walls of the base or body of the house are plastered around with a mortar made of clay and cow-dung. The other parts present the appearance of glossy black, caused by the smoke of the fires made on the floor. The loft is a depot for rice and other articles of food. It is ascended by a ladder, which has a joint in the middle, and when not wanted, can be lashed up out of the way. Over head you will almost always see a large number of bundles of rice, well smoked, but

not injured. There are also frames or swings suspended from the loft, in which the women pile up their fire-wood very carefully. It is a point of great ambition with them to stow it away most neatly and exhibit the largest quantity. They also show their attachment to their husbands by the order and neatness in which their respective houses are kept. But the point of ambition with the men is, to make the greatest possible display of their crockery ware. And for this purpose, all the mugs, bowls, wash-basins, plates, etc., are suspended around the lower part of the wall in horizontal lines; above these a large number of wooden bowls, of various sizes and shapes, are arranged in a similar manner. The floors are of clay—hard, smooth, and dry. Their only bedding is a thin mat, and a block of wood for a pillow. And these are all they have to offer a stranger. In the early part of the evening, these houses are close and warm, but towards morning they prove a very pleasant shelter against the cold and chilly dews.

We supposed the population to be about ten or twelve hundred. The people do not differ very materially from our neighbors on the beach, except that they wear long beards, less cloth, and perhaps have less cunning and duplicity. In the morning they brought a deranged man in stocks to know if we could do any thing for him. And I may make the remark, that derangement of mind among these people is not uncommon.

Their language differs a little from that spoken around us, but can be easily understood by our native boys. The place externally indicates health, and may be an eligible situation for a christian school, when we are ready to establish them. In the morning we had an early breakfast, and after I had made our host a "dash" of a few cotton handkerchiefs, a razor, and some beads, we took our leave and proceeded on our way.

7. Our course to-day lay pretty nearly in the same direction as yesterday. For several miles our path lay through fields of rich and verdant rice. After we left these, however, it became worse and more difficult than any part of our journey the day before.

*Neh's Town—Scenery and Villages Adjacent—Return down the Cavally.*

About eleven o'clock we reached a small village, subject to the town where we staid last night. It consists of twenty houses, and probably about one hundred inhabitants. We stopped only a few minutes to rest, and proceeded for an hour or two through a wooded country, remarkable for nothing except for its numerous lofty palms. About one o'clock we reached the first settlement pertaining to king Neh's domains. The remainder of our way to Denah (Neh's Town) lay entirely through rice farms. For a mile or two we made a gradual ascent, when the country became hilly and exceedingly beautiful. Indeed, I have seldom seen any section of country more beautiful. On reaching the summit of some high hill, we were often constrained to halt for a time and survey the beauty and grandeur of the surrounding scenery. Its enchantment was heightened, doubtless, by the richness and verdure of the rice which crowned the numberless hills around us, and we could scarcely realize that we were in the country of an uncivilized people. At two o'clock we reached the beautiful town of Denah; and I may say that my anticipations, from the description which Dr. Hall had given of it, were fully realized.

Neh was not at home when we arrived, but returned soon after. His head wife, however, threw open her house, and received us very cordially. Here again we were thronged almost to suffocation; but our royal hostess, in this case, had authority sufficient to clear the house and afford us a little quiet. We were also furnished with warm water to bathe our feet, which proved very serviceable and refreshing. The king gave us his best house for our quarters, and if I may judge from the quantity of china which ornamented it, he may be regarded in this section of the country as an opulent chief. His chief woman, to whom allusion has already been made, deserves more particular notice. In dignity of manners, energy, and stability of character, I think she excels any native female I have before met in Africa. Ordinarily a transient visitor would suppose that women had no concern in domestic matters; but in this case our hostess showed, without appearing officious or giving offence to any one, herself to be sole mistress of her house, and at the same time discovered all the respect for her husband that could be desired. Indeed, the kindly feeling and conjugal attachment which bound this pair together constrasted so strongly with what we are accustomed to see in this country, as to move our feelings, and make us think that we were treading the precincts of civilization and humanity.

8. We rose early this morning, after having enjoyed a comfortable and refreshing night's rest. The town was enveloped in a dense fog, and the air was cold and chilly. Neh had assembled all his chief men, and sent for me to make in their presence a "royal dash." I saw a bullock and a goat standing near the king, and knew that they were intended as a present. I took my seat, and a dead silence ensued for several minutes, the chief having his eyes fixed on the ground. After a while he raised his head and told my head-man that the calf and goat were for me, to do with them as I pleased. I thought this the time to make my present, and requested the king to keep his seat till I could get it ready. My present consisted of four yards of red flannel, four cotton handkerchiefs, a few beads, looking-glass, razor, and knife. The articles were carefully scrutinized by the king as they were handed out and accepted. We then struck hands, and the grand palaver was *set* between king Neh and his missionary guest.

The people, however, were surprised and exceedingly disappointed, that we brought no tobacco, and the king himself told my head-man to tell me privately, that I must bring tobacco the next time I came. The fondness of Africans for this article is beyond all measure excessive. They apply it mostly to their nasal organs, occasionally smoke, but never chew. As soon as you enter a town, you will see hundreds of women and children twitching their noses and thereby begging for tobacco. If it were proper to use this article in our dealings with the natives, the expenses of a missionary establishment might be lessened at least by one half.

I conversed with the king about establishing a school in his town, to which he assented, and said he would afford every facility and convenience in his power to forward it; but at the same time I had reason to suspect that he was much more desirous of having a trading establishment. At one time, I attempted to fasten his attention and that of many others upon the claims of God. But when my own feelings were deeply engaged and I began to hope that theirs were also, he abruptly changed the conversation, by making some inquiry about a trading establishment that Dr. Hall proposed some months previously.

In the cool of the morning, Mr. Woods and myself visited two other towns belonging to Neh, neither more than half a mile from his own residence. We estimated the population of these three settlements to be about two thousand souls. On our return we were again "dashed" with two sheep, one of which we ordered to be killed and prepared for our breakfast. The other, with the king's presents, were to be sent home by the route we had come. It is always expected by the donors of such articles, that they are to be "dashed" back again a full equivalent; and how much it differs from bartering, you may determine for yourself.

I made particular inquiry about a report, which we frequently hear, of there being man-eaters not far from this place; and I am induced to believe that it is true. Several men here, of whom I made inquiry, have unhesitatingly attested the fact, and a man who had just returned from that section to Denah, declared, without knowing that I had been inquiring on the subject, that he had left the people in a town that morning, in consultation whether they should eat a criminal under arrest or not. It is said that they eat none but criminals and captives of war. But every feeling heart will regard *this* as a melancholy attainment in the annals of cruelty and inhumanity. Oh! how degraded and ruined mankind are, without the gospel of Jesus Christ! On the other hand, how cheering the thought, that this gospel has efficacy to raise mankind from the lowest depths of ruin to glory and immortality! Pray that it may have free course in this unhappy land.

About twelve o'clock we commenced our voyage down the river, and made rapid progress, as the current was very strong. The settlements are numerous, but none very considerable in size. We stopped only at one town, and that was near the "Grand Devil oracle." I did not visit it, however, for several reasons. That this oracle exerts a directly injurious influence upon the people around, no one will doubt who has visited one of their settlements. The town which we visited is the image of poverty and wretchedness, and would be called an unquestionable domain of their guardian spirit. Our native men jocosely remarked, that these people were proverbially called the "hungry people," because they would not cultivate their rice as other people did, but were all the while "crying" to the devil to help them, and depending upon the offerings of pilgrims for their support. I could not pass along their settlements without a feeling conviction that they were entirely in the power of the Evil One, in deed as well as in name. Oh may the grace of God

speedily change their hearts and illumine their darkness.

We were hailed by the settlers of every village we passed, and at several places strongly urged to stop and drink palm wine; but we were anxious to reach the town of Cavally before night. As we approached the mouth of the river, I was much reminded of my native Carolina. On both sides of the river, there were large fields of beautiful rice, some unsurpassed, rather unequalled by any that I ever before saw. About sunset we landed at Cavally, and were heartily welcomed by my friend king Baffron.

We reached home on the next day, after a fatiguing walk on the beach of twenty miles, in good health and spirits.

In our tour we performed a circuit of ninety or one hundred miles—passed eighteen native settlements and were absent four days. Neh's town we supposed to be thirty-five miles from Cape Palmas.

## Constantinople.

### EXTRACTS FROM THE JOURNAL OF THE MISSION.

[Continued from p. 160.]

*Armenian Catholics—Greek Patriarch.*

*July* 12, 1836. Our assistant S. called on a papal Armenian family in this village, [Orta Koy] who are old friends of his. They said that the Armenian catholic patriarch had recently issued an order that the members of his commission shall henceforth buy no more of our books, not even the New Testament. Some years ago the British and Foreign Bible Society bought for circulation a quantity of the Armenian Scriptures from the Armenian catholic convent of St. Lazarus, Venice; but in this new decree it is expressly ordered that not even these, though printed at their own press, shall be purchased of us.

We do not know that the Armenian catholics have ever bought any books from us; and we can think of no other reason for this prohibition, than that, in the true spirit of popery, they wish to interdict the Scriptures wholly from the common people. They have their own bookstore here, where the Bible is sold among other books; and they would by no means like to have it understood among the Armenians, that they refuse the Bible to the members of their church. But in the first place, their Bible is in the ancient Armenian, which is not understood by the common people; and secondly, if they have the sole right to sell Bibles and the sole superintendence of this department, we may be sure they will be very careful to see into whose hands this (in their view) dangerous book comes; and the common people will not be likely to fare much better in this respect under popish influence here, than they do under the same influence in other places. There is a remarkable unity in the character and designs of popery, wherever it is found, in all climates, and under all governments; varied only a little externally, to answer particular ends; so that it seems as if all its members, though scattered abroad through the earth, are united together in one great body, actuated by one spirit, and that, (we do most fully believe,) the very spirit of the great enemy of God and man. This great body, thus wonderfully constructed and held together, seems to be the master-piece of all his works. But when he is chained, as he is even now beginning to be, the vital principle will be taken away, the uniting spirit will be too feeble to keep the members together, and the body will be dissolved, and become an easy prey to numerous and powerful enemies, none of which is half so powerful, as the truth itself.

But to return to the family. They said that they had no fault to find with our lives; that, on the contrary, we were better than themselves; that we were actuated more entirely by the precepts of the gospel; and that we keep the command to do unto others as we would have them do unto us. "But —— they are not members of the church, and of course, must be lost!"

S. replied, "But if they follow the gospel rule you mentioned, they must love others as they do themselves; of course they cannot lie to another, nor cheat, nor deceive another in any way, nor use profane language to another, nor do any bad thing to their neighbor."

"No—they do not. They are in this respect, as we said, far better than we: but —— they do not belong to the church!"

16. A letter was received from Broosa, reporting the current belief there, that the Greek bishop of that place, who has been very violent in his proceedings against the missionaries, was about to be recalled, and also that the patriarch himself was soon to be succeeded by another. So far as the bishop is concerned, the change would probably be for the

better, as the present one has certainly "a look more stout than his fellows;" but as a general thing, all the bishops and patriarchs seem to feel obliged to pursue very much the same course. The fact is, that nearly all the sober-minded and respectable Greeks, in this vicinity, are among the superstitious and bigoted; while the more enlightened, and those most friendly to missionaries, are almost invariably rank infidels. It is to be expected, therefore, as a matter of course, that the ecclesiastics should for the most part side with the former against the latter, rather than with the latter against the former.

We have been led to form a favorable opinion of the present Greek patriarch, as being liberal, enlightened, and withal more devout than most others in his station. But, poor man, what can he do? He has bad advisers. He can perhaps get at the real truth of nothing. He needs our prayers and the prayers of all good people.

Let us look at the subject in another point of view. When a Greek patriarch enters upon the duties of his office, he is expected in his enclytical letter to make large professions of reforming all abuses, extirpating all heresies, and preserving the faith of the church entire. Now, one of the most prominent subjects in the Greek church at the present time, is that of the schools. They are making much noise, exciting a great deal of attention, and are patronised by all the infidelity of the nation. And they have become the most fruitful topic for declamation which now exists. The preacher is no longer in want of a text, or the orator of a theme. If a patriarch touches upon any thing, he must touch upon these. But what may a patriarch be expected to say? The pride and vanity of the nation, on the one hand, and the bigotry and superstition of the church on the other, forbid his recommending the missionary schools. No, he would be accused by the former of degrading them in the eyes of the world, and condemned by the latter as a traitor to their church. But something he must say, and something he must do. When, therefore, he comes to this subject in his patriarchal letter, he endeavors to unite all parties, and calls upon the people to establish schools themselves, and support them themselves, choosing a special committee for the purpose. The epistle is sent forth even to the utmost limits of the Ottoman empire; and, wherever read, though it be in Syria itself, measures are immediately taken to carry its mandates into execution. Should there be missionary schools in any place where the decree comes, they are more or less affected by it, according to circumstances. If the committee be friendly, and especially, if they be allowed to make some shew of authority for the time being, the difficulty is easily got over; but should they be hostile, and particularly, should they receive any fresh provocation, they are sure to carry it with a high hand. Should the patriarch be well disposed, (as we have been rather inclined to think he is, in the present case,) he regrets that policy requires him to pursue such a course; but if he be a bad man, he rejoices in all the trouble he gives us, and would gladly make the fire seven times hotter. The same patriarch who is compelled for the sake of peace and quietness to prohibit the reading of Corai's works, will, as soon as he retires from office, purchase them for his own library. This is a well known fact. And thus, what we attribute to a violent persecuting spirit, may in many cases be the result of mere views of policy. To be sure, the patriarch, whoever he may be, is responsible for his views of policy, and must give an account to God for all his official, as well as personal acts. But we see how little we are in general to depend on those in authority, even though they may be well disposed; and how important it is that we should be in the habit of looking beyond all human patronage for our encouragements and our hopes. A truly conscientious patriarch would, in the present state of the Greek church, be altogether an anomaly.

*Senakerim—Changes in Turkey—Other Notices.*

28. Mr. and Mrs. Jackson sailed for Trebizond, and our friend and christian brother S. went with them in order to accompany Mr. Johnston on a tour to Tocat and the adjacent country. It is very pleasing to see the regard in which this brother is held here, among some, at least, of his countrymen; which became more apparent as he was going away for a season. A priest procured for him forty piastres in para pieces, the smallest coin of the country, and now very scarce, but very convenient for a traveler. Another set himself to work, and procured a quantity of ten-para pieces, which is also a very convenient coin for a traveler to have by him. Many, of their own accord, furnished him with letters of introduction; and among the rest, a rich and influential banker gave him

letters to two or three bankers in the interior, and to one in Erzroom, authorizing him to answer all demands which might be made upon him, and to advance any amount of money which might be required. These testimonials of the esteem in which S. is held are invaluable.

The means of communication have wonderfully increased in Turkey. Two steamers now run regularly every week between this and Smyrna; one between this and Galatz on the Danube every fortnight, and one also in the same time between this and Trebizond. Missionary efforts have also been greatly multiplied and extended in these parts within the last six years. When Messrs. Smith and Dwight arrived in Turkey, six years ago, there were only two missionaries in Smyrna, and besides these not one was to be found in all the Turkish empire north of the Taurus. As they traveled east, they found not one in all Persia, unless we except Bagdad, (which is in fact in Turkey, though often said to be in Persia,) where Mr. Grove had recently established himself, and which place he has since abandoned. But now there are four American missionaries and one English missionary at Constantinople, two American misssionaries in Broosa, two in Trebizond, two in Oormiah in Persia, one American and several German missionaries in the south of Persia, while in Smyrna, instead of two, there are now six ordained missionaries and two printers. More are now on the way, and others expected soon to follow. Surely the Lord is preparing to do a great work in this country. May he hasten it in his time!

29. In a walk to-day Messrs. Dwight and Homes went into the yard of the Armenian church, and were much pleased to see a priest sitting by himself, and reading a portion of the Psalms. He saluted them, though without rising, and continued his reading. On going to the front of the church, they were discovered by A., one of the teachers of the village school, who is very friendly to us. He came running out, and as he passed said a word or two to the priest, who immediately rose up, and coming to them, begged pardon for not having recognized them, and expressed much pleasure in seeing them. They soon found that he was from Erzengan, a place near Tocat. He is much enlightened, as we had heard but the day before, though none of us had ever seen him. He expressed much interest in the prospect of S. visiting his city, and much regret that he did not take a teacher with him, as he said the people were desirous of instruction, but had not the means.

*August* 1. Mr. and Mrs. Dwight called on an Armenian family, who had appeared very anxious to cultivate an acquaintance. There they met with a clear-headed Armenian, a visiter, who seemed to be acquainted with our school, and in fact to know a good deal about us, but whom Mr. Dwight did not recognise at all. He spoke of G., a certain youth, who he said had been to our school, and who was his adopted son. The old gentleman made the following complaints of him:—"He does not keep his fasts, nor would he go to confession, till I finally compelled him, when he made a singular kind of confession to the priest."

"What was it?" asked the lady of the house, a very intelligent woman, and withal able to read.

"It was something rather strange," replied the man.

"Let us hear what it was," rejoined the woman.

"But," asked another who sat by, "is it proper to divulge what passes at confession?"

"No matter," replied the lady, "let us hear it. Don't be afraid."

"Well," said the man, "he first told the priest that he acknowledges only the Scriptures as his rule of faith and practice, and rejects whatever is not derived from them, and conformed to them; and that as to the saints, and the fasts of the church, he knows nothing at all about them. Now I have often talked with him," continued the old gentleman, "and told him that we ought to honor the saints, particularly Gregory Loosavorich, and others, who suffered and labored so much for the good of our nation; and that he ought to observe the fasts of the church, especially when we have guests at our house; otherwise questions are proposed, which lead to discussion and unpleasant feeling."

Mr. Dwight then told him, that in our churches also we keep fasts, believing it to be a christian duty; but that as there were no rules in the gospel, setting apart particular days, so neither do our churches order any such thing, but it is left with individuals to fast according to their own conscience. More practical conversation was then introduced, and remarks addressed to all present on the subject of our great business in this world, and the chief thing about which our attention should be occupied, viz:—

to keep the commands of the Lord Jesus Christ, and to be prepared to dwell forever in his everlasting kingdom.

9. It is a striking event in the changes here, that the sultan is placing his portrait in all the barracks. The portraits are carried with great pomp and ceremony, attended by all the great officers, and saluted by a discharge of artillery. It is well known that Mohammed and the doctors have forbidden images and representations of men to be exposed in public. In the present instance rumors have gone abroad of resistance on the part of the soldiery; and indeed a conspiracy is said to have been discovered which terminated in the execution of several dervishes and some other individuals. The portraits are suspended in some one of the most conspicuous places in the barracks; and many a devout Mussulman trembles lest the next step should be to place them in the very mosques. They are painted by an Armenian artist, and are well executed. Several of the pachas have recently had their portraits taken; and the sister of the sultan, following in the track of reform, is now having her own done by a young artist of our acquaintance from Switzerland.

31. Our girls' school and our high school have never been so prosperous, as during the present season. And though, in regard to missions generally in the Levant, it be "a day of rebuke and blasphemy," and though we ourselves have no reason to expect exemption from similar trials, yet we would encourage ourselves, and we would encourage our brethren also, with the glorious truth, "that the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Thousands and tens of thousands around us, starting at his voice from the slumbers of sin, shall awake to a new life, put on the garments of salvation, and walk abroad justified, sanctified, accepted, and beloved, as the sons and daughters of the Lord God Almighty. "Even so, Amen. Let thy voice be heard quickly, Lord Jesus."

### *Progress of Knowledge among Turks and Armenians.*

*Sept.* 8. We attended to-day, by special invitation, an examination at the military school at Dolma Batche. The pupils examined were from the school at Scutari, who had come over to-day for this purpose. We were received by our old friend Azim Bey, the commandant, with the greatest cordiality and politeness. The examination was in geometry, arithmetic, and reading; specimens of drawing and writing were also exhibited, which were highly creditable to their authors. We have no where witnessed a greater degree of readiness on the black board than here among these Turkish cadets in geometry. Their teacher, also a Turk, appeared quite at home in his department.

By the time the examination was finished the hour of dinner was come and we received so pressing an invitation to dine with the officers that we could not refuse. Two long tables were neatly spread on each side of the dining-hall, and capable of seating two hundred or more persons. At the farther extremity was the officers' table, separated from the others by muslin curtains, and here we partook of a plentiful repast. Every thing was neat and decorous, although Azim Bey seemed much mortified that he could not supply us with knives and forks, but must leave us to use the implements of nature alone.

We have rarely passed a more interesting day. Much, certainly, has been done by way of improvements among the Turks, although much, *very much*, that is desirable to the Christian, remains to be done. We trust the Lord will accomplish it all in his own time.

We were surprized at the readiness with which Azim Bey acknowledged their obligations to missionaries for their schools, etc. Two or three times to-day he repeated, before a room full of Turkish officers and others, that it is to *us* they are indebted for their schools, for their school-cards, books, and apparatus; that *we* had done every thing for them, and even that we had been the means of his going to England. Now although this is not all strictly true, yet, coming from a Turkish officer of high rank, and in that public way, it is an acknowledgment of some value. An elderly Turk, who is the general superintending teacher of this establishment, and professor of Persian and of geography, was very inquisitive in regard to our country. He wished to know if we were from *Vasingtone*, as he pronounced it, (meaning Washington,) and if there are many Indians left in our country.

After satisfying his inquiries, which he had made with an English map of the United States open before him, he wished to know with regard to the extent and populousness of the Russian and English territories in America. He then proceeded in his inquiries to Mexico, and thence to South America. When

we told him that several of these states were once subject to Spain, but that they had made a revolution and were now independent;—"Ah," said he, "you were the cause of that. You were formerly under England, and you rebelled and gained your independence, and now these other states have followed your example. You are the cause of all these rebellions, and the fault is yours." This he said in a tone of great pleasantry, and there can be no doubt that his notions on the subject were very nearly correct, though we were truly surprised to hear such declarations come from the lips of a Turk.

9. Mr. O., an Armenian from Constantinople, called on Mr. Dwight. He is pretty clearly evangelical in sentiment, and appears more and more serious. He talked to-day about the obstacles in the way of enlightening the Armenian nation, and the true ground of hope that they may one day be enlightened. In his opinion the chief obstacles are ignorance and want of union. A single man, he said, can do nothing. He may try to communicate enlightened sentiments to others, but he stands alone, and if he is the means of effecting any individual reform, he is in continual danger of being sent to the gallies, or into banishment.

*Ans.* "Let him go into banishment, and there, in imitation of the apostles, let him preach the gospel."

He would not allow, however, that there was any hope of doing good in this way. He said, "We can never expect much good to be done until some great, influential man, or men, rise up on the side of truth, and by their influence collect others around them, of the same sentiments and feelings, who will thus be united together, and be prepared to do something effectually."

*Ans.* "Blessed be God, the kingdom of Christ does not rest for its support upon great men, and the influential men, of this world, and it has never, from its beginning till the present moment, been built up in this way. Do you not remember how it was at the commencement, that the poor and ignoble were chosen to confound the wise and mighty? It has been so ever since. The work is the Lord's, and what we need is faith in him. This will take away both the fear of man, and also any undue confidence in any arm of flesh."

This evening Mr. Dwight preached in Armenian to a small, select company at his own house in Orta Koy. A., from Constantinople, had requested this some time ago, and now came six or eight miles for the purpose of hearing a sermon. The text chosen for the occasion was John iii, 3, with particular reference to A.; and although the congregation was small, yet the season was profitable. It was one of deep interest to the speaker, and we trust that some new ideas were awakened in the minds of those who heard. The subject was entirely new to G., and he listened throughout with the deep attention of one who has heard for the first time something of absorbing interest to himself in particular. May the Lord add the blessing of the Holy Spirit!

14. To-day Mr. Dwight, accompanied by the Rev. Mr. Southgate, visited the Armenian public school in Orta Koy, the present place of our residence. The principal of the school received us with great apparent cordiality, though whether it was sincere or not is somewhat problematical. We were present at the closing of the school, when the boys chanted their hymns and said their prayers. For this purpose they are arranged on one side of the room, all standing and beginning at one end, thus each repeated successively some part of the service. During the exercise they crossed themselves, perhaps fifty or sixty times, and the principal teacher appeared not a little ashamed to have us witness this part of the ceremony. Before they were done he turned to us and asked, with a very significant expression of countenance, "What does this crossing mean? How has it been introduced? And was it practised by the apostles?

We knew very well that he did not ask for information, nor because he feels disposed to get rid of the practice; but because he thought something must be said to prevent us from going away with the impression that he is so blind and ignorant as to believe this ceremony to be religion. Mr. D. made therefore the following reply:—"I know not where it originated, but one thing is certain, nothing is said of any such thing being practised by the apostles in the New Testament.

*Teacher.* "In my opinion it was an early practice of the primitive Christians, not as a *religious ceremony*, but simply as an external sign, by which they recognised one another among the heathen and Jews by whom they were surrounded. But now it can be no longer necessary."

*Answer.* "You well know that we do not practise it; but if any one considers it proper I have no objection to his

doing it. It is neither bad nor good in itself."

*T.* "It is altogether unnecessary to repeat it so often as we do. My name you well know is Peter. Now it is not necessary that I should continue to repeat to you, "My name is Peter, my name is Peter, my name is Peter, etc., when you know it well already. Neither is it necessary that we should, by this sign, continue to declare that we are Christians, when every body knows that already."

*A.* "The great sign by which others are to know that we are Christians is a christian life."

*T.* "Yes, yes, a christian life, proceeding from a pure heart, are the signs by which we should be known."

It is unpleasant to question the sincerity of any man, but it is difficult to avoid the conclusion that this teacher, who has known us for a long time, had got his lesson by heart, as it were, and said it off to us very fluently, when he would tell a very different story to one of his own nation, and of his own sentiments. This same man has lately, in several instances, secretly warned the people against us as heretics.

There has been a great scarcity of water in the capital, and in the adjacent villages, for the last month. Rain is very much needed, and unless it comes soon, the city will be thrown into great distress. Water is now brought in kegs, on horses, from a distance of from four to six miles, to the city, and if we used it as freely as usual, for washing and other purposes, it would cost one of our families, at least four hundred piastres (about $20) per month, for water alone! A poor man, with a large family, can now hardly earn enough by his labor to pay for his water only! This deficiency is owing, in part, at least, to some defects in the aqueducts which supply the city; as it is said much of the water is wasted on its passage. The Turks have been praying publicly for rain for some weeks.

17. An Armenian who was present to-day at our chemical lecture, which consisted chiefly of experiments, remarked afterwards, with much simplicity, "This art is written in some of our books,—it is what they call mathematics, is it not?"

The sultan has recently taken a step which one would suppose must call forth the enmity of many of his people against him, though he seems to care very little now for the effects of his measures on the bigoted Turks. He has taken into his own hands all the property of the city mosques. Formerly, all, or nearly all of the land was owned by the mosques, and from three to forty piastres tax was annually paid to them for every house; and when the owner died without a son to inherit it, all the building, improvements, etc., fell into the possession of the mosques, who sold it again, on the same terms as before. Now all this is the property of the sultan, and he receives the income, paying what is necessary for the support of the mosques, and takes the rest for his own use.

[To be continued.]

## Trebizond.

### EXTRACTS FROM THE JOURNAL OF MR. JOHNSTON.

### *Visits to Tripoli and Oonich.*

MR. Johnston embarked at Trebizond in a boat for Tripoli, July 15th, 1836, and arrived there on the morning of the next day. His course lay along the southern shore of the Black Sea. The coast was generally rugged and mountainous, and but partially cultivated. Tripoli he represents as being a place of considerable business, containing about three hundred houses; of which one hundred are occupied by Greeks, twenty by Armenians, and the rest by Turks. The Armenians and Greeks have each of them a priest, and the latter have also recently built a large church and school-house, and the prospect is fair for a large and flourishing school. To visit this was the chief object of the journey to this place. The teacher, however, an enterprising and valuable man, was soon after compelled by jealousy and opposition to leave the school. The quarrel is referred to below.

*July* 17, 1836. The second day of my stay at Tripoli was the Sabbath, and I went early to the Greek church to attend the morning service. Nearly the whole Greek population of the town, I suppose, was there, and their services differed very little from those of the Armenian church. Yet they will not acknowledge the Armenians, nor any other sect but themselves, to be Christians. Their devotion seemed to be fervent, and all over the house you could hear, "Lord, have mercy, Lord, have mercy." When the consecrated bread was carried round, not

to be eaten but to be worshipped, every one bowed down or prostrated himself before it, crossing himself with all the rapidity possible, and exhibiting every appearance of the most sincere adoration. But I had sad evidence before night that this devotion was barren of fruits. The service, as usual, was performed early in the morning, which gives the people the day for their pleasure. Many of them spent it at the coffee-house where I staid, as those do in our own country who never go to church; some attending to their pleasure, and some to their business. And it was on this day that the scene was acted respecting the teacher to which I have already alluded. As the story was told to me at the time, his accuser had reproached him in the church a few Sabbaths before with committing a blunder in reading his part of the church service, to which the teacher made, I know not what, angry reply. But whatever it was, his adversary endeavored to make use of it to his injury, and not being able to excite his own nation against him, he went on this day and made complaint to the Turkish judge. The priests and a great many of the people were summoned to be witnesses in the case; but, no one professing to have heard the conversation, the parties were dismissed for the present. From there they came to the coffee-house where I lodged, to give vent to their feelings; and such a battle of words, such a scene of angry debate was exhibited, as I have seldom witnessed. They seemed as if to have stamped one another into very atoms would have been but meagre satisfaction to their wrath. For volubility of tongue and fiery expression of countenance, with violent gestures of the hands, feet, head, and shoulders, the Greeks exceed all, when they engage in a personal contest of railing and mutual objurgation. The teacher has a large circle of connections, who interest themselves in his cause; and among the rest his brother, the priest, was a principal speaker. I was surprized that they were permitted to go on at such a rate in so public a place, for the Turks were coming in and going out all the time; nor did they seem to take particular notice of it, as if it were a very extraordinary occurrence. After they had spent all their fury upon one another, they gradually dispersed, and left the place quiet. The business was not finished, however, till several weeks after, when it terminated in the expulsion of the new teacher. For his adversary, determined to leave no means untried, accused him of abusing Mohammed in a sermon. This is one of the last things he would be likely to do, but one of the easiest for the Turks to believe, and the last they would forgive. This accusation once brought forward, the poor teacher was glad to make his escape with life in hand, and all the fair prospects of the school were at once cut off. I have since understood, however, that he has obtained permission to return to Tripoli, and if so, he will probably resume his school. In explanation of the teacher's preaching in the church, it should be remarked, that the Greeks, at least in these parts, have the singular custom of putting laymen into the pulpit to make speeches instead of sermons. The priests seldom attempt to preach, but generally select the most learned from among the young men of the congregation to perform that service.

Returning to Trebizond on Monday, Mr. Johnston on the 3d of August took passage in a steamer for Samsoon, a town on the southern shore of the Black Sea, still farther west, inhabited principally by Turks, the Greeks having a village of 150 houses a mile or two distant. Senakerim, whose name is often mentioned in the journals from Constantinople, was one of the company. From this place they proceeded to Tcharchambah, and thence to Oonich, where they arrived on the 5th, the country being much of the way low and level and adapted to the growth of rice, of which considerable quantities are produced. Oonich, thirty years ago a place of considerable trade, is now in a decayed state, the streets narrow and filthy, the houses about 2,000, of which 500 belong to the Greeks, and forty-seven to Armenians. The former had requested Mr. J. to aid them in establishing a school.

An incident occurred here a few days before our visit which deserves to be related, as showing the present feeling and conduct of the Turks towards Christianity. A certain Turk of Oonieh has under his authority and is educating as a Mussulman a Greek youth from the Morea, who was taken captive in the time of the Greek revolution. This boy, associating sometimes with the Greek children, had perhaps gone home with some of them, and was absent two or three days from his master. The Turk became uneasy, and making inquiry, some one said the boy had been seen at the house of a certain priest, who teaches

a small school. Whereupon, taking a club in his hand, he went straight to the house of the priest, smote him a severe blow on the head and retired. This led to a judicial investigation, in which the testimony of a Christian not being admissible according to Mohammedan law, two or three Turks certified that they had seen the boy in the school, the lad also exhibiting a handful of money which he said the priest had given him to buy him over to Christianity. In conclusion the priest was sentenced to receive a hundred blows of the bastinado, which was afterwards commuted for a fine of 6,000 piastres. Yet we were assured by the most respectable men of the Greek community, that the whole process was a tissue of lies. The boy had not been near the house of the priest, nor had they had any communication whatever.

### *Tokat—Grave of Henry Martyn—Armenian Bishop.*

After visiting Amasia and other towns, Mr. Johnston proceeded to Tokat.

13. We arrived at Tokat about two, P. M. About two hours from Toorkbal we passed the crumbling ruins of a deserted village, and saw on our left the mouth of a cave in the side of a mountain, in which the *surugi* told us there stands a man without a head, with sword in hand, and permits no one to enter. This was an old man, and he related this marvellous story with every appearance of sincerity. The people of this country, both Turks and Christians, are very superstitious respecting ghosts. The Turks also believe in a species of invisible beings inferior to the devils, which they call *jin*, and the Christians have ignorantly incorporated it into their own creed also, as they have many other parts of the Mussulman creed. They believe them to inhabit waste places, and often to inflict diseases upon persons. They also perform some friendly offices, such as discovering lost goods, pointing out the place of hidden treasure, etc. This gives rise to an order of professional wizzards, whose business is to interpret between men and the jin.

When we arrived at Tokat we stopped at the first khan we found, and there rested while Senakerim went in search of an Armenian gentleman to whom he had a letter of introduction from a friend in Constantinople. By his assistance we found a more comfortable lodging in another khan, said to be the same in which the good man Martyn breathed his last.

14. Sabbath. We remained in our room alone, nor were we disturbed by the least noise during the day, for the khan in which we lodged being occupied almost exclusively by Christians, no business was transacted on this day within its walls. In the afternoon we walked out to see the tomb of Martyn; but we found the cemetery so extensive that we despaired of finding the tomb ourselves, and sent for a priest to point it out. He conducted us near the centre of the burial ground, and showed us a marble block, about three feet long lying by the side of other monuments and upon it I immediately recognized the Latin inscription and the name of Martyn. The priest did not recollect the event of his death, though his head was gray, but had the particulars from his father who was a priest before him. I experienced a peculiar sensation while I stood there and thought of the dear saint whose remains were deposited beneath my feet, but whose happy spirit now rejoices before the throne of God. I observed to the priest that he was a man of precious memory who slept beneath that stone. He replied, "God be merciful to him," and forthwith repeated a prayer in Armenian for the repose of his soul. We returned to our room and presently our Armenian friend came to see us again, and after half an hour's conversation he left us, promising to come the next day and accompany us to see the bishop.

After giving some account of the Armenian school which he visited. Mr. Johnston proceeds—

15. From the school we went to see the bishop. We were introduced to him and he invited us to a seat by his side. He is a very corpulent man apparently about fifty years old; has a keen eye and a superior mind. The history of this man is very interesting, and I have therefore taken the greater pains to find out what he is. This is the same bishop that was accused to the patriarch two years ago as a contemner of the mysteries of the church, and a preacher of heresy. Senakerim, through Peshtimaljean, procured the original letter sent to the patriarch and copied it. From this letter it seemed that he had made a bold attack upon the superstitions of his church, and that he had made some important advances towards a correct understanding of the truth. He was not

recalled at that time but only admonished by the patriarch not to preach such things as he was charged with, especially before the common people. What course he pursued after this, I have not learned, but for some reason he was a few months since called to Constantinople. While there he remained silent, or if he opened his mouth on the subject of religion, he was careful not to speak against the corruptions of his church. But at Constantinople there is now a number, and some of them among the rich and influential, to whom God has given repentance to the acknowledging of the truth. One of these, who seems to be full of faith and the Holy Ghost, gave this bishop a sharp rebuke for the course he was pursuing, and told him he must be bold and speak the truth, let the consequences to himself be what they might. He replied that he had spoken much, but that his speech and his preaching seemed to be vain. They spent a whole night in conversation together; and he had also many interviews with a pious priest while there, whose conversation he told Senakerim had comforted him very much. By means of the friends of reformation among the influential Armenians at Constantinople he was sent back to Tokat. Senakerim did not see him at Constantinople; nor did he now have a letter to him; but being intimate with the individuals with whom the bishop had these conversations, he had only to say that such and such individuals desired to be remembered to him, and he understood at once who and what we were. Senakerim being an Armenian, it was easy to turn the conversation upon the state of their own church and nation. They spoke much of the superstition in which the mind of their nation is bound up, calling it ignorance, however, for the sake of others who were present; and the bishop observed that the people were not only ignorant, but, what was more to be lamented, they were not conscious of their ignorance. A priest who was present thought there was now a prospect of improvement, that a beginning had been made towards enlightening their nation. What he alluded to I did not understand; but the bishop replied, that "these patches would never mend the garment, the whole needed to be made anew." He made other similar remarks, and his whole conversation indicated an awakened mind; and he spoke moreover with an appearance of sincerity so unusual in an Armenian ecclesiastic, as to make a very favorable impression on my own mind respecting his religious character.

On account of the ceremony necessary to be observed with a dignitary, it was impracticable to obtain so full a developement of the bishop's mind as was desirable. Moreover, I did not think it best to make him many visits for fear of giving his enemies occasion to say that he wished to make the people protestants. He had fears himself on this account, and told Senakerim not to tell the people that I was a missionary. That fact, however, was known almost as soon as we dismounted from our horses, for one of the first persons we met in the streets was a catholic Armenian who had visited me in Trebizond. Senakerim, being himself an Armenian, could go without exciting suspicion, and once finding him alone, the bishop opened his mind freely. In this interview he learned from the bishop that he was not only determined to persevere in his efforts to enlighten and reform his nation, but was considerably encouraged since his return from Constantinople. He has gained the favor of the people by procuring for them a diminution of their taxes, (for pecuniary interests outweigh all others with these people; so emphatically true is this, that no motive but the prospect of some worldly advantage will move them to take any measures for the intellectual improvement of their nation.) He says he preaches to the people that they must search the Scriptures, and on one occasion he remarked, in the presence of a priest, "We have had the mysteries of the church long enough, it is time now to learn the mysteries of the gospel." The school which we visited is only the beginning of a more extensive plan which he hopes to introduce by degrees; he designs presently to take charge of the first class himself. He desired Senakerim to recommend this school to the people, which he did, and found that some of them were already much pleased with it. He also inquired with much interest about the missionaries' school in Constantinople.

There is evidence abundant that the mind of this bishop is so far enlightened as to perceive the necessity of a great reformation in his own church. But I particularly regret not having had opportunity to ascertain his views and what has been his experience of spiritual religion. He has had the advantage of no human instruction, except what little intercourse he had with young converts in his recent visit to Constantinople. But

it is hardly conceivable that he could obtain such distinguishing views of the errors of his own church from the simple reading of the Scriptures without learning at the same time the doctrine that is according to godliness. If he understands how the gospel should be preached, his office gives him an excellent opportunity to make known the truth, for in the Armenian church the bishops are the only preachers. In fine, this man seems evidently to have been raised up of God for some good purpose; if not to be the instrument of a reformation, at least to prepare the way of the Lord before him in making ready a people to receive his word. It is too soon to speak of a reformation having commenced in Tokat, but certainly the present appearance is promising, and it is natural for a disciple of the Lord Jesus to connect this event with the death of Henry Martyn; for it was here that that good man offered up his last prayer. What more probable than that his dying intercessions were made in behalf of Tokat; and one who has read his journal can easily believe that he interceded not only with strong crying and tears, but with faith in the promises of his covenant God. And though a quarter of a century has intervened, the Lord has not forgotten one of his requests, and what he has promised he will certainly fulfil. At that time a cloud of impenetrable darkness lowered over this devoted land, and not a star of hope appeared. But now, though the darkness is still as great, in several directions, a light is discernible; and before another quarter of a century has rolled away, how glorious a change may be expected. What are all the strongholds of error, with all the power and craft of the prince of darkness to defend them, when the Lord reveals his arm to save?

The number of Armenians in Tokat was represented to us as being much greater than has been stated by some others. Several individuals told us that there were two thousand houses; but one, who from his standing in the nation ought to know, having given the number named above, afterwards admitted that it might be written fifteen hundred. The appearance of the Armenians here is very much the same as in Constantinople and Smyrna. They wear the *halpak* and some of their dress richly.

A fuller account of Tokat, and the Armenian people in the quarter to which the foregoing journal relates, is given in the Researches in Armenia by Messrs. Smith and Dwight.

## Mahrattas.

### EXTRACTS FROM THE JOURNAL OF MR. ALLEN.

[Continued from p. 110.]

*Pumple—Kermulla—Purrinda—Jaina Sect.*

*January* 13, 1836. Pumple. Having previously made arrangements for a tour with Rev. C. L. Farrar, of the Church mission in Nasik, we started early this morning from Ahmednuggur, and were well on our way to this village, sixteen miles distant, before the sun rose. To-day is one of the Hindoo holidays. At such seasons the people are generally engaged in feasting and amusement. Late in the afternoon, however, we found opportunity to speak to a considerable number who were assembled near the principal village temple. They gave good attention, but replied that it would be wrong for them to abandon the religion which had come down from their remote ancestors, and which would not have been established at first, if there had not been sufficient evidence of its divine authority. There is no school in this village, and but few people can read.

16. Kermulla. Arrived here this morning, and put up in an old mosque. During the day, many people of all classes called on us. Sometimes the mosque was filled, and most of them remained for a considerable time. Their motives in calling were various. Some, being in the employment of government, called out of respect to us as Europeans; some, being informed that we understood their language, and spoke to all who came to us, called to see how we could use it, and what we had to communicate; and many, hearing that we distributed books to all who could read, came to obtain some for themselves: but whatever were the motives which induced them to come, we embraced the opportunity, to state the truths of Christianity, and to urge their importance on their attention. In the course of the day we probably addressed, and at considerable length, several hundred persons; and have distributed a still greater number of tracts and parts of the Scriptures. The day has been one of uncommon interest.

17. To-day we have had frequent opportunities of addressing people, and of conversing with them on religious subjects. As missionaries have seldom

passed this way, more than ordinary curiosity and attention has been excited by what we have said, and by the books we have distributed. Such is generally the effect produced by the first preaching of the gospel in a heathen place. This curiosity, however, is soon gratified, and the excitement subsides into indifference, perhaps often into enmity to a system of religion which makes repentance for sin and faith in the atonement and mediation of a Savior, essential to obtaining pardon and salvation. Immoral as the Hindoos and Mohammedans are in their general conduct, they yet rely with confidence on their supposed meritorious works; and the invitations of the gospel, addressed to sinners, find no response in their feelings. Such will continue to be their views of themselves, and their feelings towards the way of salvation revealed in the gospel, till the Holy Spirit shall convince them of sin, of righteousness, and of a judgment to come. Till then, the missionary will not be viewed by them as the messenger of good tidings, nor will he hear the inquiry, What must I do to be saved? How long shall we have reason to say, Who hath believed our report, and to whom hath the arm of the Lord been revealed? Oh Lord, increase our faith.

Kurmulla is a large and pleasant village, containing probably 1,600 or 1,800 houses. The fort, which is situated at the west end of the village, is dismantled. The walls and other parts, as the ditch, bastions, etc., are still in a state of good preservation. Most of the public edifices in the fort are in a decayed and ruinous state; but the private dwellings, which are numerous, are occupied. About a mile east of the village is a celebrated temple of the goddess Bhowanee. The temple and its various appurtenances make a cluster of high edifices and towers, and are seen at a great distance. An annual festival is still held here in honor of the goddess. For some years past the prosperity of this temple appears to have been declining.

19. Purrinda. Arrived here early this morning. A native with a part of my baggage was sent here last night, with directions to stop at an old mosque, where we had been informed Europeans traveling in this way usually put up. Night came on before he reached the village, and mistaking the road, he went to a temple of Bhowanee, and took possession of some of the out-buildings. No objections were made, as it has been common for native travelers to stop in them. But soon after our arrival, many people assembled near the temple, and manifested some uneasiness on account of our being there. We informed them how it had happened, and said, if they had any objection to our remaining here, we would have our things immediately removed to some other place. After some consultation among themselves, they said we might remain here, but they had two requests to make,—one was that we would permit no person of low caste to come near the temple, and the other was that we would put no obstruction in the way of those who might come to worship. The place of which we thus obtained possession, though very inconvenient to ourselves, yet afforded favorable opportunity for addressing the people, and for conversation with them. When it became known in the village that we conversed with all who came to the temple, and gave books to those of them who could read, many soon collected together, and we had company most of the time through the day. Sometimes thirty or forty persons were present at once, and they generally remained for half an hour or more,—long enough to hear such a statement of the principal truth of Christianity as would greatly assist them to understand the tracts and Scriptures which they received. Some of them disputed zealously for their own objects and modes of worship, and others urged their objections against the facts we stated and the truths we inculcated; but many listened attentively, and promised to read the books we gave them.

A considerable number of those who called, were of the Jaina sect. This class do not follow the common Hindoo religious system. They have their own sacred books, their own priests, and their own objects of worship. They regard the brahmins and all who adhere to them, including the great body of the Hindoos, as heretics; and in return, they are themselves regarded in the same light. They have commonly been described as atheists; but they ought rather to be regarded as pantheists,—not denying the existence of God, but believing that he exists only in connection with matter, as the all-pervading animating principle, or soul of the universe. They believe that some men, by the practice of austerities, have obtained emancipation from matter. Of such they reckon twenty-four. For these persons they have great reverence, and set up their images as objects of worship in their temples. The one of them, who is held in the highest esteem, and who is most frequently worshipped, is

called Parasnath. Many of their common temples contain only his image.

Purrinda belongs to the Nyzam of Hydrabad. It is situated on an extensive plain, about a mile east of the river Sena. It once ranked among the cities of the Deccan; and its name often occurs in Hindoo and Mohammedan history. The village now contains about fifteen hundred or sixteen hundred inhabited houses.

*Wyerag—The Lingaet Sect—Sutyanat'h —Self-righteous Brahmin.*

22. Wyerag. Arrived here at about eight o'clock this morning, and took up our abode in an unoccupied part of a large building belonging to the government. We found this village more populous, and apparently more wealthy, than any place we have yet seen on our tour. No missionary, as far as we know, has before passed this way. A few tracts, given away soon after our arrival, produced much excitement and inquiry in the village, and our lodging-place was soon thronged with a crowd of people. They generally remained long enough to hear the principal truths of Christianity related and briefly explained. As the subject was quite new to most of them, little disposition was manifested for disputation or caviling. For some hours we were thus engaged in addressing successive companies of people, and in furnishing them with the Scriptures and tracts. The people generally here appear to be uncommonly intelligent and enterprising; and the proportion of them who are educated is remarkably large. The Lingaets, a religious sect but little known in the western and northern parts of the Mahratta country, are here numerous. They are worshippers of Sheeva, and disregard all the other Hindoo gods. They wear the things or objects by means of which he is worshipped, concealed in a small box, or wrapped in a cloth, suspended on the breast by a string or a small silver chain around the neck. These are daily taken out and worshipped, in the belief that the god prescribes this mode of worship, and accepts it as rendered to himself. Indeed, all worship of him is performed in this way. A description of these things, or more properly of what they are designed and always understood to represent, cannot be given. Decency forbids it. In places where the Lingaets are few in number, and imperfectly acquainted with the doctrines of the sect, they are partially subject to the brahminical priesthood, and require their services at marriages, etc.; but in this place, and we are informed that it is the same in the country north from here, where the sect are still more numerous, the Lingaets have no connection with the brahmins. They even insult and revile them. Their religious rites in their temples and in their families are performed by men of their own sect, called Junguras. Foolish and ridiculous (if the subject were not too serious,) as the doctrines and practice of this sect appear, they are intelligent and wise in managing their worldly affairs, and they have most of the trade and wealth of this place in their hands.

Near the house in which we have stopped, is a large temple dedicated to a god called Sutyanat'h. Not having before heard of this god, we made some inquiry concerning him, and the people gave us the following account. About two hundred years ago, a devotee of this name, remarkable for his austerities and wisdom, lived in this village. He was a man of great sanctity, and had many followers and disciples. After his death some of these declared that he had several times appeared to them, and informing them that he had been exalted among the gods for his piety and merit, commanded them to worship him, and to teach others to do so. The story was believed. His image was set up to be worshipped over the place where his ashes were buried. Those who had been his disciples were zealous and active, and the people were then, as they now are, credulous and superstitious. Gifts were presented, offerings were made, and vows, the objects desired being realized, were performed. In this way his name was placed among the gods, and his fame continued to increase, till about fifty years ago, a rich merchant of the village erected the present splendid temple over the image. Thus a man, who was an imposter or a fanatic while he lived, is believed to have become a god when he died; and hundreds of deluded beings now daily worship his image. What superstition, ignorance, and infatuation exist among all classes in this dark part of the world! Who can view their wretched state in this life and not pity them? Who can contemplate them as immortal beings and not pray for them?

24. Sholapoor. Sabbath evening. Arrived here yesterday. This is a civil and military station. There being no chaplain at present connected with the station, Mr. Farrar performed divine service at eleven o'clock, in one of the regimental mess-houses. The European

population were generally present, and were very attentive. The native population here is large, and of a very mixed character.

Under date of January 25th, Mr. Allen, after giving some account of a brahmin, at Ahiwarree, who was keeping up an *ugne hotru* or perpetual sacred fire, and who had become extremely self-righteous by his superstitious observances, and treated the gospel with great scorn and hatred, adds the following remarks—

I have always found those persons who trust in the supposed merits of their rites and ceremonies to be less affected by argument, reason, and truth, than those whose reliance is placed on the merit of their supposed virtuous actions. It is easy to convince men of the latter class, that if they have not erred altogether, yet they have really and truly erred in some instances, and therefore stand in need of divine mercy; but nothing seems to affect the conscience of the former class of men. The numerous, I may almost say innumerable, rites and ceremonies of the Hindoo religion, and the great merit ascribed to the performance of them, constitute one of the strong-holds of heathenism. The Spirit of God alone can convince them of their delusion and dispel their blindness. How dangerous and deplorable such a state; and how earnest ought all Christians to be in their supplications for the influence of the Holy Spirit to accompany the preaching of the gospel to the Hindoos!

*Beejapoor—Its Fort, Mosque, Mausoleums, Cannon.*

Mr. Allen writes that this place has never before, so far as he can learn, been visited by a missionary.

29. Beejapoor. From Shadapoor to this place, seventy miles, the country is generally level, slightly cultivated, and thinly peopled. In some villages we found both the Mahratta and Canarese languages used in common intercourse, but reading and writing, with few exceptions, are confined to the former language. Beejapoor, (sometimes called by the English writers on India, Viziapoor,) was for nearly two hundred years the capital of a Mohammedan kingdom. It was then one of the largest and most populous and splendid cities in India. Native authors of that period say it contained 954,000 inhabitants, and 1,600 mosques. Allowing these accounts to be somewhat exaggerated, yet the extent of the city, and the ruins outside the walls, which extend in some directions for nearly two miles, shew that its population must have been very large. The wall inclosing what was originally the city, is eight miles in circumference, and is built of hewn stone, having towers at intervals of about one hundred or two hundred yards. It is surrounded by a deep ditch, excavated much of the way in solid rock, and in some places now partly filled up. This is said to be the largest fort in the world. Within this is another fort, which contains also within itself a strong castle. The Jumma Musjid, or great mosque, in which we have taken our lodging, is a splendid edifice 290 feet long, and 165 feet wide. The two wings which project from the front corners are each 210 feet long by forty-five feet wide. The roof of the edifice consists of one large dome in the centre, and many small ones around it, and is supported by rows of pillars united at the top by arches. The place for prayer contains many extracts from the Koran, beautifully carved in stone, the letters covered with gold. The design and execution of the structure in all its parts, display great genius and skill. It is built of stone or brick and lime, no wood appearing to be used in any part of the structure. It was erected 270 years ago by Ali Adil Shah, then king of Beejapoor, and it is still in a good state of preservation.

To-day being Friday about twelve or fifteen persons, with their moollah, came to worship. They were engaged about an hour in hearing the Koran read, and in prayer. They appeared to be earnest and devout. To hear men thus offering up their prayers to one who was an impostor, and calling on him to hear and save them, was truly affecting. But how different the scene before us from what formerly took place here every Friday at this same hour, when kings and princes, with all their splendor and train, came here to worship!

Near the Jumma Musjid is the mausoleum erected by Mohammed Shah, (sometimes called Sultan Mohammed,) over the tomb which he had prepared for himself and his family. This edifice is described by an English traveler to be 240 feet square. The interior is one vast room, covered by a single dome. In the centre, on a large elevated platform, are the tomb-stones of the royal

builder and his family, seven in number. Their bodies were deposited in a vault or vaults beneath. At each corner of the mausoleum, and contiguous to it, is a large minaret. In each minaret is a winding passage, ascending through eight stories to the top, where it communicates with the mausoleum at the base of the dome. A view of the interior of the mausoleum from this position exceeds any which can be had on the ground-floor. From this place, men walking on the floor appear like children. The top of the dome appears still to be as high above the observer as it did when he stood on the ground-floor, now probably more than one hundred feet below him, while all the upper parts of the edifice appear much larger. The echo of our voices when speaking to each other from opposite sides of the dome, was loud and distinct. This stupendous edifice was erected by Mohammed Shah, one of the kings of Beejapoor, who died 175 years ago. Though slightly injured and decayed in some parts, yet few structures have so well endured the destroying influence of time.

30. Last night an intelligent native man, well acquainted with the history of this place, called on us and engaged to accompany us early this morning to see some of its principal curiosities. He accordingly came, and as soon as it was sufficiently light, we went to examine the ruins of this once splendid city. We looked at two or three of the royal palaces and gardens. One of these remains about entire, and enough remains of all to shew their form, extent, and magnificence. The mosques and mausoleums are very numerous—including those outside the wall, they probably amount to several hundreds. A considerable number of these are of a size, solidity, and beauty seldom to be met with. One mausoleum, nearly sixty feet square, exclusive of a double verandah, each fifteen feet wide and twenty-two feet high, entirely surrounding it, has a large part of its surface covered with extracts from the Koran, beautifully carved in the stone. The mausoleum, in all its parts, with the verandah which surrounds it, is built of granite finely wrought, and the structure is covered by a splendid dome. In the centre of the building are the tomb-stones of the royal builder, Ibrahim Adil Shah, and his family.

Among the curiosities we saw two or three cannon which deserve a passing notice. One of them is a piece of brass ordnance, of stupendous size. "Its weight is more than forty tons. The diameter of the muzzle is four feet eight inches. The diameter of the calibre is about thirty inches. A cast-iron ball for this cannon would weigh 2,646 pounds." The superstitious natives believe that some evil spirit has taken up his abode in this cannon, and they worship at the muzzle, offering prayers, incense, flowers, etc., to appease him and thus prevent his injuring them.

On a high and apparently very ancient temple, designed probably for a place of observation as well as defence, is an iron cannon more than thirty feet long, with a calibre of thirteen inches. On one of the bastions connected with the wall, is another iron cannon, which, though not quite so long as the last mentioned, is yet in other respects much larger, being four feet three inches at the muzzle, with a calibre of twenty-one inches. These two last mentioned cannon are made of bars of iron hooped round and welded so as to make a compact mass. But enough concerning such engines of destruction. May the time soon come when they shall be cut up and forged into plough-shares and pruning-hooks for the use of the neighboring husbandmen.

Beejapoor belongs to the rajah of Satara. It contains probably twelve hundred inhabited houses. Of these one fourth part may be those of Mohammedans. Their general appearance indicates great poverty; and as we visited the scenes of their former wealth and splendor, many were ready with their tale of misery, hoping to gain something in the way of charity. We have found the Mahratta language much less used than we expected. The Mohammedans generally use the Hindoostanee or the Persian, and the Hindoos generally in common intercourse use the Canarese. The brahmins generally can read Mahratta, and many of them can use it in conversation. This difficulty in respect to the language of the people has necessarily much limited our intercourse with them, and consequently our labor for their spiritual good. We have distributed tracts and the Scriptures, and have conversed with individuals as we have found opportunity. This place is the limit of our tour. It is two hundred miles from Ahmednuggur, nearly in a north direction. We shall now change our course, and proceed for some days nearly in a northwest direction.

*Nimburgee.—Mungulwarree.—Punderpoor.*

*Feb.* 3. Nimburgee. The country from Beejapoor is generally level; the villages are small, and the appearance of the people indicates poverty and ignorance. This village contains 250 or 300 houses. The people appear to have heard nothing before of Christianity. They have usually been attentive, and we have been engaged most of the day in stating and explaining the truths of the gospel, or in conversation with individuals on religious subjects. In such instances attention and apparent acquiescence to the truth of what is said are generally to be ascribed to curiosity, ignorance, and fear of opposing.

4. Mungulwarree. After much trouble, we succeeded in obtaining possession of a small house in a populous part of the village. No missionary, so far as we know, has before passed this way, and the people seemed at first to avoid us. But when they saw that we could use their language, and were disposed to converse with those we met, they became more accessible. A few tracts we gave away were carried into the bazaar and excited much curiosity. Our place was soon thronged with people, some inquiring for books, and others listening to hear what we had to say. The company, though continually changing, yet continued to be numerous till nearly night. There were often fifty or sixty persons present at once, and most of them remained a considerable time. As they were quite unacquainted with Christianity, our time was taken up in stating and explaining its principal truths, and in replying to the few inquiries and objections which were made. People generally, however, listened with encouraging attention, and little disposition was manifested to dispute or cavil. We have to-day distributed a great number of tracts and of the Scriptures, which will assist those who may be disposed to inquire farther concerning the truths they have heard. May the Holy Spirit incline the hearts of many to examine, enlighten their minds to understand, and guide them to a knowledge of the truth.

5. It was our intention to leave here early this morning and proceed on our tour. But we found the population to be more numerous and more disposed to listen than we expected, and so we concluded to remain another day. To-day we have had company much of the time. When present in considerable numbers, as they often were, we addressed them, as far as practicable, collectively. When but few were present, our intercourse with them was in the way of conversation. Many of them were persons who called yesterday. We found that they remembered what they had heard, and had read the books they received enough to think of many objections to the application of the truths of Christianity to themselves. One man brought back several tracts and portions of Scripture which had been given to him and to his friends, saying that the books were not such as they expected, and they had no farther use for them. Mungulwarree is supposed to contain 1,700 or 1,800 houses. The proportion of people who are educated, is uncommonly large. We have distributed a great many books, which may be blessed to the spiritual good of some of them. This place is subject to a native prince who has extensive possessions in the vicinity. His deputy, and most, if not all, who hold stations in the government, called on us.

7. Punderpoor. Arrived here yesterday and took up our abode in the same place which I occupied here two years ago. It was some time before we could find any opportunity of conversing with any one who would listen to serious things, or of furnishing with books any who could read. When, however, the attention of people became excited, our lodging-place was thronged, and continued to be so through most of the day. The company has been nearly or quite as numerous to-day. Some came to obtain books, some came prepared to defend their own system of religion, if they should hear any thing said against it. And others, expecting there would be discussion, came to see how it would be managed, and what would be the result. People generally remained long enough to hear a brief statement and explanation of the principal truths of the gospel, and we endeavored to accompany the distribution of tracts and the Scriptures with as much instruction as the time and circumstances would admit. We had several discussions of considerable length with brahmins, eight or ten of them taking part, and a crowd looking on and listening. They were generally civil and respectful, though earnest and zealous in defending the principles and practices of their religion. At the conclusion of the discussions no one refused books, though we remarked that we expected all who received any to examine

carefully the subjects contained in them. We have here preached the gospel to several hundred people, and distributed a great number of tracts and of the Scriptures. May the Holy Spirit follow what we have done with his gracious influence, and make the infatuated idolaters wise unto salvation.

For a description of this high place of iniquity, see the Missionary Herald for 1835, page 186, extracted from my journal of a former tour to this place.

[To be continued.]

## China.

### EXTRACTS FROM A LETTER OF MR. WILLIAMS, DATED NOV. 29, 1836.

THIS letter was written at Macao, where Mr. Williams was then residing, employed in printing a revised edition of Dr. Morrison's Chinese and English Dictionary, which he hoped would be finished in February.

### *Short Excursions for Conversation and Distribution of Books.*

Mr. Lay, the agent of the British and Foreign Society, has been living with me for the last two months. We have, during that time, taken two or three interesting excursions in the vicinity of Macao, and he has also gone alone a few times. At one time we took a bag of books, and went across the water to an island opposite Macao, intending to spend the whole day in visiting the Chinese scattered about there, and distribute among them the tracts we carried. We were rowed across by women, who here, as elsewhere in China, perform this laborious business. We landed among a group of huts belonging to the fishermen frequenting the waters thereabouts, and started for a village we saw in the distance. The day was pleasant, and our way through the paddy fields and among the farm-houses, was enlivened by the singing of birds, and the playfulness of children who ran out of the houses to see us pass. The supposed village, however, proved to be only a cluster of half a dozen substantial brick houses, in which we found a few females who treated us quite civilly, and one man engaged in sweeping rice on the threshing-floor. He accepted a proffered book very readily, and invited us into his domicil to rest a while.

We were now at a loss where next to go. No village was in sight, except at a great distance, and the bag of books was too heavy to carry back again. In this half settled frame of mind, we saw a bevy of females sitting by the way-side resting from their burdens. We made towards them and found their loads to consist of died grass, which they had procured from the mountains lying before us, to use in the kitchen during the winter. This unsubstantial fuel was bound up in faggots proportioned to the strength of the carrier, and hung at either end of a pole laid on the shoulder, in which manner these industrious women had already brought it several miles, and their homes were yet at a good distance. They were rather reserved at our first salutations, but soon became sociable; and opening our bag of books, we asked an active lad, who had joined the group, to read one of the gospels. He read a few lines, when the volume was taken from him by a man standing behind, who was looking over his shoulder. By this time, the number of people had considerably increased from those passing by with faggots, stopping to see the foreigners, and we were soon quite hedged about with bundles of grass. Applications for books were now general, and the same boy who had before read to us, was now engaged in preferring requests in behalf of the women; but they, seeing our stock rapidly diminishing, cast aside their bashfulness, and themselves came up to get one, affirming that they had husbands or sons at home, who could read if they could not. Petitions from them for books could not be resisted, and our bag was soon empty, which called forth expressions of disappointment from some of them. "So few books for so many people!" said they, "why did you not bring more?" After a little more pleasant conversation, they began to take up their burdens to go, and we parted mutually satisfied—on our part for having found our success so much better than our fears, and they evidently gratified with the acquisition of a book.

In this interview, we had a fair opportunity of seeing the Chinese peasantry manifest their natural feelings towards us as foreigners; and nothing in their conduct could be taken as offensive or rude. Before we separated there had probably fifty people collected, and every one was as kindly to us as the same number of like persons would be in any part of the world. The influence of the females was apparent in restraining all

rudeness. I was making a comparison between those of them whose feet were as nature made them, and those whose feet had been cramped in fashion's vice, giving my judgment in favor of the former. This comparison was made at rather an unfortunate time, for what I said was heard by one just hobbling by: and she, to show that I was no judge of such matters, set out to run with her burden, which nearly overthrew the poor girl, and excited the merriment of those sitting. Hopes were entertained by us too, that these books were requested with some reference to the fact that they were religious works, for it was not till after they were examined that the demand became general. One intelligent looking man, after looking at a volume of the Scripture Lessons given him for a few moments, began in a loud voice to tell the tenor of the books to those around. He declared that they taught the practice of virtue, that men should be good, and once made a reference to the name of Jesus, when I reminded him of it, in a manner that one does when a thing is momentarily forgotten. This movement on his part was so voluntary, that we were much pleased with the attention and thought it betokened. On leaving, we could not restrain a prayer to God, that he would condescend to bless his own word so cheerfully received.

On another visit to the same island, we encountered a party of eighteen men engaged in burying a man, apparently under the direction of a landlord, who was a good beau ideal in his form, manners, and tone of voice, of that class of people. Every one of them was supplied with a book, which they requested before we distributed them: and the head-man, seeing the bag empty, with the greatest good will and pleasantry, took up a basin filled with ground nuts and oranges, and forced its contents into the bag rather against my will. "What," said he, "you give away all your books, and I give you nothing in return!" This reception was gratifying, for near this place, Mr. Lay, a few days before had had his books returned to him.

In another short walk we took, we met a Chinese who had performed two or three voyages as a ship carpenter, having been to London, Bombay, and also up the coast in the opium vessels. Several books had been given him by one person and another, most of which he declared he had given as presents to his friends living in different parts of the empire, and that as far as he knew they were read. It is an ancient custom of the Chinese to give and receive gifts at new-year, and it was as such presents that this man had distributed the Bibles given him. Knowing the regard paid to tokens of remembrance from friends among the Chinese, may we not hope that these volumes will be read with attention, partly from respect to the donor? The carpenter took several of our tracts, which he said he would give to the village schoolmaster on his return from Macao. The hamlet near which we then were was poverty and wretchedness personified. The men were mostly in the fields, and the women and children were dirty and ragged enough. Filth and dirt every where appear to be concomitants of heathenism. A christian peasant strives to make his poverty clean and wholesome, while a heathen is content to live in such wretchedness and mire as would put the more cleanly beasts of the forest to the blush. The cabins were mostly built of mud plastered, and at a distance they appeared very pretty, embosomed as they were in a grove of bamboos. The buffaloes were alarmed at our approach, and were inclined to make closer observation of us than was pleasant. They are a larger animal than the cow, but coarser in their appearance and dirtier in their habits, delighting to wallow in the dirt like swine. Near this village we found the tallow-tree growing, a most beautiful tree in its foliage and shape. The tallow envelopes the seed, and is separated by boiling in hot water, from the top of which it is taken and run into candles. These are covered with a coat of vermilion, and have the property of never becoming hard. On our return we met an elderly, grey-haired man, who saluted us very courteously, but for whom we had only a small and partly torn tract, which he kindly received. In all these excursions, there have probably been 150 volumes distributed; a small number, I know, but the kindness and interest with which they were received is indicative of the success more extensive distributions would meet.

*Dec.* 10. Messrs. Lay and Stevens left Macao on the 3d instant in the Himmaleh for Borneo.

A general letter from the mission to China has been received and will be inserted hereafter.

# Proceedings of other Societies.

## FOREIGN.

### MISSIONS OF THE WESLEYAN MISSIONARY SOCIETY IN POLYNESIA.

THE London Missionary Register, contains interesting notices of the Wesleyan mission at the Friendly and Fejee Islands. The first paragraphs are from communications of the Rev. James Watkins, and relate to Niua, one of the Friendly group.

*Introduction of the Gospel—Moral Change Effected.*

The work of the Lord continues to make progress in these islands. We may be said to have all the islands under our care, or, at least, open to us, from Tongataboo to Niuafoou.

Soon after the visit of Mr. Cross to Niua, or Keppel's island, an opportunity presented itself of sending a teacher, in the person of a young chief of considerable authority in that island, but at that time resident at Lifuka, and a member of one of my classes. He was accompanied by several other promising persons. I furnished the requisite books for commencing a school; and a number of sermons and portions of Scripture, to be read in their public services. They arrived safely at Niua; and a considerable number of the inhabitants soon joined them, though the principal chief and the majority of the islanders were not only indifferent, but hostile, to Christianity. The little flock, however, continued united, and their number was augmented by frequent secessions from the idolatrous party.

From a canoe belonging to this island, which was driven out of her course, but which made Niua, I learned some pleasing particulars of the work; and that half of the inhabitants had declared for the true God, and, according to their light, were serving him.

Some months after this, the chief of this place paid the island a visit from Vavou, for the purpose of attempting to persuade the opposing party to renounce their opposition to the true God, by casting off the lying vanities of heathenism. He succeeded in his purpose. The brand was then applied to the houses of the gods, previously held sacred; and they were entirely consumed. Another teacher was left there, with every prospect of success.

Previous to the introduction of Christianity, it was the study of the islanders to cut off the vessels which visited them, or to abstract whatever they could lay their hands on; but now, the persons of the seamen are as safe as they would be, and their property more so, than in an English port.

Nor is the change of conduct in reference to one another less. These dark places of the earth were full of the habitations of cruelty. The conduct pursued toward the conquered was horrible: if they did not make them slaves for life, they were, perhaps, dispatched with clubs, though often a more fearful fate awaited them; for, sometimes, after the most barbarous inflictions, they would bind them with cords so tightly as to inflict the severest torture, and then, putting them on board a rotten canoe, would send it adrift at the mercy of the wind and waves. Such were the tender mercies of "those unadulterated children of nature," the Friendly Islanders. And yet the substitution of love to enemies, bowels of mercies, and a readiness to forgive, is pronounced an evil, by some who lay claim to the character of wise men and philosophers! But, in the sight of God, they are fools, and madness is in their hearts.

From Lifuka, one of the same group, Rev. Charles Tucker writes—

In the female classes of Lifuka only, upward of 440 are rejoicing in the salvation of the gospel. We have selected nearly 140 adults for baptism; most of whom, we trust, know in whom they have believed.

Heard this evening of six individuals who have embraced Christianity during the past week at Haabai. They have just come from the Bea in Tonga, a place where the devil still reigns: they have been filled with wonder at what they have seen, and heard, and felt here. Some of them have been powerfully wrought upon by the Holy Spirit, and constrained to cry for mercy to that Savior who alone is able to save them from death eternal.

Sabbath. Prayer-meeting this morning at six o'clock, preaching at nine, and a meeting for the society at three. There were present in the afternoon about one thousand individuals; many of whom gave a clear account of their conversion to God, the happiness which they now possess, and the blessed hope which they have of being forever with the Lord. We feel abundant cause to thank God and take courage, for enabling his servants thus to witness a good confession before many witnesses.

To-day, I have, in company with my colleague, visited Haano and Fakakakai, two governments, but one island. We baptised

at Haano forty adults and nineteen children, and married nine couples; after which, I baptised a leper. At Fakakakai we administered the ordinance to nine adults, and married five couples. Among those who were baptised and married to-day at Haano, was Havea, the old chief, who has been a great polygamist until lately; but the Lord has changed his heart, and given him to feel the anguish of a wounded spirit. He has now cast away his sins, meets in class, and fears God above many. The whole island contains about seven hundred adult inhabitants, all of whom (not one exception) are meeting in class, and have been baptised; and, what is of infinitely greater importance, the chief part of them seem truly converted to God. My heart was cheered at hearing of the glorious work of divine grace going on at Fotuha—thirty-five persons have been recently converted to God there, being nearly the whole of the adult population.

Yesterday was a good Sabbath. I preached at nine o'clock; after which we baptised about seventy adults, all males; and, blessed be God, the majority of them have been made the happy partakers of "the inward and spiritual grace." Several of them are respectable Matabules, and promise to become useful characters in the church of Christ.

We had a prayer-meeting this morning at six o'clock: the chapel was full: preaching at nine and three, and an English service in the evening. At the close of the forenoon service we administered the ordinance of baptism to seventy-six adults, all females. They have met in class a considerable time, and very many of them seem truly converted to God. Several of them are persons of rank: one is the king's sister.

Mr. Watkins, writing from Lifuka, in confirmation of the opinion that the inhabitants of the Fejee islands are of a different race from those of the Friendly islands, and probably have an Asiatic origin, draws a fearful picture of the—

*Cruel Customs of the Fejees.*

One of these customs is, their bad treatment of the female sex, making little more of them than if they were beasts of burden; whereas in the Friendly islands the sex is treated with considerable tenderness. Here the female is not required to do the drudgery; but in Fejee, she is compelled to undertake the laborious duties of tilling the ground: she digs the earth, sows the seed, dresses the plantation, reaps the harvest, cooks the food, and, in fact, takes the man's place, except in war; while he lounges away his time in idleness, or employs it on something worse.

Another point of resemblance is, the immolation of widows on the demise of the husband. It is true, it is not effected in the same way—not by the pile, but by the bow-string—not by burning, but by strangling. It is very general, too, I am assured: when the husband dies, the hapless wife prepares for her fate: she seats herself—the cord is placed round her neck—one person places his hand on the head of the victim—others seize the extremities of the cord and tighten it to effect strangulation, and the few struggles made are succeeded by the stillness and stiffness of death.

Another circumstance is the burying alive of individuals—a practice not unfrequent in Fejee, but of which I never heard an instance in the Friendly islands. Individuals, too old or too ill to be of further service, are the victims of this cruel practice. Sometimes it is done, I am told, at the request of the individuals themselves: no effort is made to dissuade them from it, but the willing murderers proceed forthwith to dig a hole of sufficient capacity: they then convey the sick or aged person to it, and, having placed him in the grave in a sitting posture, cast the earth upon him, which is pressed down by the feet of his own relatives or neighbors, nay, stamped upon with all their might—regardless of the moans of the living, whom they are burying out of their sight.

These are revolting details: but they are too true; and prove, better than labored argument, Fejee's need of the gospel, to soften the ferocious character of its inhabitants, and to give them bowels of mercy for their tender mercies are cruel.

Wars are common occurrences; so common, that it is usual with the men to carry their weapons with them wherever they go, that they may be able to run to some rallying point, on the first report of war, without loss of time. They are a people who delight in war: they have an almost unappeasable appetite for it.

Connected with their wars is an evil for which I should think the Fejeeans to be pre-eminent, and that is cannibalism; an evil which may have originated in revenge, but which has now grown into a confirmed appetite and fondness for human flesh. I know it to be a fact, that a number of Fejeeans, at a neighboring island to this, have gratified that unnatural appetite in two instances. Fejee, I think, exceeds New Zealand in that abominable vice. The accounts which we hear are sickening. It is not one now and then who furnishes a meal for his savage countrymen—nor ten—nor twenty—but hundreds! When I first heard it, I was confident that the statement was exaggerated; but, on appealing to the authority of a Fejeean chief, at present here, I was assured by him that it was *mooni aubito*, (most true,) and that some short time ago there were more than two hundred human bodies prepared for a single feast! They were the victims of war, inhabitants of a fortress which had been taken and sacked. But the

horrible appetite for human flesh is not appeased there by the victims of war. Frequent as wars are, it is nothing strange for a chief to give orders to kill such a person and dress the body for food, and to do it with as much unconcern as the butcher selects such an animal for the knife from the flock or the herd!

# American Board of Commissioners for Foreign Missions.

## SUGGESTIONS ON THE MANNER OF CONDUCTING MISSIONS TO MOHAMMEDANS AND NOMINAL CHRISTIANS.

THE following remarks were addressed by the Rev. Mr. Bird, of the mission to Syria, to Messrs. Holladay, Leyburn, and Stocking, at the time of their receiving their public instructions as missionaries of the Board, January 1st, 1837.

The field to which you are designated, dear brother, requires, to some extent, a peculiar mode of exertion. The truths you will be called upon to exhibit, as well as the manner of their exhibition, will be in many respects different from those which you would present to a population of absolute heathen. You go among a people, who acknowledge, at least, the unity of the Godhead, and the folly of heathen idolatry; who grant the important point that God handed down from heaven the law of Moses, the Psalms of David, and the gospel of Christ. They will grant you also, that Jesus Christ was a prophet of God, and on some accounts the greatest prophet that ever appeared in our world; that he was unlike every other man, in that he was born of a virgin by the power of the Spirit of God; and that this same Jesus, who was taken up from us into heaven, shall so come in like manner as he was seen to go into heaven. Thus far the Mohammedan, as well as the nominal Christian, will accompany you. But here the Moslem stops. He comes far out from the darkness of his heathen neighbors, but on approaching the full gospel light, he shrinks back within the mists of his superstition. He "hateth the light, neither cometh to the light, lest his deeds should be reproved."

This part of the population to whom you go, will doubtless be a little various in their character. You will meet with the Turk, the Arab, and the Persian. These different characters, if you attempt to benefit them, will require a little variety in your manner of approach. If you enter, with either of the two former, upon an examination of his errors, he may regard you with a respectful, or with a sullen silence; but if with the last, he will shew himself a ready and an obstinate disputant. In the latter case, your discussion may not impossibly be as free as in your native land. But in the former, it will be with you a question of prudence how far you should urge upon their antipathies the subject of religion. You may stir up the Turk to anger, and close his heart against the good influences of such a conversation in future, if not against serious conversation altogether. The bad impression may go from him to the government, or to an indignant populace. Even this has sometimes been the result of the simple, unostentatious distribution of the Scriptures. With such individuals, however, you may harmlessly inquire about their faith, as a matter of information, and convey to their understandings, in the interrogatory form, a great deal of truth which would not have been borne, if presented in the tone of a teacher, or in the way of disputation. You may also, without fear, give them a familiar historical narration of the faith of Christians, their manners, customs, and benevolent institutions, enlarging upon these subjects, and making personal applications, as you see the temper of the individuals, or other circumstances of the occasion, justify.

But, you may ask, was this the course of the apostles? Did *they* pay this deference to the prejudices and bigotry of a false religion? Ought we not to brave the danger, and declare to men the whole counsel of God whether they will hear or whether they will forbear?

I answer 1. The apostles, as a general thing, did not preach the gospel among nations whose very religion breathed death to every deserter from it. 2. The apostles, and even our Savior himself, did, in fact, pay deference to the ignorance and prejudices of the people. 3. By exciting feelings of opposition among Moslems you not only prevent the good effects of the truth on themselves, but put in jeopardy the interests of the christian population among them. Had you none but Mohammedans to preach to, they must be addressed in one form or another. But, mingled as they are with another, and an interesting people, a people quite open to approach, the missionary ought to be well guarded that he cut not off the hope of benefitting them, by entering into discussions upon certain evangelical truths with those who "cannot bear them now."

Shall we then, you will ask, dwell among Mohammedans, and yet altogether neglect them? I do not say just this, for where a residence is permitted, something, more or less directly, may in general be done for them. Yet still, the case you propose ought by no means to be considered an impossible one. Experience has proved it possible.

The standing law of Mohammedanism is a law of deadly persecution. And where the will and the power exist to put this law in execution, the standing law of Christ becomes, Flee ye to another city. Paul's reply to those who rejected the counsel of God against themselves, was, seeing "ye put it from you and judge yourselves unworthy of everlasting life, lo we turn to the gentiles." In the assailable parts, however, of the Mohammedan world, where their discipline is lax, or where the government is not their own, it is time to begin to press them with the difficulties of their system, and to exhibit these difficulties in contrast with the perfect system of Christ.

As to the matter of the teaching required —the particular points that ought to be urged upon them, I would say in a word, they need to have their attention directed especially to the proper evidences of a divine revelation, the way of the forgiveness of sin, the spirit of evangelical precepts, compared with those of the Koran, and the comparative influence of the christian and mohammedan systems on society, as seen in their operation at the present moment.

Recent events in providence encourage us to prepare for labor among Mohammedans. We see the kingdom divided against itself. We see the stronger half, the Egyptians, arrayed in opposition to the head, to the government civil and ecclesiastical established, if not by the Koran, at least by immemorial usage, while this weaker half is upheld by the power of christian nations. To these nations both parties are looking for help, with a humiliating sense of their dependence. Both are adopting unheard of innovations from Christendom, in dress, manners, laws, and education. Both are resorting to measures to sustain themselves, which greatly exasperate the mass of the population, and weaken their respect for their government and religion. A few years ago our brethren Smith and Dwight found among them men who considered sultan Mahmood to be the sovereign of the world. He had lately condescended, they said, to grant pardon and peace to the empire of Russia, and to bestow a king upon the new world of America! But since the late civil war, Moslems have learnt to feel that their kingdom is weak, and on the verge of ruin. They have themselves spread the report that, of the two heads of the opposing parties, one has become a Christian, and the other a scoffer not only at other religions, but more especially at his own. They have even said that the sultan is either dead or dethroned, and that his place is usurped by a Jew. Such rumors, whether believed or not, betray a strong feeling of distrust in their civil and spiritual head, and betoken the entire breaking up of the mohammedan system of delusion.

But the gloom around you will be lighted up by many of the semblances of Christianity. If some are bitter infidels, and "blaspheme that worthy name by the which ye are called," you will often, on the other hand, hear that "worthy name" pronounced with reverence, and hear its praises sung in temples erected professedly to the honor and worship of God. It will interest the best feelings of your hearts, to hear men speaking, in gospel language, about faith, repentance, and divine grace, and quoting those evangelical precepts concerning self-abasement and the law of love. It will be a comfort and an encouragement that you can find some individuals with whom you possess some religious sentiments in common, and with whom you can, in some sense, claim a religious connection and affinity. Among these men, will be your highest hopes of usefulness, as upon them will probably be expended your chief amount of labor. Here your common ground is broad. You have a common revelation—a common Savior. The terms in which you will wish to convey religious instruction, are ready coined, and more or less commonly used and understood by the people. You will not have to learn half a language, and invent for yourselves the other half. Your vehicle of communication is already perfect, and all you will have to do will be to learn to command it.

Respecting this acquisition of the language permit me to say a few words. You will readily see the necessity of bestowing special attention on the common spoken dialect of the people, instead of making it your chief aim to obtain the language of books. Labor hard to acquire a correct pronunciation. Years will pass away before you will readily and fully discern those nice distinctions of sound which are essential to an accurate speaker, and a failure in which, a native will instinctively detect. You will need an ear like the ear of the blind, always open, catching and examining every note and modulation of sound that assails it. Much patient and persevering effort will be required to accommodate your organs to a strange foreign pronunciation, and much deference will always be due to the judgment of a native teacher in regard to the accuracy to which you may have arrived. The same things mainly may be said with regard to the use of peculiar words and phrases in the languages you will use, and their idiomatic structure of sentences. In all the stages of your progress it will be important that you have not only the advantage of books, and of the intercourse and conversation of common people, but the frequent, if not daily, assistance of a master.

I have said that among those who bear the name of Christians in the East, you will find many things common to yourselves and them—a common Savior, common Scriptures, and to a great extent, common religious ideas, though expressed by different

terms. But a vast pile of rubbish, the accumulation of ages, hides from their view the pure doctrines of the gospel. In this state of things what will be your manner of proceeding? How will you remove this rubbish? Will you tear it aside with a strong hand, in the shortest possible way? Will it be expedient, at once, and in the fullest manner, to expose to them their errors, and tell them how much you abominate them? Or will you rather proceed by gradual steps, and teach them truths from first principles onward to perfection? You may indeed, meet with an opposition of such a kind as to leave you no alternative—such as to force you to an open discussion of doctrines and errors which, in other circumstances, you would judge ill-timed. But, except in some such case, it seems most desirable not to enter into open combat with long established prejudices, not to attempt to hold them up to public odium; but to dwell chiefly on such acknowledged truths, and to press the conscience with such acknowledged doctrines and duties as, if felt, will remove these prejudices by sure and necessary consequence. This course is the more to be recommended, as it is by no means the natural course and first thought of the young missionary. He wants to preach like the apostles—he wants to preach like Luther—not recollecting perhaps that even the apostles used great courtesy and condescension to the prejudices of men; and that Luther, with a university, a king, and an extensive public opinion at his back, came out but gradually against the errors of his time.

Again, the missionary wants to please his friends at home, not recollecting that his own judgment on the spot is more worthy than theirs to be followed. They are expecting of him great things, and he is afraid of appearing to them defective in courage and decision.

Again, he becomes impatient with the people's indifference to the truth, and disgusted at their superstitious whims and their lying traditions. All these considerations have a strong tendency to render him, in manner, unfeeling, disrespectful, hasty, and rash. In one of the last letters from the Levant, an experienced missionary makes the following remarks: "These poor superstitious people are not prepared for controversy. My convictions on this subject are very strong; and they strengthen continually, the more I become acquainted with the weakness and ignorance and superstition and narrow-mindedness of the people. We are too impatient. We are hasty. We have not the thousandth part so much patience as we ought to have, and the churches have still less than ourselves." In all your discussions then, and in all your intercourse, maintain a feeling of love and tender compassion for souls. If it be possible never engage, nor continue in a discussion, when you see that it stirs up against you the mere angry, worldly spirit of a party. Endeavor to enter into the feelings of those you teach, and to convince them that in all you do and say for them, you and they have a community of interest. Endeavor to carry them along with you in the investigation of truth as being on the same side of the question, and not give them the power of considering you an antagonist belonging to an adverse party. Be not called, if it may be avoided, by party names. You are not followers of Luther, nor of Calvin, nor of any other man. You are followers of Christ. You are not English Christians, nor American Christians, but gospel Christians. Let this be your name. Add to your instructions deeds of charity and kindness. Good words are cheap. But when the people see you mindful of their circumstances, and interesting yourself in them, making sacrifices of comfort, and putting yourself to personal inconvenience for their benefit, whatever else they may think of your heresy, they can have no dread of its fearful influence on the morals and the comforts of society. For myself, I feel reproached for having done so little in this branch of missionary labor. The truth is, the needy among an unevangelized people are so unlovely, so uncleanly in their persons, habitations, and habits; they are so selfish, and so ungrateful for favors, that, unless one keeps up a constant sense of duty, and does good solely upon christian principle, recollecting and imitating the meekness, humility, and condescension of Christ, he will of course become, in this part of his work, exceedingly remiss. In the manner of your teaching then, be not rash, nor hasty, nor party-spirited, nor proud; and shew your love and enforce your instructions by acts of kindness.

As to the matter of your teaching, your great sheet anchor of hope will be the Word of God. This will be your great storehouse of argument and instruction. A familiar knowledge of the sacred volume, will be of more practical use to you than all the systems of divinity. Read it much. Make your memory a concordance of it, and "be always ready to give an answer" in chapter and verse "to every man that asketh you a reason of the hope that is in you."

But the word of God will not always be decisive. There will remain differences of opinion from differences of interpretation. Those around you will, of course, maintain that all the present church and all the ancient church are against you, and unless you can shew from the ancient records, that they are under a mistake in this particular, they will never be convinced. Bring passage after passage from the Scriptures to prove your point, yet they will imagine that the fathers of the church had a way of explaining these passages in a different sense. Next to the Scriptures, then, your grand source of argument will be the writings of

the fathers. You will find these fathers often disagreeing with you, and often disagreeing with one another, and even contradicting themselves; but yet, on the most important points, not only agreeing with you, but expressing your sentiments with a clearness which all your adversaries will not be able to gainsay nor resist.

But, you will ask, shall we then have to make a text-book of all those ponderous folios, a mere perusal of which would require a life-time? I answer, not at all. But I would possess such works as contain the necessary quotations from them; and I would have, if possible, too, those ponderous folios, large as life, standing by me as books of reference, that he who should doubt the correctness of a quotation, might see with his own eyes the words of the author at home and in their native place; and if he cannot read them, and will not trust to you, there they stand, week after week, until he shall bring some friend on whom he can rely, to read them for him.

But, dear brethren, whether you argue from the Bible or from the fathers, and whether you labor in word or in deed, you will probably often lift up your voice in the prophet's lamentation, "Who hath believed our report and to whom is the arm of the Lord revealed!" You will have bitter experience that to convert a man's soul and even to accomplish his outward conversion, it is not sufficient to exhibit proofs and arguments, however indisputable. You may make the truth as clear as the sun, and yet he will turn from it with indifference, and perhaps with contempt. It will wring your hearts to see the apathy that will surround you. Even God himself will seem to be driven from the coasts. You will feel after him, but cannot find him. "Behold," you will say, "I go forward but he is not there, and backward but I cannot perceive him, on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." You know with what feelings you have sometimes entered the conference-room or the prayer-meeting, where hundreds had been invited or might have been expected to attend, and found two or three souls sitting solitary upon the vacant seats. It has been to you the gloom of the house of death. Your blood ran back with a cold chill upon your heart. Your prayer was shut out. You had no utterance. God was not there. You prayed to the walls and to the seats, and seemed emphatically "like one that beateth the air." You will see many such sights, and have many such meetings in the East. When once you have left American shores, then farewell these spacious houses of worship; farewell these crowds of listeners, these thick groups of open eyes and ears that hang upon your lips to catch God's truth. The *muftis* and *derweeshes* of a base imposture, and the bishops and deacons that have betrayed their Master, can gather their assemblies, but you will be passed by. You will feel your insignificance, like the spies of Israel among the giants, the sons of Anak. I speak now, brethren, of probabilities—of what you ought to be prepared to meet. The great Lord of missions may have in store for you better things. Let your trust be supreme in him. The work in which you are engaged is his work. You go on Christ's own errand; and if you love the object because it is his, if you go because Jesus tells you "Go," he will grant you all needed comfort and protection; and will see that his own name is glorified in you and by you. He will enable you to bear neglect and contempt and opposition and danger. Let bigoted Moslems, or jealous ecclesiastics, like persecuting Sauls, breathe out their threatenings and slaughter; let a corrupt government be bribed to do you damage; let rebellion break out, and those tottering thrones crumble and fill the land with anarchy and bloodshed; that good Shepherd that knows his sheep and is known of his, shall gather you with his arm and carry you in his bosom. He may honor you with a martyr's crown, and cause you to ride triumphant "on fiery wheels" to heaven; or he may preserve you, like John and like Luther, to a good old age, to see the church around you rise, and spread, and shine "clear as the sun, fair as the moon, and terrible (to her opposers) as an army with banners." In any case, all will be well. Go forth then, dear brethren, leaning on all sufficient strength—

> "You can do all things, or can bear
> All sufferings, if your Lord be there."

Go, and in God's name deliver the message of Christ and the churches. Go, and the peace of God be with you. And "may the God of all grace, who hath called us unto his eternal glory, by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. To him be glory and dominion forever and ever! Amen."

## RECENT INTELLIGENCE.

Western Africa.—Rev. David White and wife, and Mr. James, printer and teacher, who embarked at Baltimore, October 31st, for Cape Palmas, touched at Monrovia on the 15th of December, and after remaining there some days, proceeded to Cape Palmas, where they arrived in good health on the 25th, just two years after the arrival of Mr. Wilson. Mr. White remarks—

We were cordially welcomed by Mr. Wilson and wife, and were most happy in find-

ing them enjoying excellent health, and prosecuting their labors with the prospect of great success. Every thing in connection with the mission, so far as we can judge, encourages us to believe that much good has been effected by the mission among this people. Every thing around us makes us more and more satisfied with the field of labor which we have chosen. While much remains to be done before this can become a virtuous and intelligent people, every effort to render them such is crowned with apparent success. Our hearts are drawn out to them, and it will be our pleasure to devote ourselves to their good.

Yesterday (27th) the king and nine of his headmen called to welcome us to their country. They expressed much pleasure at seeing us, and a willingness to facilitate our operations. They are beginning to see the importance of schools for their children; and urgent requests are almost daily made for schools to be opened in the adjoining towns.

SOUTHERN INDIA.—By letters from Mr. Winslow, dated at Madras as late as November 18th, information is received that Mr. W. and Doct. Scudder and their wives had commenced their missionary labors in that city, having obtained from the right honorable, the governor in council, permission to establish a press there, open schools, distribute books, and preach the gospel freely, in any part of the presidency. The field is large and promising.—Mr. Hall, from Madura, and Mrs. Meigs, with a son and two daughters, and a son of the late Mr. Woodward from Ceylon were at Madras in October, expecting to embark for the United States early in November; but owing to injury suffered by the ship in which they expected to take passage, Mrs. M. and her daughters returned to Jaffna, while Mr. Hall with Masters Meigs and Woodward proceeded to Calcutta, expecting to find a passage from that port to America. The health of Mr. Hall required him to leave that climate. Mrs. Hall, it will be recollected, was removed by death in January, 1836.

CEYLON.—Writing from Batticotta, under date of June 30th, Doct. Ward remarks—

The weekly church-meeting on Saturday evening has been continued, and has often been of an interesting and encouraging character. The Lord seemed to be present with his children. Another meeting for all the other members of the seminary is held at the same time. An inquiry meeting has also been held. The number of those who attended increased from time to time to forty; of whom from twenty to twenty-five, give us reason to hope they have been renewed in the temper of their minds. Of these, fifteen or twenty seem to have been constrained to turn by the still small voice that has moved in the midst of us within the last three months. The Redeemer still waits to be gracious.

The catechists at the out-stations appear to have pursued their work with a commendable degree of interest and diligence. Notwithstanding their youth, inexperience, and weakness of christian character, over which we sometimes have occasion to mourn, could American Christians witness their labors and general deportment, their hearts would burn within them to support many, many more of them as teachers of those who are out of the way. The sons and daughters of Zion in more favored lands have no cause to be weary in well doing, for in due time they shall reap if they faint not.

MAHRATTAS.—Under date of September 27th, Mr. Boggs writes from Ahmednuggur, that the affairs of the station were prosperous; and that the boarding-school there embraced thirty-eight promising boys, and was receiving the favor and assistance of the foreign residents in the city and vicinity.

Mr. Graves writes from the Mahaburlishwur Hills, under date of October 4th, 1836, that his health during the rains which had just then closed, had been better than previously, though the season had been a trying one, eighty inches of rain having fallen during the month of August, and a constant and dense fog having covered the Hills for three months. He was employed in revising the books of Psalms and Numbers. Mrs. Graves had a Mahratta school of twenty or thirty children. Religious services were held for Mahrattas and a few Chinese convicts residing near, and with apparent spiritual benefit to them.

CHINA.—Letters have been received from Canton of as late date as December 10th. A proclamation had been issued, declaring that certain foreigners would be expelled from Canton before the 7th of December, and imposing other restrictions relative to the time which foreigners might remain there, etc.; none of which decrees had been carried into effect, nor were expected to be.

Siam.—Mr. Robinson writes from Bankok, on the 11th of November, that the press had been put in operation in that city, and forwards a copy of the first tract which was printed, containing an account of the giving of the Law, a summary of the Ten Commandments, a short prayer, and a few hymns. This is supposed to be the first printing ever executed in Siam.

Nestorians.—Under date of November 10th, Mr. Perkins writes from Oormiah—

Every thing is quiet here. Our operations move on without a breath of opposition from any quarter. The most sanguine hopes which we dared to express on our first arrival have, during the past year, been far more than realized; and not a cloud appears to obscure our prospect of future success. Days of darkness and reverse may indeed be before us, but it will always be in season to report them when they come.

Our common foe, the fever, still occasionally attacks some of our number, though not as violently as in the summer. My own health is now comfortable and constantly improving. I fear, however, that my system may never recover all its former firmness.

Syria.—Communications from Beyroot, bearing dates as late as November 28th, mention that the opposition to the schools and books of missionaries, which had been excited by the Greek ecclesiastics, had been very violent in Syria, especially on Mount Lebanon, during the residence of some of the families there the previous summer, where the people were forbidden to hold any intercourse whatever with the missionaries, under the most frightful penalties. Some violence was commited, but on the demand of the American consul, the civil authorities interposed and prevented further molestation, which was threatened. The schools at Beyroot were again filling up, the female high school then containing twenty-eight pupils, and the high school for boys having fourteen.

The prospects of the station in Cyprus were very flattering.

Arkansas Cherokees.—Under date of December 5th, the missionaries at Dwight state that—

There are some things of an encouraging aspect in relation to spiritual things. One individual is propounded for admission to the church; and there is a better attention in the neighborhood, where Mr. Washburn preaches. A few individuals are seriously inquiring after the way of salvation. Some of the professors are becoming more spiritual and prayerful. Some of the youth in our schools are very attentive to religious instruction, and very tender in their feelings. These things indicate the presence of the Holy Spirit, and are, we hope, the harbingers of a glorious revival. For this we pray, and for this we solicit the special prayers of the friends of Christ.

Ojibwas.—Mr. Ayer, at Pokegumma, states that four Indians had been induced to clear small farms and settle near the station; and that others manifested a readiness to do the same, when the necessary assistance could be rendered to them; while nearly all cultivated the ground and raised more or less of the necessaries of life. A number had, on this account, been able to remain at home and continue their children in the school without engaging in the usual winter hunt. The Indians in the neighborhood were becoming more disposed to adopt the habits of white men. The number of pupils was twenty, of whom twelve attended constantly.—On the 28th of December he writes that he expected to have a small congregation of Indians through the whole winter. For eight weeks the congregation had gradually increased, and christian instruction was listened to with more solemnity. Some cases of hopeful conversion had recently occurred, among which was that of a chief.

Mr. Boutwell writes from Leech Lake in December, that among the Indians around him there were frequent out-breakings of the savage character. Some manifested bitter hostility to him and threatened to drive him from their country, while others were friendly and faithful. Acts of theft and violence were frequent. The trader connected with the American Fur Company had recently been wantonly murdered at his post, a short distance from the station. The failure of corn, wild rice, and fish threatened a scarcity for the ensuing winter.

In January Mr. Ely writes from Fon du Lac that the prospects of that station were encouraging. A tract of land very favorably situated had been granted by the chiefs in council, for mission premises. A preacher is greatly needed at the station.

## Donations,

FROM MARCH 11TH, TO APRIL 10TH, INCLUSIVE.

*Board of Foreign Missions in Ref. Dutch chh.*
W. R. Thompson, New York, Tr.
Schenectady, Chil. in sab. sch. of R. D. chh. for *Jacob Van Vechten* in Ceylon, 12 00

*Central Board of Foreign Missions,*
J. Gray, Richmond, Va. Tr. 1,805 78

*Southern Board of Foreign Missions,*
J. Adger, Charleston, S. C. Tr.
For support of Mr. and Mrs. Wright of Choc. miss. 500; for Singapore miss. 500; for Greek youths in U. S. 55; Johns Island, and Wadmalaw chh. for support of Mr. Wilson at Cape Palmas, 600; 1,655 00

*Addison co.* Vt. Aux. So. E. Brewster, Tr.
Bristol, Mon. con. 7 00
Cornwall, Gent. 59 62
Middlebury, Dist. No. 5, 10 09
Salisbury, Mon. con. 1 50—78 12

*Cheshire co.* N. H. Aux. So. S. A. Gerould, Tr.
Dublin, Mon. con. 20 00
Jaffrey, Miss S. Averill, 10 00
Marlboro', Trin. chh. 19,07; fem. benev. so. 10; mon. con. 5; 34 07
New Alstead, Gent. 20; la. 20; mon. con. 10; 50 00
Rindge, Mon. con. 60; young men's benev. so. 20; a friend, 3; 83 00
Walpole, Mon. con. 56 00—253 07

*Chittenden co.* Vt. Aux. So. W. I. Seymour, Tr.
Burlington, Mon. con. 4 22
Charlotte, Cong. chh. and so. 50; Miss G. 5; 55 00
Colchester, I. Hicks, 1 00
Hineshurgh, Chh. and so. 43; la. 12; to constitute Rev. BRAINERD KENT an Hon. Mem. 55 00
Milton, Chh. and so. 36 00
Westford, Chh. and so. 2 78—154 00

*Cumberland co.* Me. Aux. So. W. C. Mitchell, Tr.
Bridgton, La. 15; mon. con. in 1st chh. 27; 42 00
Falmouth, 2d par. 9 14
Gorham, Benev. so. 40 00
Hebron and West Minot, 4 50
North Yarmouth, 1st par. Juv. so. 5,50; Newell so. 26; mon. con. 75; 106 50
Pownal, Thanksg. coll. 41 00
Saccarappa, Mon. con. 34 44—277 58

*Essex co. North,* Ms. Aux. So. J. Caldwell, Tr.
East Bradford, A friend, 100 00
Linebrook, La. miss. so. 5 92
Newbury, Bellville, Mon. con. 5 44
West Newbury, 2d par. Mon. con. 25; gent. and la. 21,40; 46 40—157 76

*Essex co. South,* Ms. Aux. So. J. Adams, Tr.
Danvers, N. par. Gent. 93 00
Salem, Tab. so. Gent. and la. 373,92; S. so. gent. 61,25; la. 64,64; mon. con. in Crombie-st. 11; 510 81
Topsfield, Gent. 44,71; la. 51,44; mon. con. 5,40; 101 55—705 36

*Geneva and vic.* N. Y. By C. A. Cook, Agent,
Clintonville, To constitute Rev. CHARLES DOOLITTLE an Hon. Mem. 50 00
Crown Point, 75 54
Essex, Cong. chh. 65; sab. sch. con. 5; 70 00
Keesville, Presb. chh. 131 33
Ticonderoga, Cong. chh. 10 00
West Port, Cong. chh. 22 15—359 02

*Greene co.* N. Y. Aux. So. Rev. Dr. Porter, Tr.
East Durham, Mem. of chh. 60; D. B. B. 5; E. B. 2; sew. so. 1,56; 68 56
West Durham, S. Scovill, 40; E. Day, 10; 50 00—118 56

*Hartford co.* Ct. Aux. So. J. R. Woodbridge, Tr.
East Hartford, Mon. con. 55 00
Glastenbury, Mon. con. 45 00
Hartland East, L. and P. Case, 12 00
Manchester, Gent. 174 12
A friend, 12 00—298 12

*Lincoln co.* Me. Aux. So. Rev. S. White, Tr.
Bath, Contrib. in N. meeting-house, after sermon by Mr. Ellingwood, 36 44

*Merrimack co.* N. H. Aux. So. Rev. D. Kimball, Tr.
Boscawen East, Gent. 34,23; mon. con. 6; West, gent. 39,25; la. 10,32; 89 80
Concord, Gent. 12,41; la. 78,38; 90 79
Dunbarton, Gent. 32,25; mon. con. 11,91; 44 16
Henniker, Gent. 92,50; la. 65,50; L. Rice, dec'd, 2,50; mon. con. 25; (which and prev. dona. constitute Rev. HENRY BALLANTINE of Bombay, Rev. ISAAC KNIGHT of New Chester, Rev. MOSES SAWYER of Saugus, and Rev. ORLANDO G. THATCHER of Bradford, Hon. Mem.) 185 50
Hooksett, Mon. con. 7 00
Loudon Village, Mon. con. 12 33
Pembroke, Gent. 1; la. 1; 2 00
Warner, Mon. con. and gent. 17,37; la. 6,57; 23 94—455 52

*Middlesex North and vic.* Ms. Char. so. J. S. Adams, Tr.
Ashby, Asso. 62 00

*Middlesex South,* Ms. *Confer. of chhs.*
P. Johnston, Tr. 20 00

*New Haven City,* Ct. Aux. So. F. T. Jarman, Tr.
Mon. con. Centre chh. 34,78; do. in 3d do. 5,85; do. in Fair Haven, 24,67; do. in Yale college, 31,55; do. in united so. 6,76; W. 15; a friend, 10; miss. asso. in N. chh. sab. sch. to be appropriated by Rev. E. Stevens, China, 61,02; sab. sch. North Haven, to be expended by Rev. J. Perkins, 10; 199 63

*New Haven co. East,* Ct. Aux. So.
S. Frisbie, Tr. 23 00
North Madison, For. miss. so. 23 16—46 16

*New York City and Brooklyn,* Aux. So.
W. W. Chester, Tr.
(Of which fr. L. Corning, to constitute Mrs. ELIZA M. CORNING an Hon. Mem. 100;) 581 66

*Norfolk co.* Ms. Aux. So. Rev. Dr. Burgess, Tr.
Wrentham, Mon. con. and coll. in N. par. to constitute Rev. PRESTON CUMMINGS an Hon. Mem. 55 00

*Norwich and vic.* Ct. Aux. So.
F. A. Perkins, Tr. 145 21

*Oneida co.* N. Y. Aux. So. A. Thomas, Tr.
Cooperstown, Presb. chh. 137 50
Deerfield, C. Preston, 5 00
Eaton, Rev. E. D. W. and Mrs. W. 5 00
Hamilton, 1st cong. chh. 19; 2d chh. 5; 24 00
Holland Patent, Mon. con. 10 31
New Haven, Mon. con. 17,77; coll. 13,79; 31 56
New York Mills, Mon. con. 5 00
Norway, Mon. con. 9 00
Oriskany Falls, Cong. free chh. 30 37
Salisbury, Presb. chh. 2 50
Turin, Mon. con. in cong. chh. 7 75
Utica, Fem. benev. so. of 1st presb. chh. for Utica sch. at Bombay, 62; mon. con. in 3d chh. 11; 3d presb. chh. 15,79; coll. in Bleecker-st. chh. 66,70; 155 49
Verona, Mon. con. in 2d cong. chh. 5 81
Watertown, Rev. G. S. Boardman, 5 00
Waterville, Mon. con. 87 00—521 29

*Pilgrim Aux. So.* Ms. Rev. A. Jackson, Tr.
Kingston, Mon. con. in evang. cong. 7 75

*Rockingham co. West,* N. H. Aux. So.
M. C. Pilsbury, Tr.
Northwood, Gent. and la. 31 47

*Tolland co.* Ct. Aux. So. J. R. Flynt, Tr.
Bolton, Gent. and la. 34 25
N. Coventry, Gent. 42 25
Tolland, Gent. 25,12; la. 16,44; mon. con. 13,76; 55 32
Willington, Gent. 20,70; la. 20; 40 70
172 52
Ded. expenses paid by aux. so. 75—171 77

*Valley of the Mississippi,* Aux. So. W. T. Truman, Tr.
*Western Reserve aux. so.*
Medina co. Bath, 5,50; Granger, Mon. con. 5,12; Guilford, 31,85; Medina, 12,13; Wadsworth, 50,49; Trumbull co. Braceville, 10; Vernon, 32; 147 09

*Washington co.* Vt. Aux. So. C. W. Storrs, Tr.
Berlin, Mon. con. in 1st cong. so. 3 67
Marshfield, Mon. con. in 1st cong. so. 1 69
Moretown, 1st cong. so. 5 00
Waterbury, 1st cong. so. 17 50—27 86

*Washington co.* N. Y. Aux. So. M. Freeman, Tr.
Cambridge, A widow's mite, 30 00

*Windham co.* Vt. Aux. So. N. B. Williston, Tr.
Grafton, Indiv. 48; I. Barrett, 12; 60 00
Marlboro', Cong. so. Coll. 19,22; mon. con. 5; 24 22—84 22

*Windham co. North,* Ct. Aux. So. J. Williams, Tr.
Thompson, Gent. 26,65; la. 37,10; 63 75
Westford, Asso. 28,63; mon. con. 9,70; E. Ward, dec'd, av. of beads, 5,90; 44 23—107 98

*Windsor co.* Vt. Aux. So. Rev. J. Richards, Tr.
Hartford, Quecchee Village, Cong. chh. 25 00
Hartland, Rev. D. Breck, 10 00
Ludlow, Mon. con. 48
Norwich, Mrs. P. Boardman, dec'd, 10 00
Perkinsville, Mon. con. 1,72; contrib. and coll. in cong. chh. 42,19; 43 91
Sharon, Mon. con. 25; la. 20; a friend, 5; to constitute Rev. STEPHEN MORSE an Hon. Mem. 50 00—139 39

*Total from the above sources,* $8,744 81

## VARIOUS COLLECTIONS AND DONATIONS.

*Albany,* N. Y. Mrs. E. M. Dayton, am't deposited Sept. 2d, 22; ARCHIBALD MCINTYRE, which constitutes him an Hon. Mem. 100; T. W. Olcott, 50; A. Marvin, 25; J. Gould, 20; J. Brown, 20; R. Marvin, 10; S. B. Williams, 10; G. A. Hoyt, 10; G. C. Treadwell, 10; D. Conklin, 10; Lucy Herring, 10; F. I. Barnard, 10; indiv. 153,79; 4th presb. chh. 95; do. mon. con. 150; coll. in do. after sermon by Mr. Eddy, 150; 855 79
*Allentown,* N. J. Miss. so. 11 00
*Andover,* Ms. Mon. con. in Theol. Insti. 89 00
*Attleboro',* Ms. Mon. coll. in 2d cong. chh. and so. 37; mon. con. in do. 13,78; 50 78
*Bangor,* Me. Chil. of Hammond-st. mater. asso. to ed. chil. of for. missionaries in this country, 5 00
*Bath,* N. H. Mon. con. 7 00
*Bennington,* Vt. Contrib in 1st cong. chh. 16 25
*Berkshire and Columbia,* Miss. so. 50 30
*Bloomfield,* Pa. 20 25
*Bolton, Lancaster, Sterling and Stow,* Ms. Evang. so. 56 00
*Boston,* Ms. Mater. asso. in Union chh. for *Louisa Green* in Ceylon, 13; ladies of Franklin-st. so. for *William M. Rogers* in Ceylon, 20; coll. in free chh. 16,92; coll. in Pine-st. sab. sch. 13,65; F. Alexander, 2; 65 57
*Brentwood,* N. H., A friend, 7 00
*Buffalo,* N. Y. Contrib. in 1st free cong. chh. 231 14
*Carlisle,* Pa. 1st presb. chh. 63,75; Ger. ref. chh. 8; 71 75
*Chanceford,* Pa. Fem. miss. so. for *Samuel Irving Martin* in Ceylon, 20 00
*Chicago,* Illi. Mon. con. in presb. chh. 24 00
*Cleveland,* O. La. for. miss. so. (of which for sch. in Ceylon, 30; for two girls in Bombay, 24;) 150 00
*Connecticut Farms,* N. J. (Of which fr. Miss E. Hait, to constitute Rev. ROBERT STREET an Hon. Mem. 50;) 120 37
*Coventry,* N. Y. 1st chh. 19 36
*Danville,* Va. Miss A. Benedict, 10 00
*Danville,* Ky. Presb. chh. 57 00
*Dixmont,* Me. Mon. con. in 1st cong. chh. 20 00
*East Randolph,* Ms. La. read. char. so. 30 50
*Elizabethtown,* N. J. Mrs. F. C. Gildersleeve, 30 00
*Ellington,* Ct. Mrs. M. Hall, for fem. sch. in Bombay, 6 00
*Friendship,* N. Y. Rev. J. F. Bliss, 15 00
*Galesburg,* Illi. Mon. con. 20 00
*Gloucester, (Sandy Bay,)* Ms. Mon. con. (of which to constitute Rev. WAKEFIELD GALE an Hon. Mem. 50;) 80 00
*Groton,* Ct. Mon. con. in cong. so. 65 00
*Hampstead,* N. H. Gent. and la. asso. 36 51
*Hanover,* N. J. Fem. mite so. for *Aaron Condit* in Ceylon, 10 00
*Harrisburgh,* Pa. J. Wallace, 5 00
*Ithaca,* N. Y. Chh. coll. (of which fr. A. St. John, to constitute Miss HARRIET ST. JOHN an Hon. Mem. 100;) 663,89; sab. sch. 59,25; la. sew. so. 84,87; mon. con. 49,70; for Pawnee miss.; J. Denman, 10; 867 71
*Jamaica,* N. Y. Miss Hanna's sch. 100 00
*Kensington,* Pa. 1st presb. chh. 30 00
*Knoxville,* Illi. Mon. con. 5 00
*Lancaster,* Pa. Presb. chh. for support of Mr. Schneider at Broosa, 89,50; juv. miss. so. 40; 129 50
*La Pointe,* Ojibwa na. Dr. Borup, 40 00
*Machias,* Me. Mon. con. 25 00
*Manchester,* Vt. Mon. con. in cong so. (of which to constitute Rev. JAMES ANDERSON an Hon. Mem. 50;) 66 00
*Marblehead,* Ms. La. asso. (of which to constitute Rev. JUSTIN PERKINS and Mrs. PERKINS of Oormiah, Hon. Mem. 150;) 304,67; mon. con. 20; 324 67
*Mendham,* N. J. Mon. con. 32 45
*Methuen,* Ms. Mon. con. 55 00
*Milton,* Ms. Mon. con. in evang. so. 40,30; coll. in do. 52,80; 93 10
*Nantucket,* Ms. La. of N. Trin. cong so. for miss. to the Zoolahs, to constitute Rev. WILLIAM I. BREED an Hon. Mem. 50; chil. of sab. sch. for do. 23; mon. con. and indiv. for do. 57; 130 00
*New Castle,* Del. Fem. aux. miss. so. (of which to constitute Rev. JOHN DECKER, Jr. an Hon. Mem. 50;) 62; Presbytery, for support of Mr. Schneider at Broosa, 200; 262 00
*New Lebanon,* N. Y., R. Woodworth, a revol. pensioner, 20 00
*Newville,* Pa. Presb. chh. 44 07
*Northfield,* Ms. Mrs. E. Stiles, 10; P. Stiles, 50c. 10 50
*Norton,* Ms. Miss Cobb's sab. sch. class, for a child in Ceylon, 3 00
*Oberlin,* O. Mon. con. 30 88
*Pawtucket,* Ms. Fem. asso. 44,65; chil. of mater. asso. for tracts for China, 2; 46 65
*Perrwille,* N. Y. Chh. 5 00
*Petersburg,* Va. Presb. chh. mon. con. 11 09
*Philadelphia,* Pa. Mon. con. in 11th presb. chh. 103,37; 3d presb. chh. sub. 123; mon. con. 14,44; I. A. R. 5; 5th presb. chh. 83,18; 1st cong. chh. 50,26; chh. in Arch above 10th st. 20; 10th presb. chh. (of which fr. J. Corning, 100; C. McIntire, 100; W. Brown, 50; A. Earp, 50; Mrs. W. R. Hanson, 25; J. Wilson, 10; Mr. Johnson, 12,50; J. L. 5; I. B. 2,50; E. D. 2,50; I. W. 2,50; I. Y. B. 2,50;) 462,50; chil. for *Anna Maria Henry* in S. India, 12; juv. miss. so. of Miss Packard's sch. for use of Rev. J. L. Wilson, 30; a friend, 5; a clergyman of the prot. Epis. chh. to constitute Rev. THEODORE EDSON of Lowell, an Hon. Mem. 50; 958 75
*Portland,* N. Y. Fem. benev. so. 15; cong. chh. and so. 11; 26 00

*Portland*, Me. Mater. asso. of High-st. chh. 2d pay. for *John Chickering* and *Frances Chickering* in Ceylon, 40; T. Browne, 25; 65 00
*Reading*, Pa. Youth's miss. so. 28,78; mon. con. 97,25; coll. 85,38; 211 41
*Roxbury*, Ms. Eliot chh. and cong. 335,50; mon. con. in do. 12,43; 347 93
*Salem*, Ms. United mon. con. in Tab. chh. 18 00
*Shrewsbury*, N. J. Presb. chh. 22 00
*South Salem*, N. Y., T. Mead, 10; Mrs. M. Northrop, 5; 15 00
*Springfield*, O., I. G. Nattinger, 5 00
*St. Thomas*, L. C. Eleanor D. Johnston, 10 00
*Topsham*, Me. Mon. con. 24 09
*Wantage*, N. J. 2d presb. chh. to constitute Rev. EDWARD ALLEN an Hon. Mem. 55 17
*Washington*, N. H. Mon. con. 6 00
*Westminster*, West, Vt. Gent. asso. 30; mon. con. 14,65; la. asso. 15; 59 65
*Williams College*, Ms. Mon. con. 20 00
*Wilmington*, Del. Fem. miss. so. of Hanover-st. chh. for support of Mr. Lawrence in Ceylon, 37 00
*Womelsdorf*, Pa. A friend, (of which for China, 5:) 10 00
*York*, Pa. Presb. chh. 96 72

## LEGACIES.

*Amherst*, Ms. Miss Fanny Greenough, 50 00
*East Goshen*, Ct. Mrs. Candace Hale, by G. Stanley, Ex'r, 1,071 41
*Gosport*, Eng. Mrs. Rebecca Voke, ($933,75 having been received previously,) by T. Kingsbury, Ex'r, £600, 2,700 00
*Windsor*, N. H. John Curtice, by C. Curtice, Ex'r, 100 00

*Amount of donations and legacies acknowledged in the preceding lists*, $19,234 13. *Total of donations and legacies from August 1st, to April 10th*, $172,887 66.

## DONATIONS IN CLOTHING, &c.

*Bethlehem*, N. Y., A box, fr. la. miss. so. for Mr. Worcester, Park Hill, 47 32
*Boston*, Ms. Annals of education, 20 copies, fr. W. C. Woodbridge, 45 00
*Hamp. Chris. Depos.* Ms. South Hadley, 19 pr. shoes, fr. P. Allen, 28,50; Cummington, a vest, fr. fem. miss. asso.
*Hastings*, N. Y. Clothing, fr. Dea. Smith, for Choc. miss. 12 50
*Merico*, N. Y., A box, fr. fem. miss. so. for do. 42 50
*New Alstead*, N. H., A box, fr. la. so. of industry, for Sandw. Isl. 30 00
*New York city*, (via) A box and barrel, for Mr. Robinson, Bankok; a box, fr. E. W. for Mr. Dwight, S. India.
*Oswego*, N. Y. A box.
*Philadelphia*, Pa. A box and map, fr. ladies of Mr. Barnes's chh. for Mrs. Graves, Bombay.
*Reading*, Pa. A box, fr. youth's miss. so. for Mr. Forbes, Sandw. Isl.
*Reading*, N. Y., A box, fr. fem. miss. so.
*Schenectady*, N. Y., A box, fr. la. sew. so. of 1st presb. chh. for Mr. Conde, Sandw. Isl. 88 18
*Upsonville*, Pa. A box, fr. fem. benev. so. for Mr. Hall, Stockbridge, 35 52

---

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Richmond, 1st chh. 136; Mrs. and Miss S. 2; Rev. I. S. A. mon. con. 27; Miss M. Booth, 10; Mrs. M. Dinwiddie, 10; Rev. T. B. 5; S. R. 75c. I. I. B. 5; A. M. C. 1; Mrs. T. 5; M. E. D. 3; coll. by Rev. H. Read, 205,78; presb. chh. Shocko Hill, 149,70; Mecklenburg, a lady, 2,50; Shepperdstown chh. 23,35; S. J. Cabell, 2; Mrs. Howard, 1; Hanover, Mrs. M. Austin, 10; Portsmouth, 1; Norfolk, (Of which to constitute Rev. J. D. MATTHEWS an Hon. Mem. 50;) 125,16; Fluvanna, Miss G. 1,50; servants, 71c. Providence chh. Halifax, 30; Raleigh chh. for sch. at Scio, 108,25; Fayetteville, N. C. Young misses so. 1,30; fem. asso. 3; indiv. 7,25; New Hope chh. 7,75; Hillsboro' chh. To constitute Rev. S. R. HOUSTON of Scio, an Hon. Mem. 50; Chapel Hill, Students and faculty, 76,75; Village, 23,25; to constitute Rev. J. PHILLIPS and Rev. E. MITCHELL Hon. Mem.; Newbern chh. 75,70; Washington chh. (Of which to constitute Rev. WILLIAM A. SHAW an Hon. Mem. 50;) 150; $1,260 70

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Circular chh. 663,50; S. Rockwell, 18; G. T. Snowden, 40; indiv. 217; coll. by Rev. I. A. Mitchell, 1,883,35; a new year's thank. off. 20; juv. miss. so. 80,08; Rev. I. S. K. Legare, 11; ROBERT LATTA, which constitutes him an Hon. Mem. 100; a friend, 10; do. 1; a fem. friend, 10; for ed. of Greek youths now in U. S. 55; mon. con. in 2d presb. chh. 10; do. in 3d do. 33; R. N. 5; Rev. Mr. D. 5; Rev. R. W. James, brothers and sisters, and W. Wilson and fam. for sch. at Cape Palmas, 65; la. so. for Chickasaws, 25; Mrs. V. 50c. Milledgeville, Maj. CAMPBELL, which constitutes him an Hon. Mem. 100; I. H. Lumpkin, to constitute PAYSON LUMPKIN an Hon. Mem. 100; R. K. Hines, to constitute Rev. ALONZO CHURCH, D. D. of Athens, and Rev. C. P. BEMAN Hon. Mem. 100; Marion Dist. A friend, to send out miss. 10; Augusta, Mon. con. 41,62; Sparta, Ga. Rev. S. Taylor, to constitute GARDINER KELLOGG an Hon. Mem. 100; Little River, Asso. ref. cong. of New Hope and Ebenezer, 110; James Island, Mon. con. 10; chh. 13; Sumpter Dist. Mrs. L. Mc Fadden, 50; Zion chh. 7; juv. miss. so. of do. 26; Mrs. W. 5; Concord chh. 60; Washington chh. Mon. con. 53,50; Decamp co. Mon. con. 34,12; Columbus, Presb. chh. 25; Florida, A friend, 20; for tracts, 10; Hancock co. Ga. JOSEPH BRYAN, to constitute himself and Rev. B. GILDERSLEEVE Hon. Mem. for outfit of Rev. D. Ball, 150; Darien, Juv. miss. so. for chil. in Ceylon, 20; Darlington, Juv. miss. so. for *Julius Dubose* at Wheelock, 10; mon. con. 25; Edisto Island, Juv. miss. so. 10; Orangeburg chh. Mon. con. 5,16; Winsboro', Contrib. in chh. 60; la. sew. so. for *James L. Merrick* at Cape Palmas, 20; Aimwell chh. 5; Columbia, Mon. con. 50; fem. asso. to constitute Rev. GEORGE W. BOGGS and Rev. JAMES L. MERRICK Hon. Mem. 100; indiv. 40,25; Oglethorpe co. T. Gilham, 20; Rev. E. Farr, 15; Rev. J. Harrison, 13; Athens, Miss. G. I. 4,17; c. box, 22,83; Alcovia chh. 5; King's Tree, Williamsburg, Mon. con. 20; Abbeville Dist. Reboboth chh. (of which to constitute Rev. HUGH DICKSON an Hon. Mem. 50;) 72; Mount Zion chh. 50; Sumpterville, C. box, 25; Ded. discount and postage, 4,64; $4,865 44

THE

# MISSIONARY HERALD.

VOL. XXXIII. JUNE, 1837. No. 6.

## American Board of Commissioners for Foreign Missions.

### Southern India.

LETTER FROM MR. POOR, DATED AT MADURA, MAY 3, 1836.

THE removal of Mr. Poor from Jaffna, in Ceylon, to Madura, has been repeatedly mentioned in previous numbers. In writing from the latter place, and assigning the reasons for resigning his office as principal of the seminary at Batticotta, and joining the mission on the continent, he gives the following account of the—

*Extent and promising Aspect of the Field.*

On my arrival at Madura, after a few weeks of inquiry and observation, I saw spread out before us a field for missionary labors, which I had not before conceived of. Regarding the mission premises as a centre, there is within the compass of a single mile a greater amount of population than is to be found in the whole extent of the field of our labors in Jaffna. The population consists principally of idolaters, the worshippers of Siva and Vishnu. The Fort of Madura, which contains forty or fifty thousand inhabitants, is the principal seat of idolatry in Southern India. It is indeed a strong hold. Idolatry appears to be the all engrossing subject, and wears a bold front. There are circumstances, however, which render even the Fort of Madura a more inviting field of labor than Jaffna. Many of the brahmins, some of the highest ranks, are engaged in the service of government; consequently they are, in an important sense, detached from the temple service, and comparatively indifferent to its interests. They are of course more accessible than those connected with the temples. The brahmins here are extremely numerous, but learning among them is in a low state. The principal supporters of idolatry rely mainly upon the outward pomp and parade of their numerous festivals for captivating the imaginations of the people, and holding their minds in bondage. But the lofty towers, and the ten thousand pillars of the temple, appear to my mind, less formidable obstacles to the progress of truth, than certain individuals with whom I am acquainted at Jaffna. These, while they profess to despise the vulgar practices of idolatry, have so exercised themselves in the subtleties of a refined system of Hindooism, or Deism, they are almost beyond the influence of the ordinary means of imparting to them the light of truth. Their influence upon the multitude, who cannot enter into their subtleties, is great and disastrous.

The people of Madura are more inquisitive, and more enterprising than those in Jaffna. This is a circumstance highly favorable to missionary operations. There are in the Fort of Madura probably from six to ten thousand Mohammedans. These, in point of intelligence and respectability, are evidently superior to the mass of Hindoos. They are more accessible and affable, and less bigoted than any other of this class, whom I have seen or heard of. I have had more intercourse with Mohammedans the few months I have been in Madura, than during my twenty years residence in Jaffna, where they are quite numerous. Several of the pupils in our English school are Mohammedans.

A small portion of the population, consisting of some thousands, are catholics, who are as sheep having no shepherd. We have now two schools estab-

lished among them, and find far more easy access to them, than to the catholics in Jaffna.

In the Fort of Madura alone, there are, it is said, more than one hundred schools. But owing to the defective method of teaching, and to the want of suitable school books, very little useful knowledge is acquired by the children. They seem to aim at little more than to learn a few arithmetical tables, and to read and write on the olas a few popular books, most of which are worse than useless. In those numerous schools the printed character is not known, nor are printed books, even of a strictly elementary kind, acceptable, though gratuitously offered. There is, however, a wide and inviting field for elementary education, which will doubtless abundantly reward those who skilfully cultivate it.

The Fort of Madura is the centre of the district. Every measure of success that is realized here will exert a salutary influence upon the remotest villages. The doings at the palace were quickly reported throughout the district. One result of this was, that we had visitors from villages in every direction, who made important inquiries, and solicited specimens of our tracts and school-books.

*Reasons for leaving Jaffna—Native Church.*

These are some of the considerations which rendered Madura a most important and inviting field of labor. As I surveyed it from day to day, and had further intercourse with different classes of the community, my mind was greatly roused to the importance of the mission being reinforced by one or two missionaries acquainted with the language, and able to enter at once and extensively upon the more important branches of missionary labor. The harvest is indeed perishing for want of laborers. On comparing the state of things here with that in Jaffna, it appeared to me that the urgency of the case demanded the services of one or two of the senior brethren of that mission, however important might be the post of labor which they there occupied.

One leading object of my visit to Madura was to ascertain what were the obstacles to the employment of our seminarists as native assistants, and also, if possible, to ascertain how those obstacles might be removed. Most of these difficulties arise mainly from the removal of native assistants from the influence of the missionaries by whom they were educated, in whom they have confidence, and who ought to be better qualified than others to superintend their labors. All the seminarists that can be spared from Jaffna, for many years to come, might be advantageously employed, some in Madura, and many in the surrounding villages. The importance of keeping such a field of labor before them and the native Evangelical Society in Jaffna is obviously very great. This view of the subject so deeply impressed my mind, that I was forced to the conclusion that if it were my main object to promote the welfare of the seminary and of the native churches in Jaffna, the field of my future labors should be in Madura, or in some other place on the continent.

On my return to Jaffna, after my first visit to Madura, the subject was discussed at length by the brethren, the result of which was an unanimous opinion that the best interests of the associated missions required that I should be stationed either at Madura, or at some other place, hereafter to be selected on the continent. This result was in full accordance with my own views and wishes, and I accordingly resigned my office in the seminary.

I may remark that I never had a more impressive view of the importance of the seminary than on the day of my leaving it; nor greater pleasure in the performance of any duty in connection with it, than that of delivering it over, under such circumstances to other hands. May it prosper a hundred fold under the auspices of my successors in office.

On leaving Jaffna the state of the native churches awakened a livelier interest and a deeper solicitude than almost any other subject in my mind. Very much, as it regards the ultimate and speedy triumphs of the gospel in Jaffna, is evidently suspended upon the stand that will be taken by the first generation of Christians. Whether they will rise superior to the maxims of the world, and set themselves against idolatry in every form, or whether they will yield to the adverse influences to which they are exposed, and fall, as did the seven churches of Asia and the churches of Tanjore, remains to be seen. In reference to this important subject, the senior brethren of the mission spent a whole day with several of the more influential members of our churches. The object of the meeting was to point out to them, in the light of God's word, the relation they sustain to the cause of Christ, and

to their countrymen, and the duties flowing from that relation; that as they are the inheritors of the soil, and the heads of families and of tribes, every thing valuable to them and to their posterity was suspended upon the course which they would deliberately and unitedly pursue. In the course of the day, five or six fundamental points of a practical nature were brought under discussion, and on each the views of the native church members present were elicited. The principal points were, the paramount importance of their taking the word of God as their guide in doctrine and practice, in opposition to the false maxims of the world, and the sinful compliances of native Christians with many of the pernicious practices of their heathen relatives; the importance of taking a high stand as Christians, and acting on the offensive, as well as defensive, according to the spirit and injunctions of the Bible; the importance of family religion, the observance of the Sabbath, and of discountenancing marriages of Christians with heathen; and various practices hostile to the spirit of the gospel. All present appeared to feel that we were engaged in important business; and I trust the great Head of the Church was with us.

On the last Sabbath previous to Mr. Poor's leaving Jaffna, March 6th, 1836, sixteen persons were admitted to the church, of whom thirteen were members of the seminary, and three were schoolmasters and superintendents.

In another letter, dated at Madura, August 1st, Mr. Poor makes the following statements respecting the—

*Extending Labors of the Mission—A promising Schoolmaster.*

I remark here generally that my best anticipations in coming hither have been thus far realized, and I am pursuing my labors with higher hopes than I have been wont to entertain, that before many years have passed away there will be some general movement in India favorable to the cause of truth and righteousness.

Lest I should not very soon make notices from my journal down to the present time, I will here notice some occurrences which have taken place within a few days past, and which may be considered a fair specimen of many notices made in short hand in my journal.

We have now twenty-five schools in operation, established since my visit here in December last. Of these schools fifteen are in the villages around Madura, the remotest being nearly thirty miles distant. In the Fort of Madura we have ten schools, of which two are English and one a female school. According to the custom of the country, no schools* are taught on the day of new and full moon, nor on the succeeding day. This circumstance has induced us in our monthly settlement with schoolmasters to reckon time by lunar rather than by solar months. This again has introduced the practice of assembling the schoolmasters and their assistants or monitors, twice a month, on the days immediately succeeding new and full moon. At one of these meetings they receive their monthly wages, which does not fail to secure a punctual attendance. Both days, which are pagan holidays, are spent in giving and receiving appropriate instruction, the schoolmasters forming one class, and the monitors, whom it is designed to train as schoolmasters of a higher grade, another class. On Friday last was held our second lunar meeting, it being the day after full moon. I then held a four hours session with about fifty persons as my pupils. These were all seated on the floor of the verandah in a circle at my feet, while I only was seated on a chair. Having been so long in the country, I am not wont to consider how such a sight would strike a stranger recently from America. He would probably suggest that true modesty required either that I should sit upon the floor, or that my audience, many of whom are my superiors in years, should be seated on chairs. But it is not easy to say which of the two would be the more difficult to be done. Neither would be tolerated by my audience.—The first hour was spent in free conversation with the schoolmasters. The second hour was spent in attending to the first proof, contained in the almanac for this year, of the spherical form of the earth. While illustrating this point by the globe, I pointed to Madura and to my native country, and inquired what direction I must travel if I would return

* Excepting English schools. In this particular we have made an important innovation, teaching as usual on both days. This is truly indicative of what may be effected by introducing the English language. Even brahmin boys make but comparatively little objection to christian lessons in English. This has recently roused my mind to the importance of introducing the study of English on the Lancasterian plan into some of our common free schools in the Fort, if not in the village.

home. Some said west, and others east. All were pleased when I admitted, and showed them clearly that all were correct in their answers. These observations appeared to bring the subject home to their minds as a reality that the earth must be round. After contrasting this with what is taught in the puranas, I pointedly put the question, If the puranas teach what is incorrect respecting the earth, how can you believe their statements respecting things in other worlds? If you detect me in telling untruths respecting things in Madura, how can you believe my statements respecting things in America, etc.? They then read in a class from the Almanac, the parable of the sower, which is the appointed lesson to be committed to memory by the members of the first class in all the schools the ensuing month. This parable I explained and applied.

A schoolmaster belonging to Karnoor was appointed superintendent of six of our most distant schools, which are within a few miles of his native village. This is a man of uncommon promise. His attention to the christian religion was arrested by means of some tracts which I gave to his cousin, a schoolmaster in Karnoor, on my way from Tondy to this place in October last. After reading the tracts he was induced to come to Madura and offer his services as a schoolmaster in his native village. On being accepted he soon collected fifty or sixty children, and introduced at once our catechisms and scriptures. In this particular he far surpassed the other schoolmasters in the service of the mission. From the commencement he has been very diligent in the study of the Bible. He frequently visits us, though he lives fifteen or sixteen miles distant; and whenever he comes he has many pertinent questions respecting what he has read to propose. On Wednesday evening he made his appearance, while the mission families were engaged in the weekly prayer-meeting. After meeting I took him to my study to speak with him. He immediately proposed that we should pray. I first led in prayer and he followed, using to a considerable extent forms of prayer which he had committed to memory. I then had a free conversation with him concerning himself, and the state of the people in the village where he has recently established a new school, which was at first attended by eight or ten children of brahmins. It appeared that he had been so zealous in teaching christian lessons, that many were alarmed, and have withdrawn their children from the school. This circumstance suggested the expediency of appointing the schoolmaster as a superintendent of schools, and of employing a young brahmin in his place as school teacher. This suggestion in both particulars gave him much joy, and he observed, "This is by the special favor of the Lord." Before he returned home I furnished him with an assortment of tracts, and gave him special instructions regarding his future labors. He intimated that it might be impossible for him to do his duty, on account of the opposition he might meet from the people. In such a case he requested that he might be employed at the station in Madura. I feel a lively interest in his welfare, but know that it is extremely doubtful whether he is to be likened to the second, third, or fourth kind of soil, described in the parable of the sower.

### EXTRACTS FROM THE JOURNAL OF MR. POOR, AT MADURA.

*March* 23, 1836. Am daily visited by persons of respectability with whom I became acquainted while on a visit to this place. Had an opportunity to-day of addressing fifteen or eighteen at one time, and at considerable length on the great truths of the gospel.

24. The schoolmasters find it difficult to make a free use of our printed books, and to teach our christian lessons. Some effort is necessary on the part of the teachers, before they themselves can read our books fluently. They have no wish to introduce Christianity into their schools, if they can get their wages without doing so. The fears and jealousies of the people are awake on this subject, and they doubt the expediency of accepting our offers of assistance. Much patience and free intercourse with the people are necessary, in order to remove their prejudices, and to show them the value of the boon we are ready to confer upon them.

Furnished this day six schoolmasters with sets of our school books, and copies of our standard tracts. They have each of them a small number of children under their tuition, from whom they receive a small pittance. They offer their services to the mission, in the hope of bettering their condition. It will hence appear what is the main-spring in our native free school establishments. And this may be the appropriate place for considering an objection that will naturally arise against the practice of supporting heathen schoolmasters with the

funds of the mission. We may urge in defence of the practice, first, That it is necessary;—secondly, That if there were no necessity in the case, it is, under existing circumstances, highly expedient;—thirdly, That the result of experiments already made proves its utility. The necessity of employing heathen schoolmasters, if we would have schools, appears from the fact that there are no others to be employed. The importance of establishing schools as soon as possible after entering the mission field is obvious, whether we look at the children who may be immediately brought under instruction, or whether we regard the schools as a means of access to the villages in which they are established. This remark cannot be duly appreciated but by those who have made attempts to instruct heathen children previously to their being brought together in mission schools, or who have repeatedly visited villages, after the novelty of their first visits had passed away. It is expedient in many places, of which Madura is one, to employ heathen schoolmasters, even if we had native Christians who might be thus employed. The people would not at present intrust their children to the care of a christian schoolmaster. It is extremely difficult to supplant a heathen schoolmaster, even by another heathen of good repute; and if the new schoolmaster should succeed in collecting children, the former master and his friends would long continue inimical to the new school, and in various ways prevent its prosperity. The advantages of employing the heathen schoolmasters are obvious and important. They are at once enlisted in the service of the mission. They are personally interested to remove or allay the groundless fears and prejudices of the people, and to open the way, both in the schools and in the village, for the missionary to explain the nature and to show the claims of Christianity. Immediately on engaging in the service of the mission, the schoolmasters are brought under a course of instruction, such as they are to pursue in their schools. They are then under favorable circumstances for qualifying themselves to be teachers, and for defending themselves by sound arguments for becoming teachers of Christianity. Thus they become our auxiliaries in the dissemination of correct principles. Their wages being determined by the number of children whom they thoroughly instruct in the course of study prescribed by the missionary secures a good degree of diligence and fidelity in their employment as teachers; and it is often most gratifying to notice, that as they become acquainted with the contents of the new school books which they are required to learn and to teach, they often express an agreeable surprise at the excellent sentiments which the books contain.

The practice of taking heathen schoolmasters with their schools under the care of the mission was commenced at an early period of the mission at Tillipally with most obvious advantages. At one period there were no schools within three or four miles of the station, but such as were under the direction of the mission. In the Fort at Madura we have now three native free schools among the weavers, who are noted as bigoted heathens. The schoolmasters have succeeded in gradually introducing many of our best moral and religious books; and though the people were very shy of me at first, they now receive me as a friend when I visit the schools. In the schools which are not supported by the mission printed books are not introduced, though gratuitously offered—not even those which contain the very lessons which are universally taught on the ola. These schools are also inaccessible to the missionary, and the parents of the children are unknown to him.

These and similar considerations render it desirable that the mission should bring under its influence as many schools as can be efficiently superintended by the missionaries and their native assistants.

31. English school, which was commenced in December last, and is taught by Warren second, contains about sixty pupils. These are of different ages, from seven to twenty-seven or thirty years old, several of whom are married men.

*April* 12. Having given previous notice, we held a meeting this morning at the English school-room for the benefit of the parents of the children belonging to the school. The object of the meeting was to state definitely in what manner the school would be conducted, particularly on the all fearful point of introducing Christianity. We stated definitely that, in connection with other branches, we should teach the nature and claims of Christianity, but should leave every one to the freedom of his own will, whether to embrace it or not; that we should use neither force nor bribes for the purpose of making converts. Gave notice that a meeting will be held statedly on Sabbath morning at the school-room, for the purpose of giv-

ing all concerned an opportunity of knowing what are the contents of the sacred books of Christians. Closed the meeting with prayer, giving notice that in future God's blessing would be daily invoked upon the school by prayer and supplication. The audience was small, but sufficiently numerous to act the part of reporters of what was said and done at the meeting. It is to be expected that some will withdraw from the school, on being made fully acquainted with the principles on which it will be conducted.

14. Two moonshees, Mohammedans, connected with the court, visited me. One of them has repeatedly visited me before. Brought distinctly before them the great question, "How shall I come before the Lord," etc. They are to return an answer when they visit me again.

15. Some movement in the English school on account of the new practices recently introduced. Some young brahmins and others have left. Held a half-monthly meeting with the village schoolmasters. Explained to them some of the fundamental points of Christianity, and assured them that there is nothing more frightful than what I had stated. The cloven foot of the great adversary is most manifest in the deep rooted prejudices of the people against Christianity. They associate with it every thing that is base and despicable. "Arise, O Lord, and plead thine own cause."

16. Was visited by a native judge, to whom I explained fully my object in coming to this country. He spoke in the lowest terms of the degraded state of the people, but showed that he himself could not deviate from what he admitted to be absurd customs of the country.

The moonshee called again to whom I gave an answer to the question proposed on Thursday. He wished me to speak of Mohammed. I told him I would do this after we had freely conversed on the life and instructions of Moses, Abraham, David, and the Lord Jesus Christ. Furnished him with the Pentateuch, and the book of Psalms. He says, "There are two great props to idolatry in this country, the bellies of the brahmins, and the influence of government."

21. Visited for the first time the second Tamul school established in the Fort. It is taught by Sungaralingum in the outer court of Gonesa's temple. It was considered one of the best conducted schools in the Fort, before it was taken under the direction of the mission. It is composed principally of the children of weavers, who are among the most wealthy and bigoted heathen in the city. The principal reason for taking charge of this school was, that the teacher of it was formerly in the service of the Tanjore mission in this town, and was more ready than others to come under the influence of missionaries. It was with some difficulty that he could reconcile the parents to the introduction of our printed books. In this he was much assisted by a weaver who has some knowledge of astrology, and who has been much pleased with the printed Almanacs he has received from us. On my reaching the school-room or temple, many people immediately crowded around, so that it was difficult for me to attend to the children. I succeeded, however, in hearing each of the three classes read. The first class read the parable of the rich man, and recited some lessons from the Almanac. Gave two directions to the school children in the presence of the multitude—first, That children should obey parents, even their mothers; second, That while at school they should observe the golden rule. The people present appeared to be agreeably disappointed that I neither attacked the idol, Gonesa, who was one of the *spectators*, nor exhorted the children to become Christians. Before I went to the school, it was a question of some interest, whether I should be allowed to proceed quietly in examining the school. I was myself highly gratified and encouraged by this first visit to the school.

22. Visited the second school established among the weavers. This school, which is but a few rods from the one I visited yesterday, is taught in another of Gonesa's temples. Both of them are built near the south wall of the city, and stand partly in the street. They are very similar in their appearance, and are sufficiently commodious each of them to accommodate fifty children. Twenty-four children were present when I visited the school. Many people crowded around, even so as to fill the inner temple, where the black stone idol, as large as a man, was placed. On this account my attention was much turned from the children, and I stated to the people some of the reasons which induced me to come to this country. Had on the whole a favorable time, though there were some indications of dissatisfaction.

This afternoon received a visit from the astrologer, mentioned under yesterday's date, who is a weaver. He manifested a friendly spirit and a desire to know something of our system of geo-

graphy and astronomy. It is of no small importance to receive the good will and assistance of such a man, as he has much influence over the minds of the people.

29. For a week past multitudes have been assembling daily from different parts of the district. The noise of the people in and about the city, is as the noise of many waters. I saw nothing in Jaffna to be compared with what is now passing at Madura. This is the day for the drawing of the two cars of Min Atchi and her husband. The numbers present are immense. There must have been a demand made by the occasion upon all parts of the district. The whole scene is adapted to impress the mind with the belief that the god of this world, whose business it is to deceive and destroy, is making a formal exhibition of his power and glory.

*May* 1. Sabbath. Being within hearing of the shouts of idolaters, expounded the second Psalm to our little congregation who meet at the mission-house on Sabbath evenings. It is most cheering to contemplate in the light of divine truth what are the designs of God concerning the heathen, and concerning the kingdom of his Son.

2. As the multitudes are now dispersing from the city, we have spent much of the day in the distribution of tracts. Have had much conversation with small companies who have called on me from distant villages. Visits from such persons afford me the most favorable opportunities both for preaching the word and for the distribution of tracts. Had a long and interesting conversation with the Karnoor schoolmaster. This man's attention was roused to the subject of Christianity by means of tracts, which he received in October last. He is making unusual progress in the knowledge of the Scriptures and tracts he has received from us. In the evening attended the monthly concert for prayer, which is at present attended only by the mission families.

## Ceylon.

### GENERAL LETTER FROM THE MISSION DATED SEPT. 24, 1836.

After mentioning various events which had occurred during the year, the brethren proceed to give a brief—

*Report on the several Departments of Labor.*

*Press.*—The call for the Scriptures and tracts has increased the past year, and will continue to increase with every succeeding year. Twelve months ago it was a question whether the presses at Manepy would not supply the demand for such books. But the call became louder in proportion to our increase of means for answering it. Large numbers of tracts have been printed, but they have been scattered through the land almost as fast as they issued from the press. All that remain on hand might be easily and usefully disposed of in a short time. There is not in the mission any thing like a present supply of the word of life, or of parts of it. Nor is there likely to be a supply for sometime to come. Many of the readers in the schools are asking for the gospel, and ask in vain. What Scriptures we have had for sometime past, have been received from Madras through the Jaffna Bible Society. Some months since we made an unsuccessful application to purchase Scriptures of the Madras Bible Society. The Jaffna Society have revised Proverbs and Acts, and have already entered upon the printing of the latter at the Manepy press. It is hoped the work will be prosecuted with vigor. Still we have no expectation of supplying the wants of the country with the means which we have. There is room for the American Bible and tract societies to exercise their largest benevolence.

Mr. Minor, who has charge of the mission press, in a more full account which he has forwarded of its operations, gives the following striking view of the extent of the work of furnishing the Scriptures for the Tamul people. If to the Scriptures for every family there be added school books, religious tracts, and treatises of various kinds, together with other works necessary to enlarge and invigorate the mind, it is easy to see how indispensable the press is in enlightening and elevating a heathen people, and how important a place it is destined to hold among those means which God has put into the hands of his people of this age.

The Tamul Scriptures, as they now exist, are in five octavo volumes, comprising an aggregate of 3,454 pages. The hand press, as it is worked in this

country, turns off one thousand impressions of a form in a day. If there is no obstacle to hinder the press, one thousand copies of the whole Scriptures may be printed on a single press in 432 days. As only twenty-four days of a month are devoted to work, 432 days are equal to one and a half years. Multiply it by ten for ten thousand copies, and the result will be fifteen years. The Tamul people are roughly estimated at ten millions. Five persons, I believe, are usually reckoned for each family. By these data, there are two million families among the Tamulians. Two millions of Bibles are needed to supply each of these with a copy. Multiply the first estimate of one and a half years by two thousand for two million copies, and the result will be three thousand years work for one press.

It may afford the Bible Society motive for increased effort to look at the contemplated work of supplying the world with Bibles in view of these statistics. It surely ought to stimulate missionaries and their patrons to diligence and fidelity in furthering this noble enterprise. I hope it will not be in vain to me. For the conviction starts with unwonted freshness in my mind, that there is a great work to be done, and what my hands find to do, I should do it with my might.

Mr. Minor states that the whole number of pages printed at the mission press at Manepy, during the three months preceding July 1st, was 2,790,000.

*Education.*—In the department of education there has been no important change within the year. The seminary continues to hold out the same encouraging claims as heretofore to the prayers and patronage of the churches.

The boarding-school for girls at Oodooville is one of the most interesting objects in the district, whether viewed in regard to its influence upon the character of the pupils, or the future prospect of the country and church. Many of those educated there are to become mothers in Israel. In our native free schools there are about six thousand children. To these much religious instruction has been imparted within the last year. These schools are often visited by the superintendents and catechists for the purposes of examining them, and addressing the children on subjects relating to their salvation. The missionaries also frequently meet the children and their teachers for the same purposes. The infant school at Batticotta has been continued through the year. There has been some falling off in numbers. No new children have been admitted. The present number is not more than one hundred.

The central English schools are going on as usual. Although much religious knowledge has been communicated in the various schools, and an influence exerted tending to the furtherance of the gospel, we have not seen the results we desire, in frequent instances of such repentance as adds new joy to the songs of angels.

*Preaching.*—In regard to the direct preaching of the word, all has not been done the past year that we have desired to do. How more could be done has been an inquiry often dwelt upon with interest. But there were thought to be insuperable difficulties in the way of any new or enlarged plan of operations.

*Church.*—There have been some hopeful conversions during the year. The whole number received into the mission churches since the first of September, 1835, is forty-six. There are some others, who it is thought ought to be received into church communion. We are sorry to have occasion to say that a few who had named the name of Christ, have departed from the rules of his house, and thus dishonored his holy name. Nevertheless the foundation standeth sure, having this seal, The Lord knoweth them that are his. It is appropriate in your supplications for us, and those converted by our ministry, to say, Lead them not into temptation.

*State of the People.*—Before closing it may be appropriate to make one or two general remarks. Idolatry has a strong hold on the people of India. They are bound by it and have no wish to be free. On the contrary, they strive to encourage each other in their adherence to it. The system of idolatry is depraved, and beyond conception vile, but depraved men therefore love it the more. The night is still dark. But standing in the midst of surrounding darkness, we seem to see gleams of light here and there portending the dawn of better days. We think we see indications that the way is preparing for changes favorable to the promotion of Christianity. But if friends of missions in America see not that measure of success which they desire, let them not be unmindful of the promises. Let not the soldiers of the cross be discouraged, though in the warfare with the rulers of

the darkness of this world, they be called to a long trial of their faith and patience. Let them gird on their armour, and stand fast to the end.

## Mahrattas.

### EXTRACTS FROM THE JOURNAL OF MR. ALLEN.

[Continued from p. 212.]

*Koomptee—Mahoolee—Mahaburlishwur.*

*February* 13, 1836. Koomptee. Arrived here this morning, and stopped in a temple which was pointed out as the common lodging place of travelers. The idol, or stone, carved into a form somewhat resembling the human, and painted black, we are told is an image of Joteba. This is a god of which we have never before heard. But this is not strange, as the Hindoo gods amount in number, though no one pretends to know their names, to 333,000,000; and any one of these imaginary beings may be worshipped. At the large temples the people have traditions and legends, which they confidently believe, about the special interposition of the god on some occasion, or his personal appearance to some of his devotees, granting them whatever they required, etc. Such stories the people here tell about Joteba, who appears to be the principal object of worship in the village. If any thing is said against the character or worship of the god, these stories are confidently adduced in support of his divinity. Such stories the people here have been telling us.

15. Arrived early this morning at Mahoolee, a pleasant village situated at the junction of the river Krishna, with the Vanya. The junctions of rivers are generally sacred places with the Hindoos. Of the high estimation in which this place is held, the numerous temples afford ample evidence. To-day is one of the Hindoo holidays, and crowds of people were already assembled on the banks of the river. Some had finished their ablution, some were engaged in performing it, and others in preparing to do it. Ablution in such places, and especially at such a time, is a religious and meretorious act. In order, however, to its having this character, it must be performed according to the established usages of the place. The common manner is to call a brahmin—if no one should offer his services—who takes his stand by the side of the river. The person then goes into the water, and having immersed himself, or thrown water over him so as to wet every part of his body, he joins his hands, and taking up some water in them, he turns to the brahmin, who repeats some sentence or more from the sacred books. In some places this must be spoken so loud that the person bathing may hear it. Generally, however, the brahmin repeats it, or pretends to do so, mentally. As soon as he has done this, he tells the person in the river, who pours out the water that was in his hands, and proceeds to finish his ablution. When he comes out, he pays the brahmin for officiating for him. He then goes to the temple to worship. All classes, male and female, brahmins as well as other castes, are required to employ a brahmin to officiate for them in the manner above mentioned. And no brahmin can do this who does not belong to the place, or whose right thus to officiate is not recognised and acknowledged. This right is carefully guarded, and in some places produces a very considerable income to the resident brahmins.

Like many of the Hindoo holidays, to-day is a day of fasting, and to be kept for twenty-four hours. A few kinds of food are forbidden, but full indulgence is allowed in respect to other things. Thus people can be indulging in feasting and amusement, and yet be performing works of meritorious self-denial! In the evening people assemble in companies, some in temples and some in private houses, and a part of a book giving an account of the actions of Sheeva, and celebrating his praises, is read. They then listen for a while to anecdotes, stories and songs on the same subject. Watching through the night (to be passed in the manner above mentioned) is enjoined, though probably observed by very few, if any. The chapter which is read, and which is always the same, though less exceptionable than most parts of the work, is yet very absurd; and being regarded by all as true, must be pernicious in its influence. The principal subject is an account how a hunter was translated to the paradise of Sheeva. This man was irreligious and an open reviler of the god and of his worship. The same chapter contains also some important parts of the popular Hindoo theology, as the various kinds of punishment to be suffered in the next state of existence, for crimes committed in this life. The following are instances,—"He who eats during an eclipse shall in

the next state of existence be afflicted with a distressing constitutional disease." "He who excites enmity among friends, shall be a fish." "The female domestic who disobeys her mistress shall be a crocodile." "The woman who, while cooking, secretly eats any of the food shall be a cat." "He who ridicules his parents shall be a monkey." "He who exposes to ridicule the secret foibles and failings of others shall be a carrion-eating crow."—Near the close of the chapter, it is said that "to hear this book read removes sin, and to read it makes all who do so righteous." Such is the character of the work which will be read this evening, and believed to be of divine origin, in numerous assemblies of the Hindoos. I walked along the banks of the river, and spoke to people in a few places; but they had just arrived, and were too intent on the business for which they had come to listen, except a few who were disposed to scoff or cavil. We had made our arrangements to pass the day at a village three or four miles distant; so we left this idolatrous place and deluded multitude, not without being deeply affected in view of their state. For several miles we found the road almost covered with people, amounting to many thousands of both sexes, and of all ages and classes, going to Mahoolee.

19. Arrived at Mahaburlishwur, and was cordially welcomed by Mr. and Mrs. Graves. This place is yearly becoming more and more the resort of Europeans, especially during the hot months. The English population is greater than I expected to see. The height of the village is 4,500 feet above the ocean. The temperature is cooler than I have before experienced in any part of India. It forms a grateful contrast to what we have been suffering on our tour, especially for two or three weeks past. The scenery here is wild and picturesque. A long extent of the ocean, though fifty miles distant, is distinctly visible; and when illumined by the declining sun, vessels under sail are often seen. Though so near the ocean, yet the streams which flow from springs on the east side of the highest part of the mountain flow into the Bay of Bengal.

22. To-day Mr. Farrar* left Mahaburlishwur to proceed to Nasik. We have traveled together more than four hundred miles, unitedly laboring in the cause of our common Lord. The comforts and advantages of missionaries making tours in company, in a climate like that of India, and among a heathen population, are many and important. Our Savior sent his disciples two and two, though they were only to labor in their own country and among their own nation. The apostles also appear to have traveled and labored in the same manner.

*Brahmin Travelers—A Hindoo not an Idolater—Superstitions.*

28. Khundalla. About three miles from this village, I passed the Khamutkee Ghaut. The ascent is gradual and easy. From the highest part of the mountain, the valley watered by the Nera, studded as it appeared to be with villages, and bounded by lofty mountains, was beautiful and sublime. The descent is long and difficult. On arriving in the village, I found a great number of native travelers, who had stopped for the night. One part of the building where I lodged was occupied by a company of ten or twelve brahmins, who were going to the southern part of the Mahratta country. In such circumstances, it is not difficult to become acquainted, and we were soon engaged in conversation. They were all intelligent men, and one of them I soon found had the reputation of being learned, and he appeared well to deserve it. After we had conversed a while, the hour of supper arrived, and as they rose to go out, one of them inquired if it would be agreeable to me, after their return, to continue our conversation on the subjects which had been introduced. I assured them that I would cheerfully do it. After a short absence they returned. Having referred to our previous conversation, I gave a brief sketch of the principal doctrines and truths of Christianity, stating what it requires and what it forbids, and that its claims to be received and obeyed extend not merely to those who profess it, but to all mankind. This statement prepared the way for inquiries and objections, of which several soon occurred to them. It also gave me an opportunity to assign the reasons why I did not regard the Hindoo religion as of divine origin, or as having any claim to be obeyed. Our discussion was continued till a late hour, every person taking part in it as he felt disposed. When it became expedient to close it, I informed them that I should be happy to furnish them with books to assist them in making further inquiry into the nature and truth of Christianity.

* Of the Church Missionary Society, and fellow traveller with Mr. Allen during the preceding parts of the tour.—ED.

All expressed a wish to receive some; and they remarked that as they intended to proceed on their journey early in the morning, it would be most convenient to receive them now. I accordingly selected and gave them such tracts and parts of the Scriptures as I thought most suitable for them.

29. The native travelers all started early this morning, and the village, after having been for some time a scene of bustle and confusion, became quiet. About ten o'clock, several men came in, and sat down. I began conversation by asking who erected the building for travellers in which I had stopped, remarking that I had seldom seen one so large and convenient. They relied that it was erected many years ago, by a brahmin who then held a high situation in the Mahratta government. One of them remarked that the same man erected buildings for the same purpose in several other places, and by such works of charity obtained great merit. This remark gave me an opportunity to speak of the error which universally prevails in this country, that men can obtain the favor of God by works of righteousness. I then spoke at some length of the way of salvation through Jesus Christ, the Savior of sinners; and the obligation of all who hear of him, to trust in him. They listened attentively, and when I had finished, they replied that what I had said was new to them. It might be true; they could not say that it was not. But they had always believed it to be right and safe for them to worship in the way their ancestors did, and which the greatest and wisest men in the country had practised and inculcated. Late in the afternoon an aged man from a neighboring village called. As I spoke of the unreasonableness of idolatry, he remarked that he had not worshipped idols of any kind for many years; that he worshipped only the Creator and Preserver of all things. I at first supposed that he had heard my opinions from some one in the village, with whom I had conversed, and that he said what he did, to hear what I would say to one professing such principles. But after some further conversation, I was satisfied that he spoke the truth. His views of the character and government of God were more elevated and correct than I ever before found in a heathen, unacquainted with Christianity, but he was conceited and self-righteous. He did not see any reason, nor did he feel any need of a mediator between God and his guilty creatures. Thus, while one ignorantly and stupidly clings to his idolatry, to the neglect and dishonor of his Maker and Preserver; another, trusting in his own righteousness, proudly rejects the Savior and Mediator, through whom alone guilty creatures can have access to God.

*March* 3. Wallah. Arrived here yesterday morning, and took up my lodging in an outer apartment of a temple dedicated to the god Bhyrola. When people come to worship, they generally proceed immediately to the idol, and commence their religious rites. While thus intent on their worship, to interrupt them is considered as highly improper. Some few persons, after finishing their worship, leave the temple as they came, neither speaking nor replying to any one, and scarcely noticing any thing around them. Such instances, however, are uncommon. The worshippers are generally ready, as soon as they have got through their rites, to engage in conversation on any subject, or to transact any business. They often stop at or near the temple for this purpose. This is the time I use for conversation with them, and sometimes eight or ten persons have been present at once.

This morning I observed several persons engaged in performing ceremonies for an unusually long time on and around the idol, and on inquiring the cause, I was told that they were consulting the god in respect to a contemplated marriage between two children of their respective families. Previous to making the agreement definite and mutually binding, they were endeavoring to see whether the marriage would prove a happy one. This practice of consulting the gods, not only in respect to marriage, but to future and contingent events of many kinds, is very common. The manner varies somewhat in consulting different gods, and the ceremony is performed with more or less formality and exactness, according to the importance attached to the subject, and the consequent fear of being mistaken. The common practice is as follows;—The person or persons who wish to consult the god repair to the temple and go through with the usual form of worship, as pouring water upon the idol, prostrating themselves before it, etc. Two flowers are then taken, and one being applied to one side of the idol, (usually to the breast,) and the other to the corresponding place on the other side, they are impressed with the hand till they adhere to the surface. The flowers readily do this, as the surface of the idol, when wet, from its often being be-

smeared with unctuous substances, is adhesive. The man then, standing before the idol in the attitude of a suppliant, says, "Great god, be gracious to me; thou knowest my petition; if I am to obtain it, let the flower on thy right side fall first. If I am not to obtain it, then let the flower on thy left side fall first." Then, with hands joined, and eyes fixed on the idol, he waits to see the result, and interprets the will of the god, or as some natives would say, their destiny, accordingly. The flowers fall as soon as the moisture or water which caused them to adhere to the idol has evaporated. This commonly occurs in two or three minutes, often in less time. The ceremony is sometimes repeated three times. Kernels of grain, and perhaps other things, are sometimes used instead of flowers. If there is an officiating priest attached to the idol, he performs the ceremony, and is paid for doing it. If there is no such person, those who consult the idol perform the whole themselves. Sometimes the flowers, or whatever is used instead of them, are applied not to the idol, but to a stone placed before it, on which all offerings are placed. The ceremony, however, is essentially the same.

Such is the manner in which important subjects are often decided by the superstitious Hindoos, and they frequently appeal to these results as evidence that the spirits of their gods inhabit the idols consecrated to them, and through the idols, communicate their will to their worshippers. A few days ago I stopped to pass the night in one part of a temple in the village of Chicklee. In another part of the temple was a woman who had been bitten by a venomous snake. When bitten, she was brought as soon as possible to the temple, and placed before the idol—a common practice in some villages when any thing of this kind happens. As she had become nearly or quite well, I asked her husband, who was the patell of the village and a sensible man, why she did not go to her own house. He replied that she was anxious to do so, and so was he and all the family, but he had just been consulting the god, and could not obtain his consent. It was impossible to convince the man of the folly and falsehood of such opinions, and so his wife must remain in the temple, till the god should give her permission to go home. How long this was I know not.

Such customs and credulity shew the superstition, the ignorance, and the wretched moral and intellectual state of the greater part of the people of India. Who can contemplate them as rational beings, and not pity them? What Christian can view them as immortal beings, and not pray for them?

Walloh, the last place mentioned above, is a large village, about one hundred miles south from Ahmednuggur, whither Mr. Allen returned by way of Poonah, where he was detained sometime on account of ill health.

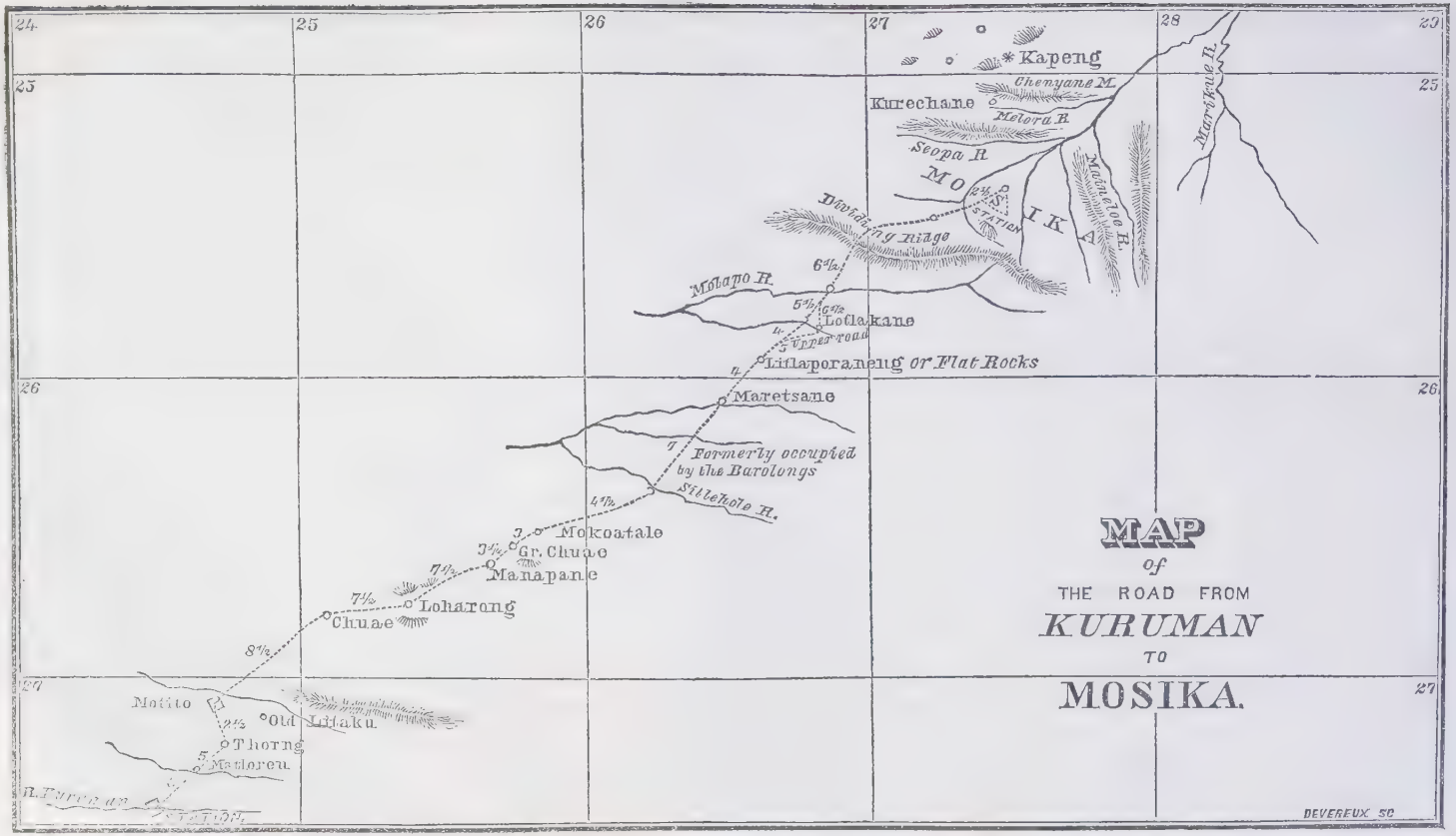
## Southern Africa.

### JOURNAL OF MR. VENABLE FROM KURUMAN TO MOSELEKATSI'S COUNTRY.

IN the last number, p. 187, was inserted a joint letter from Doct. Wilson and Messrs. Lindley and Venable, written subsequently to their arrival with their wives, in the country of Moselekatsi. It was then stated that the two brethren last named visited this prince in the early part of the year 1836, and made the necessary arrangements for their permanent residence in his territory. The following journal relates to this visit, extending from January 22d to May 18th.

In the year 1829 or 1830, Moselekatsi was visited by a Mr. Schoon, who penetrated into that quarter for purposes of trade. He then had his residence about two hundred miles northeast of the Basin, where Messrs. Lindley and Venable found his capital, as stated in the last number. Having heard of the missions south of him, and desiring an acquaintance with the white men, he sent two of his men to Kuruman, on the return of Mr. Schoon, to see the mission there and procure teachers for his people. Mr. Moffat, missionary of the London Society, accompanied these men on their return home, and was received by Moselekatsi with great joy; and on his departure, he was urged to make another visit, and to send teachers.

At this period the Basin was held by Mokatla, chief of the Baharootsi, and here the French brethren Lemue and Roland obtained a site for a station in 1831, with a view to missionary labors among this band. Other missionaries of the French society penetrated into the country where Moselekatsi then resided. But shortly after Moselekatsi commenced hostilities upon Mokatla,




[The map below gives a view of the road traveled from Kuruman to Mosika, with the direction, distances, names of the more important stopping places, rivers, etc.]

drove him and his people out of their country, and took possession of it himself, fixing his principal place of residence in the Basin. The French missionaries left the place with the Baharootsi.

Mr. Moffat again visited Moselekatsi, in company with Dr. Smith, who was exploring that part of Southern Africa, in the summer of 1835. Dr. S. penetrated as far as the southern tropic.

Having given these preliminary notices, collected principally from statements furnished by Mr. Venable, such extracts will now be added from his journal as are adapted to give the reader valuable information respecting the country through which the brethren traveled and its inhabitants, or to make the situation and trials of the missionaries more fully understood.

*Incidents in the Journey between Kuruman and Kalipi's Town.*

*January* 26, 1836. At one o'clock we left Motito and rode six hours. At three in the afternoon the thermometer stood at ninety-four in the wagon. For three hours the sand continued heavy. A part of the country we passed through is covered with the camel-thorn, which generally has a short trunk, sometimes twelve or fifteen inches in diameter. The wood of this tree, when dry, is exceedingly hard and durable. The low trees with thick trunks gave the country something of the appearance of an immense old orchard. Soon after we started the dogs found the sand so hot that they would sometimes stop by a bush and howl, and then follow on. Where we out-spanned for the night, a shower fell a few hours before and cooled the earth.

We met with a great curiosity in a bird's nest. It was built of grass, on a camel-thorn tree, and was two or three feet in diameter. Its top was spherical so as to turn water, and underneath were many small holes through which its inhabitants, a flock of small birds, entered.

27. We let our oxen go at large last night. Took our coffee and started by six, A. M., that we might get water, and reached Chuae, the first watering place from Motito, at nine o'clock. Chuae is the Sichuan name of salt, and is given to this place because there is a large flat, which in time of much rain is covered with brackish water. As there is another similar place on our road, but of greater extent, this is called by travelers Little Chuae. The flat is of grayish cast, and as we approached seemed to be covered with water; but when we halted we found it dry, and the only water there was standing in three holes on the edge of this flat. To these holes many animals resorted to drink, and consequently the water we use is not cleaner than if it came from a standing horse pond. We have, however, in our travels been pretty well disciplined to the use of bad water, and are always glad when we find enough for ourselves and cattle, let the quality be what it may. Some rain has fallen this season, and though not abundantly, yet sufficiently to bring out a good deal of grass.—Thermometer at noon eighty-five, at three, P. M., ninety-five.

A while before night a cloud of locusts settled around us. They are not like the locusts I have seen in America, but have a greater resemblance to large grasshoppers. When they pass over a district of country, it looks as if it had been burned off. They do great mischief to gardens; and last summer, I saw a piece of wheat in the head, destroyed by young locusts which had not gotten their wings.

In their pursuit of our goats, which had wandered, three of the young men found half a dozen ostrich eggs, which they brought with them. The shell of the ostrich egg is strong, and the natives preserve it to carry water in. They perforate a hole as large as one's finger, and empty the shell of its contents. One will contain not less than a pint.

Thermometer at noon eighty-six in the waggon; 108 exposed to the sun; 118 set in the sand. At two o'clock, P. M., ninety-two in the wagon.

29. Our road now generally lies through immense plains, which are sometimes even destitute of bushes. Occasionally the eye rests on a low tree. The sameness of the scenery and the tardiness of our oxen, render our journey exceedingly wearisome. Our road is now fine, and even so far interior, is plainly marked by the passing of wagons.

*February* 1. From Motito to Mosika is a wilderness, inhabited only by a few poor people who possess no cattle, but subsist on game, locusts, berries, etc.—This evening, after we had out-spanned, several of the Balala came to us. They reported that only a few days before they had fled from Lotlakane, which is forty or fifty miles this side of Mosika, where some of their party had been massacred by the soldiers of Moselekatsi.

They also told us that one or two nights previous, two persons had been seized by lions, just beyond a mountain near us. To-day we saw the first lion track since we left Kuruman. After reaching Great Chuae, travelers must, at night, make their oxen fast to their wagon-wheels, to prevent their being destroyed or driven away by lions.

4. On the flat where we outspanned two rhinosceroses were discovered, one old one, and a calf two or three years old. The natives distinguish several species of the rhinosceros, as the white and black, though there is not a great difference in color, but more in their dispositions. The black one when attacked is apt to turn against his assailants, while the white one will generally take to flight. As the plain was naked and they proved to be black rhinosceroses, the people did not like much to approach them. I took our horse to ride to the water, and as I was going, I heard a number of shots in quick succession. On my return I learned that as the people were going towards the black rhinosceroses, two white ones, an old one and a young one, which were lying down, sprung up near them, and that they had killed the old one. It lay near our road, about a mile ahead. I found it an immensely large carcass, not less in weight, I think, than three thousand pounds.

6. This is the anniversary of our landing at the Cape. We little thought then, that we should now be this side the field in which we hope to labor for our Master until he shall say our work is done. But it is not in man that walketh to direct his steps. For several days I have felt some desire to reach Mosika to-day, but a wise Providence has ordered otherwise.

7. Over each of Mosclekatsi's towns, an officer presides whose title is *intuna.* Kalipi, who is the second intuna of Moselekatsi's realm, there being one higher in rank than he, has a general jurisdiction over the Basin, the other intunas of the district being subordinate to him. We learned that he is now with the king. Kalipi was recommended to us by Mr. Moffat as the most suitable officer to be applied to, should we wish to transact any business with the king. Of him Mr. Moffat had formed a very favorable opinion.

9. This morning we were visited by six fine looking men, who, our people said, were proper Matebele. They had three guns, which they fired as they approached, as a salute. The principal character is a young man, not over twenty-five years of age, who we are told is a brother of the king, and acts as deputy to Kalipi in his absence from the Basin, and whose name we afterwards learned is Tibeni or Lapili. They all shook hands in a very friendly manner. So soon as they had saluted us, Tibeni informed us that the king had sent a message, which arrived this morning, requiring us to go to the residence of Kalipi, whom he would immediately send, and that when he had learned we were there, he would come himself. He said also that the king was very glad we had come to live with him.

A little after ten o'clock, A. M., we arrived at the town where Kalipi resides, as also the king does, when in the Basin. This town is not far from the centre of the Basin, in latitude twenty-five south, and longitude twenty-seven, forty-seven east; and is called Matsenyateng. Before reaching this place we passed two towns, out of which came many women and children, and some men, to look at us. The women made much noise.

*Houses—Dress—A Dance.*

The mode of building their towns is adapted to their pastoral life. Two fences, built of bushes and the branches of trees, at a proper distance apart, one being within the other, constitute the double inclosure of a square or oblong space, in which the cattle stand at night. The space between the fences is occupied by their houses, which are hemispherical, some of them being high enough for a man to stand erect in the middle, but many of them much lower. The frame work of the houses is made with small poles and rods, crossing each other at small intervals, and tied with cards of plaited grass, or of bark. This frame-work is very strong, and is neatly and closely thatched over, excepting the door, which is quite small, often only large enough to admit the body of a man who must stretch himself flat on the ground to creep in. The first town we saw had about seventy-five houses; the next fifty, and Kalipi's may contain eighty. The Matebele do not congregate in so large towns as the Bechuana tribes.

This people go almost naked. The men wear a string around the loins, to which is attached before and behind strips of the skin of some animal; and about the adjustment of these they are not at all careful. They appear, however, entirely unconscious of their na-

kedness. The women wear a piece of skin, made soft by rubbing, fastened around their loins, and passing around them so as to lap over on one side. Those of unmarried women do not reach to their knees; but those of married women are lengthened in proportion to the number of their children, until some reach nearly to the ancle.

About two o'clock Kalipi arrived, accompanied by our messengers, and immediately mounted the fore chest of the waggon. He appeared highly pleased to see us, and said the king's heart was delighted. He informed us that the king was engaged, and had sent us word that after resting we might visit him, if we wished to see him; or that we could first do our building and then visit him, as he did not wish to hinder our work; and as to a situation we must choose where we think best.

A while before sunset a dance commenced in the kraal. Machaka is their term for the young men. About seventy-five of these formed three sides of a hollow square, and twelve or fifteen young women stood on the open side. The men sung, and stamped the ground most violently, and occasionally jumped up, all the time making labored jestures with both arms, each one having a stick in his hand. Occasionally there was a changing of places by running across the square. At first the young women appeared to be mere spectators, but afterwards they began to clap their hands and sing, and once or twice several of them jumped nearly across the square, and then back to their place again; which gave new life to the whole scene. The dance, though most violent exercise, continued until after dark.

The Zoolahs, or Matebele, whom we have seen, are a fine looking people. Some of them are very black, others lighter, and some approaching a mulatto color. Kalipi is a fine formed man, of about middling size, of a dark brown color. When animated his countenance is lively, but when still he has a thoughtful appearance. He has quite the air of a gentleman. We were struck and highly pleased with his appearance and deportment. The women are generally rather corpulent, and the appearance of the people indicates a land of plenty.

Kalipi came to see us towards noon, and told us he had ordered food to be brought us. In the course of the day three men came with parcels of beef.

20. Kalipi and a number of men came with an ox which Moselekatsi gives us to slaughter. He informs us that the king wishes us to use our pleasure, whether we visit him now or when the house is done; but he does not wish to hinder the work. Since we came here the intuna has said nothing about the visit to the king; but has always seemed much pleased with the progress of our work. They are utterly astonished at the dispatch with which we use up timber.

The site selected for the station, as mentioned in the last number, was the same which was chosen by Messrs. Lemue and Roland, of the French Society, and where they had commenced the erection of buildings, five years before, when the country was occupied by the Barharootsi.

25. We came here two weeks ago. We have on the ground the principal part of the timber which will be required for the house. The water course is now opened, so that the water comes down by the house; and we have our work-bench and a shed covered with green reeds, built to work under. The ditch which leads out of the water is 650 yards long, and passes parallel to the front of the house, at the distance of thirty yards. From the house to the Makama, a stream which runs near us, is two hundred yards, and there is more land lying favorably for irrigation, than can be watered by this stream. The Rarira, a small stream from the west falls into the Makama, a half a mile below the house, and when needed, may be advantageously used for irrigation. Kalipi called upon us, and was astonished to see the building materials we had collected.

Having got their buildings in a state of forwardness, Messrs. Lindley and Venable started on the 7th of April to visit Moselekatsi, who had not yet returned to the Basin.

### *Introduction to Moselekatsi—Return to Kuruman.*

*April* 9. Yesterday three intunas, besides Kalipi, and about thirty men came up with us on the way, and remained with us as far as Kapeng. They have some half dozen guns in the company. As we drew near to the place where we were to meet the king, our wagon had to stop while our attendants fired a salute. Meanwhile we saw his majesty standing on the front of a wagon, within the kraal, to look at us. He soon sent us word where to span out at a little dis-

tance from the kraal. While the people were spanning out, the king came out to meet us, and we advanced towards him. We shook hands, and he gave us the Dutch salutation, "Goen day," and then gave us to understand that he would go on to the waggon, where he seated himself on the fore chest, and afterwards on our seat. Kalipi immediately began to make an oration in praise of his master, during which he was constantly in motion, walking over a space of ten or fifteen feet backwards and forwards. While advancing towards the king he spoke, but when receding he was silent. We afterwards learned that he gave the king credit for taking care of us while on the way to visit him, and said the magnitude of the mountains was nothing compared to that of his majesty. As Moselekatsi was coming out to the wagon, one of his regular official praisers came out, took his stand at a distance, and continued praising him for some time as loud as he could bawl.

We held some conversation with his majesty, which had to go first to Baba in Dutch, from him to Leselo in Sichuan; and as Leselo cannot speak directly to the king, he must tell it to Kalipi, and he to the king. And what the king said came back through the same line, but in a reversed order. A number of people came out of the kraal following the king, who took their seats on the ground at a little distance, on each side, in front of the wagon. As Kalipi came with us, and is our organ of communication with his master, he seated himself on the place where the driver puts his feet. The king harrangued the retinue about him for some moments on his own greatness, to which they constantly responded with some high sounded title, as, "Yes great king," "Yes great mountain," etc.

10. Sabbath. Early this morning Kalipi came, attended by a man bringing a goat, which he said the king sent us; and when we told him that as it is the Sabbath, we cannot slaughter to-day, he politely replied, he was aware of that, but it was the king's order; and immediately sent it back to the kraal. To these people there is no Sabbath; they are in gross darkness. To-day many people are beating skins to make shields, and twenty-nine women came from distant places, bearing large calabashes, and pots of beer on their heads. They approached the place, singing no doubt the praises of their despotic master. May the time speedily come, when on this sacred day their voices shall be employed in singing the praises of the Most High.—About one o'clock, P. M., Kalipi, attended by men with two calabashes of beer, came to our wagon. He informed us that the king had sent one calabash of beer to us, and directed him to drink the other, which he did with the assistance of Tibeni; then laid himself down and slept soundly.

About two o'clock, P. M., the king called on us. After seating himself he harrangued his men for some time, telling them how great he was; which being ended, we entered into a conversation with him, using William as interpreter. We stated to him our object in coming to reside in his country. To every thing we said, he replied, *Zingtle*, (good), or tanta, (I love). In conversation his attention cannot be secured. Wherever he is, people are constantly coming with messages, which are delivered to intunas, who deliver them to him. While in conversation he is also attending to these messages, and frequently making remarks to those around him. His majesty left us abruptly, not notifying us of it, as on yesterday.

11. There cannot be less than a thousand oxen here, besides a hundred or two milch cows, which supply the herders with food. Every morning the oxen are divided into troops according to color, and sent off to graze.

After mentioning articles given to the king as presents, Mr. Venable remarks—

When we presented the beads to the king, he thanked us, and remarked that he had not asked us for beads, and as we loved him so much as to give them of our own accord, he was highly pleased.—While the king was in so fine a humor, we took occasion to introduce several subjects upon which we wished to speak with him. We remarked that we wished to know how much land he would permit us to occupy. He replied, that he and Kalipi would see when he went to the Basin. We then told him we were bringing our families a long distance, and could not bring a sufficient supply of corn with us, and asked what we should do for bread. He replied that food was with him, that his people received their food from him, and that he would furnish us.

Having closed their interview with Moselekatsi and returned to Mosika, and having bestowed what additional labor was necessary upon the buildings, preparatory to being occupied by their families, the brethren returned to Kuruman.

*May* 5. At three o'clock, P. M., we closed the house, leaving a number of articles in it, and set off on our return to Kuruman. During our stay we have felt no uneasiness about losing any thing by theft. People went and came every day, and many things were lying exposed, but nothing was stolen. Kalipi was present when we were starting. We requested him to take care of the house during our absence. He asked if he should appoint a man to remain by it; to which we replied it was unnecessary; and that during our stay the people of the king had stolen nothing from us. The police of this country is exceedingly strict. I have never seen a people kept in such complete subordination. We have no apprehension that any thing we have will be disturbed, unless by order of Moselekatsi. So far he has made no demands on us, but from what we have learned of his character from others, and by personal observation, there is nothing to encourage the hope that he will continue the same course of conduct. That our reception and his treatment of us thus far have been favorable is abundant cause of thankfulness to God, who only can dispose the hearts of men to what is right. Trusting in God, we may be encouraged to hope that we shall yet be sustained in what we are attempting in his name.

For a week past we have had sharp frosts, and from this time there will probably be little or no rain until summer. The frosty nights succeeded heavy rains, which fell since our return from Kapeng.

## West Africa.

### JOURNAL OF MR. WILSON ON AN EXCURSION FROM CAPE PALMAS TO BOLOBO.

THE excursion of which an account is given below, was performed in the latter part of October, 1836.

### *Teddah's Visit to Cape Palmas—Karvah's Country.*

A short time since Teddah, king of the Bolobo country, visited Cape Palmas, to see and to shake hands with the American people. Neither he nor any one of his suite had ever seen the face of a white man, nor had they ever seen a specimen of the architecture of civilized nations. The feelings of interest and curiosity, therefore, with which they must have approached this settlement can be more easily imagined than described. In this case, as in all similar ones, I thought it expedient to interest the king and his people in our mission; and accordingly took what I knew would be the most favorable means of effecting it, by making him a present, and accompanying it with a promise that I would, as soon as health and other circumstances permitted, visit him in his own country. He received the present with undisguised pleasure, and appeared surprised and equally as much pleased at the prospect of having a white man visit his country. The gratitude he manifested was very different from any thing I had ever seen among the beach people. For, whatever obligation you may impose upon one of these men, he will seldom acknowledge it, lest he should be held responsible for its discharge; and should you make him a present, he will carefully conceal any gratitude he may feel with the hope of extracting something more. But this simple-hearted man had imbibed no such logic, and he did not leave my house until he had obtained repeated promises that I would visit Bolobo.

I left home on the twenty-fifth instant to fulfil my engagement. My company consisted of Bello, as interpreter, two native men, and two boys to carry my baggage. Bolobo is a section of country lying east of north from Cape Palmas. Kay, the residence of Teddah, and the chief settlement, is distant about thirty miles from the Cape. It embraces an extent of country about forty-five miles in circumference, and a population probably of about 2,500 or 3,000 souls. Between Bolobo and Cape Palmas there is a people known by the name of Karvahs, speaking the same dialect with those of Bolobo, but under a separate government, and much more numerous. The first five miles of our journey lay along the same road I traveled last June, on my way to Denah; after which our path (for it deserves no other name) led us nearly in a northerly direction. About eight miles from the Cape we crossed the territorial line of the colony and entered the country of Karvah. The country which in June presented so rich and verdant a harvest of rice is now over-run with grass and weeds, and in a few months more every vestige of former culture will be entirely obliterated, so rapid is the growth of vegetation. The soil in the southern section of Karvah's territories is decidedly the best I have yet seen in this part of Africa; and

it is likewise well timbered—a circumstance, however, which is rather to be attributed to the economy of nature, than to the policy of the inhabitants; for had the trees not been enormously large, and too formidable for their little axes, they would long since have mouldered in the dust. The people seldom cultivate the same portion of land two successive years, owing to the rapid growth of weeds and grass where the large timber has been felled, and also to the imperfect manufacture of their agricultural implements.

*Villages of Giddodo, Boobly, and Saurekah.*

About ten o'clock in the morning, we reached a small dirty village of the name of Giddodo. We paid our respects to the head-man and rested ourselves for a few minutes. The population I supposed to be from two to three hundred. From this place the country began to assume a more varied and interesting aspect. Our path led us directly over the summit of a conical hill which I supposed to be 350 feet above the surrounding plain. It was with some difficulty and much fatigue that we made our way to its top, the path being both steep and slippery. The scenery from the highest point was grand and beautiful beyond any thing I had expected to see so near to the sea coast. The compass of vision in every direction could not have been less than thirty miles. We saw three native settlements, and my men pointed out high trees which denoted the site of several others. We could trace in a northerly direction the foggy summits of apparently high mountains. The summit of this hill some years ago was occupied as the site of a native village, and at that time it must have been an object of peculiar beauty and interest. No reason is assigned for its abandonment, except a war with a more powerful settlement in the neighborhood.

About one hour's walk from this place brought us to a second village called Boobly, the size and population of which was about the same as that through which we had passed. Its situation, however, was much more handsome, being an elevated nook of land formed by the curvature of a noble stream of water. The path for some distance before we reached the village was overhung with lime and sour orange trees, the natural beauty of which was much heightened by the abundance of the ripe fruit with which their branches were laded. We halted for a few minutes, and the people clustered thick around to see a white man. Straight hair with them is the wonder of wonders; and if they have no fears of violence, it is with difficulty that you can keep their hands off. While seated here, I involuntarily took off my hat, which raised a most prodigious shout of wonder and admiration from the simple hearted bystanders. We told the head-man that we would tarry longer on our return, and departed.

About two hours walk from this place brought us to Saurekah, the chief town and the former residence of king Karvah, the individual by whose name the tribe is now most extensively known. This king died about three years ago, and was far famed for his wealth and hospitality. Since his death the town has depreciated in almost every respect. The man who now acts as viceroy has neither character nor wealth. When our arrival was announced, I am told that he hid himself, and it was with extreme reluctance that he could be dragged from his retreat, simply because he did not know, as he said, "how to shake a white man's hand."

Saurekah covers about half of a square mile, and has a population of fifteen hundred or two thousand souls. Its houses generally are large, but built after the same manner and with the same materials as those along the sea-coast. We left Saurekah about three o'clock in the afternoon, and arrived at Kay about six. The country intervening is well watered, and the soil is good, as was indicated by its rich and luxuriant vegetation. Our path in some places was overhung with a delightful fruit, which from its resemblance to the large red cherry in America, both in taste and appearance, is called the African cherry.

*Reception at Kay—The Town and its Inhabitants.*

The people of Kay had heard that we were coming, and were on the tiptoe of expectation. They had often heard of the "white man;" but, with few exceptions, none of them had ever seen one; and now they were about to enjoy the longed wished for sight within the inclosure of their own town. The children met us in great numbers some distance from the town, and the whole population were assembled without the gate. Our entry was honored by the beating of the town drum and a heavy discharge of muskets, an honor shown in this country only to kings and white men. We were

conducted to the front of the kings house, where an old dusty hollow chest was thrust out for us to sit upon, and we were soon walled around by a solid mass of naked human beings. Those who stood in the outermost ranks pressed into their service mortars and benches, and many clambered up the roofs of the houses to get a peep at the stranger. I was urged to take off my hat, and in so doing caused another loud yell. No menagerie exhibitions in the world could excite more close observation, than does a white man on his first visit to one of these bush towns. His every action is observed with shameless scrutiny. If you eat, they want to see how a white man eats; if you sleep, they want to see how you look with your eyes shut. Nor is it possible in one of these settlements to get out of their reach. If you walk out, you are followed by a gang of noisy boys and girls; if you go into one of their houses, it will be crowded to suffocation. The traveler acts the wisest part who sits down, and bears it with all his might.

A small house in front of the kings was assigned as our quarters, and I availed myself of it to bathe my feet and change my clothes. During the time, however, it was necessary to have a sentry at the door to keep out the people. We were presented with a chicken for our supper, but my interpreter took it in high dudgeon that the bearer of it should have mistaken him for the cook. Our house was afterwards changed for a more commodious one, and it would have been more pleasant, had not the king and a part of his family been fellow occupants. I enjoyed, however, a comfortable sleep. In the morning we were aroused by the singing of a woman at our door, and the discharge of guns. The houses of kings or chiefs in this part of the country do not differ materially from those of the common people. They usually have a larger number of wives, and consequently a greater number of houses, as each woman must have her own house. There was no great display of China as we are accustomed to see in the houses of the people along the beach, and it is probable that this king was very poor in all foreign articles, because for some years before this they were cut off from all communication with the beach people.

When I came out of the house in the morning I found Teddah and his headmen assembled to thank me for my visit, and to commence his country's hospitality. A handsome young bullock was brought out and the king pronounced it mine. Another man with a drawn knife stepped up and asked me if I would have it killed. I told him certainly; and before I could get away it was killed within a few feet of our door. Soon after this work of death, which, from its barbarous mode of infliction, had made me feel uncomfortably, a man brought a large bowl of smoking blood and inquired if I wanted it. I turned away with no little abhorrence, but was relieved in some measure, when Bello informed me that the people did not drink it before it was boiled. After the bullock was quartered, I was again sent for to say how I would have it distributed. This Bello undertook. One portion was set aside for our company, another for the king's family, a third for the soldiers, and the remainder for the town's people at large. For which I received general thanks.

*Specimen of a Sermon to the People.*

At an early hour in the day I requested Teddah to assemble the people at some convenient place that I might preach to them, in other words, "to talk God's palaver." To this he readily assented, but it was twelve o'clock before they could all be got together. The palaver house was swept out for this purpose, but proved to be small, and we retired to an open space in the town, which is occupied as a dancing ground. The king took his seat near to me, and the people formed an oblong square in front. A few of the principal men had seats, but the body of the people were squatted on the groung. I need scarcely say that my feelings were deeply engaged when I found myself, as a minister of the living God, surrounded by five hundred human beings, not one of whom had ever heard of the name of Jesus, or the glad tidings of salvation. The simple announcement of my intention had awakened their attention. Their language virtually was, "What has the Lord to do with us." I was oppressed by a sense of my responsibility, and in some measure discouraged by the inadequate means that must be employed to communicate divine truth to their minds. But on the other hand, it was cheering to know that weak things when accompanied by the Spirit's influence, might be made effectual to their salvation. It may not be uninteresting to you to see a specimen of that most simple mode of speech and illustration which it is necessary for us to adopt in order to communicate religious truth, and I will give

you a literatim extract of my remarks on this occasion as a general specimen.

"Well Bello," (the name of my interpreter,) "you go peak dis palaver. I be God man, and me call all dis people together to peak um God word. Tell all man hear him good, pos he go hear dat word I peak properly, and go do him, den he heart be glad plenty. Well, I begin. Who make all dis man, dem bush, dem tree, dem riber? Who make de sky, de sun, de moon, and all dem pretty star? He be God, and he be he word I come you country for peak. First time no one man lib to dis world. Den God, he make one man and one woman. Dat man and dat woman go hab pickenniny, and dem pickenniny go hab more gen; bomby de world cum up full people. Some go one country for lib, some go turer way. Well God look all man, and he see all man hab bad heart; all man do fool fash; no one man hab good heart for God side. Den God say to heself, What I go do wid dese people? Dey no lub me; dey no do what ting I tell dem for do; all time dey go fight war; dem done spile dat world I make for dem. Pos I bring dem for heaven, my own place, den dey go spile him too. God say he go send dem all to hell. Hell be one bad place. Pos man go dere, palaver catch him; he eye look to dis world. When God peak dis word, den all dem angel lib to God hand say he be true. God fit for do dat. But Jesus Christ he say, My Father, dat word you peak he be true; you fit for send all dem man to hell; and he be true, pos you let dem come to we place wid he bad heart, den he go pile him one time. Den Jesus Christ say to he Father, Let me go down dere to dat world; I go make he heart good; I go show him how for do all time; den bomby de world come up good again," etc.

This may seem to some minds as a strange specimen of sermonizing, but so completely ignorant are they of divine truth, that any other mode of instruction would have been unintelligible and unprofitable. It affords a true but melancholy comment upon their ignorance; and we are constrained to suit our instructions to their comprehensions. On this occasion I was gratified and encouraged by the attention that was given to my message, and the seriousness that was manifested by the people generally. The name of Jesus had never before fallen upon their ears, and they had scarcely believed that there was a hereafter. But now these things were laid open to their minds in language which they could understand and upon authority which they felt no disposition to question. I can never forget the intensity of interest which was portrayed upon the countenances of a group of old men, who sat just in front of me. I was strongly urged to spend several days, and make them "sabby God's palaver properly," and I should gladly have done so, had I not been constrained by imperative circumstances to return the next day. One man from an adjoining village has been to see me since, and says that the people believe what I told them, and many of them have determined to abandon those practices which I had pointedly designated as displeasing to God.

### *Slavery--Cannibalism--Influence of White Men.*

Bolobo is a slave-holding country, not so much, however, in practice as in principle. They are too poor to purchase them. I should not have known that such a practice existed, if I had not met two slave dealers, who came while we were there to deliver up a slave to one of Teddah's subjects. These men had come two days journey from the interior, and I availed myself of the opportunity of a conversation with them, to express in the presence of Teddah and some of his headmen my abhorrence of the practice. They unblushingly acknowledged the perfidious manner in which they captured the slave they had just sold. He had come on a friendly visit to their town from a neighboring village, and while there an order for a slave arrived. They fixed upon this man as their victim, waited until he was asleep, fell upon him, bound him, and in the night hurried him away. I inquired if this act would not lead to hostilities between the two settlements. They said if it did, it would afford them an opportunity to get more slaves.

But there is another circumsiance acknowledged by these two men, which must render them, in the eyes of every feeling man, I will not say more execrable, but more pitiable, viz. that they and their countrymen were in the habit of eating human flesh; thus confirming the suspicion that there are cannibals within fifty miles of Cape Palmas. That the same may not once have been practised here, I am not prepared to decide. There was nothing about the appearance of these men that indicated uncommon severity of character, except their filed teeth, and the heartless indifference with

which they could relate their abominable practices. When they discovered my disgust and abhorrence at what they had acknowledged, one of them attempted to shield himself by the stupid and shameless apology that "meat was meat." After dark they came into my house and sat down by the fire and afforded me further opportunity to remonstrate with them. I asked them if they did not think it wrong to capture and sell their fellowmen as slaves. They said no; that no white man had told them it was wrong. On the other hand, if it was wrong, why did white men tell them to do it. Again they said, If we do not sell slaves, how will we get cloth, muskets, powder, etc. Bello feelingly and unconsciously seized the conversation and said, addressing himself to the man, "How do I get clothes, and musket, and powder, and every thing I want?" I asked them if they would be pleased to have me visit their country. They said, Yes, and if I would talk to their king and headmen as I had done to them, they thought they would give up the slave-trade altogether.

The conversation I had with these men led me to reflect upon the vast influence which a white man is capable of exerting over the mind of an African. His assertions, whatever they may be, carry a weight of authority that is seldom questioned. He may fashion their characters after his own, and lead them unhesitatingly into the mazes of sin, or constrain them to walk in the narrow path of piety and virtue. He would not find their minds strongly prepossessed in favor of any superstitious practices, or any false religion. They will listen patiently to any refutation that is made of their previous notions, and they seem to hold themselves in readiness to lay hold of any thing better that you may present to their minds. But how affecting to trace the footsteps of white men in Africa! I have reference to slave-dealers, who form the great majority of those who have visited her shores. They are to be traced in wars, in bloodshed, by tears, in tumults, in distress, in misery, and by every thing that can degrade and render savage the heart of man. But on the other hand, if the soul of the white visiter is animated with philanthropic feelings, what may he not do? As a missionary, if he will take up his abode with the people, by the blessing of God he will be able to lull the elements of war; he way wipe away the stain of blood from their skirts; he may dry up the tears of anguish; and may exalt a people, now the most degraded on the face of the earth, to the enjoyment of a peaceful and pious life.

*Population of Kay—Productions—Animals.*

Kay has a population of five hundred, and is walled around with split timber. There is nothing remarkable or beautiful about its situation. The soil must be very rich, as is indicated by the richness and great height to which the banana and other plants grow. I saw near to the town an inclosure of rich and beautiful tobacco; I am induced to think that it is indigenous to Western Africa. It is used for smoking, but regarded inferior to foreign tobacco. It probably belongs to that species of the weed which botanists denominate Nicotiana rustica.

The cows in the vicinity of Bolobo are considerably larger than those on the beach, and quite as large as the common cows of America. Leopards are numerous and daring. The highest fences are no defence against their aggression, and it is necessary for the people to house their small cattle at night. Several goats slept in the same house with us, and one lay ruminating all night within a few feet of my head. The fowls also found a resting place under the same roof, and did not fail to give us a timely intimation of approaching day.

The people I regard as decidedly more simple hearted and generous than their beach neighbors. During our stay, which was two nights and nearly two days, we were treated with the utmost kindness and hospitality. Besides the bullock that was killed for our entertainment, Teddah gave me a second to take home with me. The children and others loaded me with cherries, bananas, and other fruits, and without asking or expecting any thing in return. I thought, however, that their object in many cases, was like that of boys whom I have seen before now handing nuts, cakes, etc., to monkeys, to see how they would eat. When I made my dash to the king, which consisted of four yards of red flannel, three yards of blue cotton, two yards of apron check, a razor, knife, pair of scissors, and a few beads, all of the coarsest and cheapest kind, he received them with pleasure, and said it was much more than he could have expected—an acknowledgement that is seldom made by an African in these parts.

During our stay at Kay, the people were often engaged in dancing, partly in

honor of our visit, and partly because it was the "time to dance." From the time of harvest, which is September, until December or January, when they recommence clearing their farms, the people do little else than dance and drink palm wine, Hence at this season we were always apprised of our proximity to a settlement by the firing of guns and beating of drums, common accompaniments of the dance.

*Dances—Drums—Need of an Itinerant Missionary.*

Were I adequate to it, I might amuse you with a description of an African dance, but its superlative ridiculousness hardly admits of description. Perhaps, however, if one of these children of nature were allowed to peep in upon one of the splendid dances in America, he would think his own equally rational at least. Unlike the customs of most countries, the two sexes here never dance together, except where, as I have once or twice seen, some old withered woman, roused by the recollections of former days, obtrudes herself upon the scence, whilst the men are engaged. During our visit to Kay the men alone danced. An open space in the centre of the town is always kept well swept for this purpose. The drums commenced beating, some time before any of the party appeared on the ground. The leader appeared first, and scampered about like a wild horse. He was followed by others, until they formed a line of forty or fifty, when the whole moved single file around the ground in a long stiff trot. The music then revived, and all was broken up. Each one strove to excel the rest in the rapidity of motion, sometimes leaping as high as possible, then squatting or jumping on their heels. Each individual had a set of bells around his ancles, the astounding noise of which seemed to impart supernatural agility. Every part of the body was thrown into violent motion. The head was thrown backward and forward, from one side to the other with great violence and apparent distress. The countenance was made to portray in rapid succession every passion of the human soul. At one moment you saw the man so overwhelmed with fright, that his eyes are ready to start from their sockets: the next moment you saw him pouring a flood of contempt upon the senseless object of his fear. Again you saw his countenance clothed with smiles, and in the twinkling of an eye, it had gathered a storm of anger. The hands were also severely taxed; and the whole performance was laborious in the extreme. Frequently it was necessary for by-standers to rush in, and pull the arms and legs of the dancers, to relieve them from cramp.

But the drummers had a still more laborious part to perform. Their drums are made by stretching a piece of skin over one end of a hollow cylinder of wood, leaving the other open, but resting on the ground. The open hands are used for drum-sticks; and when it is remembered that their music is prized for its rapidity and loudness, you can well imagine how painful must be the operation, when it is continued two or three hours without intermission.

The female dance is not materially different, except that they more commonly accompany theirs with singing, and when heard at a distance beyond the harsh sound of their ankle bells, it is not without melody and beauty. The dance, when at night, is kept up sometimes until cock-crowing, as was the case for two successive nights while we were at Kay.

In the afternoon of Thursday we apprised Teddah of our determination to leave early the next morning. He consented, but at the same time insisted that we should stay one day longer, but this we could not do; and the next morning, after an early breakfast, we set our for home by the same route we had come. We arrived at Saurekah about eleven o'clock, and expected that the people would be very unwilling to release us from our promise to spend the night with them. But in this we were happily disappointed, for we found our timid and bashful king just as willing to release us as we were anxious to get on. I made him a present of a razor and two yards of blue cotton, for which he had not the courtesy to thank me. At this place, I saw in the Fetich house two images, that were more like idols than any I have before seen in Africa. They were arranged with the other Fetiches, and were doubtless objects of religious veneration. The people of Saurekah had just been on the point of war with a neighboring settlement of the name of Bakra; and although the cause of difference and dispute had been removed, they had not laid aside the trappings that were prepared for the expected contest. As we passed through the neighborhood the woods resounded with the rattling of their war-bells, and their savage yells. I scarcely know an object more frightful than an African warrior

in full attire. His face is dyed jet black, forming a strange contrast with his snow white teeth, and his body is completely covered over with skins of wild beasts, cartridge boxes, daggers, etc. And when he assails an enemy he expects to gain half the victory by the fright he may occasion.

We arrived home about three o'clock in the afternoon, well, but much fatigued by a brisk steady walk of nine hours.

The interest manifested by the people of Kay in the word of God is the most pleasant incident in the review of this little excursion; and I trust that the seed sown, though by a weak hand, may spring up and bear fruit an hundred fold. A missionary, in my humble opinion, is much needed to itinerate among these people, to break to them the bread of life. He would find within a semicircle, having Cape Palmas for its centre, and a radius of thirty miles, a population of forty or fifty thousand souls; and no people in the world, so far as human foresight goes, would be so ready to receive the gospel of Jesus Christ.

## Constantinople.

EXTRACTS FROM THE JOURNAL OF THE MISSION.

[Continued from p. 202.]

### *Visit to an Armenian Family—The Plague.*

*September* 20, 1836. To-day Mr. Goodell with his family removed back to Pera from Orta Koy. Mr. Dwight, who is to remain a few days longer in the country, went with Mrs. Dwight and the children to call on an Armenian family in Orta Koy. We found here the parents and five interesting children. One of the first things we saw in the house, was a copy of the new Armenian spelling-book, printed at our press in Smyrna, and we were happy to learn, that two of the daughters are learning to read.

Our friend H. took occasion to talk very freely and very affectionately with both parents and children; I hope with good effect. He said to the parents, "These children are the gift of God to you, and you are responsible in reference to them. God expects you to take a great deal of pains with them, to teach them his word, and to train them up so that they may be true Christians, and be prepared for his kingdom. They are now like a small sprout or twig, which you can bend whichever way you please; (the father is a gardener,) but if you suffer it to grow crooked for some time, it will most likely always be crooked; and you can never afterwards, by any pains and labor, straighten it." The father is rather fond of money, and we took occasion to shew him that a portion in this world merely, would be a curse to him, and to exhort him to lay up his treasure in heaven. This same man, the other day, at the house of Mr. Dwight, said, "I am a great sinner." Mr. D. replied, Jesus Christ, our Savior, is always near, and always ready to save. "Yes," he quickly answered, "he has saved you, and now it is my prayer that he may save me also." This same individual has a son in our high school.

In returning home we met an Armenian, a stranger, who was engaged in earnest conversation with a boy, walking by his side. As he passed, we heard distinctly the following sentence from the man to the boy. "It is appointed unto all men once to die, and after that the judgment, so says the holy gospel." They had now passed beyond hearing, but to hear thus much of their conversation was truly pleasant.

While in the country, we were several times invited out on the Sabbath, which we invariably declined. Mr. Goodell answered the invitation in the following way,—I cannot go out, for I am always engaged at home on that day.

*Q.* But what engagement can you have on Sunday?

*A.* It is my most busy day. I am then working for eternity, and I had rather have any other day broken in upon than that. I find it short enough at best.

It seems better to place the subject in this light than in any other. To say, we cannot go out, because it is the Sabbath, would give them the impression that it is a mere ceremonial concern, and that after all we are as bigoted and superstitious as the rest of them, or even as the Jews.

*Oct.* 5. The plague is now spreading in various directions, and becoming somewhat alarming. The family of our assistant H. has removed, in consequence of the disease, to a distant and healthy quarter of the city, called Topee Kapoo. This interrupts his usual visits among his friends; but already we can see that the Lord has brought good out of what appeared to us to be evil. He has found access to some individuals in that hitherto unexplored quarter of the city, to

whom the truths of the gospel appear new and wonderful. The first evening, he spent at the house of a relative, and found the females of the family, with some from abroad, playing at cards. This is a very common amusement among them. H. said to them, "Why do you spend your time thus? What advantage does such a foolish thing bring to you? Would it not be much better to spend your evenings in reading and learning the word of God?" They replied, "We do not know how to read, neither have we any body to teach us." H. "I will do what I can to assist you, if you will agree to put away these cards."

The cards were immediately laid aside, and they all gathered around H. as he read to them a portion of the word of God and explained and enforced it. Some of them were affected, even to tears; and five young girls present resolved to begin to learn to read immediately, in order to be able to read the Scriptures.

7. To-day the Armenian department of our high school was dismissed on account of the plague. The Greek department was dismissed last week. Two Armenian boys came yesterday from families where the plague exists, and we could not continue our school without greatly exposing all the pupils and ourselves and families too.

This terrible disease, the scourge of Mohammedan countries, which makes its regular annual visit to the capital, and to other cities and parts of the empire, presents an obstacle to missionary efforts that is little thought of and can hardly be appreciated at home. You must bear in mind that it is the general and almost universal belief of the Europeans, that this disease is communicated by contact only; and on this principle every body acts as soon as the plague makes its appearance. We speak now of the Frank population, though it may be added here that the native Christians, and more recently the Turks themselves, are beginning to act upon the same principle. Among the Europeans, as soon as the plague commences, the females and children are confined almost entirely to the house. No servant is permitted to place his foot in the streets. Articles of provision are brought to the door by some person from without, paid for the purpose, and every thing of this sort that will not be injured thereby is passed through water, before it is received by the family. No letter, note, or paper of any sort is taken without being thoroughly smoked. Social visits are in a great measure suspended; and if a visiter is ever received, it is on condition of his stepping into a smoking box placed near the door in each house, and being thoroughly fumigated, and then he is permitted to take a chair in an uncarpeted room that has been stripped of all its susceptible furniture, and at a distance from the members of the family. When the male members of the family go forth into the streets, they are armed with walking sticks, and carefully avoid touching any person, lest they should thereby receive the contagion. They are often, also, shielded by cloaks made of oil-cloth, which are supposed to be unsusceptible of the contagious matter. When they return to their families these cloaks are thrown off and they are fumigated; and if there are several male members of a family who are in the habit of going out daily on business, the usual table linen is dispensed with, to diminish the chances of taking or spreading the disease.

Now we would not be understood as expressing any opinion as to the correctness of the principles on which these precautions are taken in time of plague. It belongs not to us to decide whether the disease is communicated wholly by contagion, or partly by contagion and partly by atmospheric infection. This question has never yet been satisfactorily settled, and while it remains in doubt, we cannot do otherwise than act on the supposition that it is contagious. Our families, our children, our duty to ourselves and to God requires this. Many of our operations, therefore, however successfully advancing, must be suspended when this disease makes its appearance. Our schools must be closed, our visits to the people stopped, and theirs to us very much interrupted. Now it may often happen that we have made a successful and promising beginning of some new plan of usefulness, when this terrible scourge comes down upon us in all its fury, and our hopes are completely frustrated. During the present year our free intercourse with the people must be interrupted many months. We continued the high school for some time after the plague began to rage, taking the precaution of fumigating each boy as he came; but we were obliged to desist, as we have informed you, by the appearance of the disease in some of the families to which our pupils belonged; and now no one can predict how long it will be before we gather again the same number of boys together. You must

feel with us, that to be interrupted in our active labors among the people, three, four, or six months in the year, is a very serious obstacle, and one which places your missions in Turkey in a peculiar light, and calls loudly upon Christians at home for their sympathies and prayers.

The plague has visiten this capital every year, regularly, since 1829, though with different degrees of malignity and of continuance. Previous to that year its visits were only occasional. During the present year, it is agreed on all hands, it has been peculiarly destructive. The oldest residents here say that in no year has it been so bad since 1812. Numbers we will not state, for the absence of all official reports renders every estimate extremely uncertain.

Do you ask, In such a state of things do you not find a residence at Constantinople extremely uncomfortable? We would answer, that it has never yet entered the mind of any one of us, that we know of, that we ought on this account to abandon this mission. No, by no means; nor are we at any time distressed with personal fear on account of the plague. You would be surprised at the peace and quiet and comfort of our families at such a time, partly owing, no doubt, to our having become accustomed to such a state of things, and partly to the belief that actual contact only can bring the disease among us; but last and not least, we would mention the sustaining grace of God, which we hope has been our support in times of distress. We feel truly that we are called upon to carry our lives in our hands daily. That we have hitherto been kept is from the Lord alone. He has preserved us from pestilence that walketh in darkness, and from the destruction that wasteth at noon-day. Though a thousand have fallen by our side, and ten thousand at our right hand, yet it has not come nigh unto us.

H., one of our Armenian assistants, had a meeting last evening with fourteen Armenian girls, at Tope Kapoo, most of whom he is now instructing to read. They wonder exceedingly at the doctrine of the Lord, having heretofore lived in great ignorance of the gospel.

### *Greek College at Halki.*

13. Yesterday Mr. Dwight went down to Halki, one of the Prince's Islands, accompanied by two of our native assistants, to visit the Greek college. The principal, Mr. A., had requested this visit, in order to gain some information as to the use of some new philosophical apparatus he had received from France. This school was established about seven years ago, by some of the wealthy Greek merchants of the capital, and all the pupils may be said to have commerce in view as their profession. There are at present seven teachers, and somewhat less than one hundred scholars belonging to this establishment. The studies are, Ancient Greek, French, English, and Italian, besides arithmetic, geography, algebra, geometry, trigonometry, physics, rhetoric, etc. The philosophical apparatus is not yet complete, though an extensive one is ordered; and if one can judge from what has already been received, it will be a truly valuable apparatus. The buildings are large, airy, and commodious, having been erected and for many years used as a monastery. There are in all from seventy to eighty rooms. The pupils all live within the walls, and are permitted to go home only in time of vacation. It was no unwelcome memento of days long since gone by, to hear the college-bell calling the reluctant, half-sleeping student to morning prayers. The teacher of English is Mr. Prassus, a Greek gentleman, who received his education in part at Amherst College. Mr. Abraham is a man of enlarged and liberal views, and of extensive acquirements. He is emphatically a self-taught man. Through him we learned that the recent efforts of the Greek ecclesiastics, to put down the new school system were first directed against his school. As soon as he learned that the school committee appointed by the patriarch were intending to interfere with the arrangements of his school, he informed the directors that the very moment any member of that committee stepped his foot within the walls of these buildings, for the purpose of dictating as to the studies, books, or any thing else, he should immediately resign. The directors tried in vain to persuade him to yield to the committee, and he expressed the same determination to resign to the counsellors of the patriarch. Neither he nor his school have been molested, although he was the first one they threatened.

## Nestorians.

### LETTER FROM DOCT. GRANT, DATED AT OORMIAH, OCT. 18, 1836.

THE paragraph from a letter of Mr. Perkins, inserted at page 221 of the last num-

ber, was dated November 10th, nearly a month later than the extracts which follow.

*Visit of two Princes to Oormiah and to the School.*

Early in the morning of the 15th of last month, the governor sent a polite invitation for me to accompany him to meet their highnesses, Karaman Meerza, and Melik Kassan Meerza, who were on their return from the expedition against the Ravendoose Kurds. The former is own brother of the present king, and at the head of all Aderbijan; and the latter is a son of the late king. An event of so much importance, as their approach to the city was considered, created a great sensation among all classes, and thousands crowded the highway to pay their respects, I had almost said their devotions—so great was the parade and so different from any thing in our republican land. The party of the governor proceeded about four miles, when we dismounted to pay our obeisance, and I was introduced to the princes. For more than two miles the road was filled with their train and baggage, and the whole distance on our return was lined with the inhabitants of the city and surrounding villages, mostly formed into companies according to their rank and circumstances. First the moolahs, than the khans, with their numerous retinues, bands of music, with a train of camels carrying large drums, dancing girls and boys, etc. As we entered the throng of the common people, sheep were sacrificed,* and their heads thrown under the prince's horse, as a token of entire submission, intimating that their own heads were equally at his disposal.

I was agreeably surprized to find in the suite of Karaman Meerza a young Italian who speaks the English language. He immediately informed me, that he had been directed by that prince to visit Mr. Perkins and myself, and request permission for Melek Kassan Meerza to visit our school, of which they had heard. We were presently joined by this latter prince, who repeated the request in person, making many inquiries respecting the number of our scholars, the studies they were pursuing, and whether the boys were Mussulmans or Christians. I remarked as an obstacle in the way of his visiting the school, that Mr. Perkins was absent on account of his health, and the boys were dispersed in their respective villages, He said that was no objection, he would give a firman commanding the boys to be collected, and men to assist in bringing them together.

I, of course, declined his offer of the firman and soldiers, as being unnecessary; but promised to assemble the school. The next Tuesday, 20th, being the day agreed upon, the approach of the prince was announced at eleven o'clock, A. M. He came attended by a large retinue of servants and citizens. A company of *ferashes* with long whips going before to clear the road. But, unlike other visiters of rank, he permitted but a single servant to enter our court. Forty of our scholars were assembled, and went through their exercises with so much propriety, as to draw forth the unqualified commendation of the prince, who encouraged them to learn the books of their own language, and then learn the language and literature of the English, promising to procure them good situations in the army or elsewhere. He expressed a wish that more of the Mussulmans should come under our instruction, and learn our literature and sciences, particularly medicine.

After visiting the school he dined with us, and remained until near evening, conversing upon the institutions, arts, and sciences, and (to a Persian) wonderful achievements of the Americans, and other enlightened nations. But to him, these were not entirely new topics. Beside a familiar acquaintance with the French language, he possesses a better knowledge of European manners and customs than any other oriental I have seen. He dresses entirely in European style, and is a friend to their improvements.

What effect his report of our operations had upon Karaman Meerza, you will see in the sequel. That his visit and the marked attention with which both he and Melik Kassan Meerza treats us will contribute to gain us respect in the eyes of all classes here, will appear sufficiently evident, if you are aware of the fact that a Persian prince never condescends to enter the house of one of his subjects, however high in rank. The governor of this province, though a man of very high family, and a connection by marriage of the royal family, is not even allowed to sit down in the presence of these high dignitaries. While the prince was with us, several high moolahs visited Karaman Meerza; and, after informing them that they had seen the train of his brother at our gate, observed, "You

* The same term is used as that applied to religious sacrifices.

princes never condescend to enter our doors, and now that you visit the Christians, our religion is at an end."

Soon after I visited Karaman Meerza, taking with me, agreeably to his request, two of my students in English, Mar Yohanna and Meerza Asad Uollah. The next morning he took his departure, but not till he had sent us a firman commending our labors and ensuring us protection. The following is a translation of the firman, which bears the seal of the prince and his two secretaries.

"The command of his highness is:—Whereas the very honorable and respected gentlemen, Mr. Perkins and Mr. Grant, at Oormiah, are attending to the education of the people, and render the people useful by teaching them European science: the grace of our excellency and highness having become favorably disposed toward them, we order and command three soldiers to their safety, during this harvest season and onward, and in accordance with this grace, we command that they shall be honored, and have occasion to praise our beneficence.

It is our command that the respected and noble lord, Nadshaf Khoorly Khan, governor of Oormiah, shall take care to protect them in every respect, and he shall give to each of the three soldiers, the guard of their safety, twelve *tomons* ($30) wages, and never shall he neglect it. It is ordered that the trusty secretaries arrange and execute the sum of this blessed command.

Written in the month of Jamidiasam, in the year 1252."

This evidence of the favorable disposition of the prince, whose authority and influence in northern Persia is hardly second to that of the king, is the more valuable from its having been quite unsolicited. We know "it is better to trust in the Lord, than to put confidence in princes;" but if he will make them to "rule in judgment," and be "nursing fathers" to his church, we will rejoice and give thanks for it.

### *Danger from the Opposition of the Moolahs—Object of the Mission.*

Oormiah, being situated near the border of Kurdistan, has come less under the influence of civilizaton, than many other parts of Persia, which have been under English influence. It has also been characterized as the resort of thieves and robbers. But the mission has less to fear from the banditti in Persia, than from the conservators of the religion of the false prophet, whose jealous eyes are ever awake to prevent the propagation of a better faith. As an instance of the authority which they sometimes assume in support of their cause, I will refer to the case which has been mentioned before, of a Nestorian girl who was carried off to the harem of a Mussulman. The English ambassador interested himself in the affair, and had her brought with the criminal to Tabreez. The emeer Nezam who had cognizance of the case, promised to send her to the ambassador's house, that she might, unrestrained by fear, declare whether she was yet a Christian, or had embraced the Mohammedan religion. The Mustakeed, or head moolah, hearing of this, sent a letter to the emeer, declaring under an oath, that if such a thing was allowed, he would raise a mob, and put to death every Christian in the city. It was under similar circumstances, that the Russian ambassador, his suite, and family, a few years since, fell victims to the infuriated populace of Teheran, under the guidance of the moolahs. Whether the hand of persecution will ever be permitted to disturb our labors here, is known only to the great Head of missions, in whose hands are the hearts of all men. As yet, he has suffered no one to molest us or make us afraid, and has given us repeated instances of the favor of all classes of people, particularly the poor.

In a joint communication from Mr. Perkins and Doct. Grant, dated October 25th, the following view is given of the object which the mission proposes to accomplish, and the means which are in use for this purpose.

We fully agree with you on the importance of directing our attention and efforts to the Nestorians, with a view to raise the whole mass. We never forget that we are missionaries to the Nestorians. It is matter of joy and thankfulness to us that we are such, so incomparably more encouraging is the prospect of usefulness among this people, than among any other we have seen in Persia. The means we are using, to affect the mass of the Nestorians, are the daily instruction of the seven ecclesiastics in our families, familiar intercourse with the members of the teachers' school on our premises (about fifty in number), and their frequent religious instruction, the free circulation of the Scriptures, the establishment of schools in the villages as fast as practicable, and visiting among

the people to the full extent which our time will allow. We hope much from the almost sixty Nestorians collected on our premises. They come directly under our influence. Many of them are ecclesiastics, two are bishops whose word is law. They are from all parts of the province; and through them as arteries, we hope the influence of your missionaries will by and by reach every village, hamlet, and human habitation in the nation. The press, as you are aware, will give great facility and efficiency to our operations.

---

## Broosa.

### JOURNAL OF MESSRS. SCHNEIDER AND POWERS, DURING AN EXCURSION TO KUTAIEH.

*Villages and Country on the Route—Kutaieh.*

*October* 31, 1836. Left Broosa for Kutaieh. In two hours we left the beautiful plain of Broosa, and for four hours rode over a rough uneven soil, better suited to the pasturage of goats, of which we saw great numbers, than to cultivation, especially among an indolent people. Then entering an extensive and fertile plain, anciently called Modra, in two hours more, eight hours from Broosa, we reached the village of Yeni Goel, (New Lake). This plain is about sixteen miles by five in extent, having Mount Olympus on the south, and a high range of hills on the north. Yeni Goel, situated near the centre of the plain, and surrounded by luxurient fields and gardens, contains between five and six thousand inhabitants and seventy shops, and is a market-place for the neighboring villages.

*Nov.* 1. Our ride to-day lay over Domallitch dugh or mountains. This is a branch of the general range forming the northern boundary of an extensive table-land in the interior of Asia Minor. The noble forests of oak and beach on the north, and of yellow pine on the south, attracted our notice, and as evidence of their superior quality, large quantities of the oak, by order of the government, and for a small compensation, are cut and transported by the poor villagers to Ghemlik for ship building; the tedious transportation of which we had abundant opportunity to observe. We were six hours in ascending the mountain, but much less in descending. We saw no wild bird or beast, nor traces of any, except here and there a spot of earth newly turned up by the wild boar. We arrived at Tchukurdge, ten hours from Yeni Goel, in the evening. Our apartments soon became crowded with the simple natives, who flocked in to see their wonderful guests, and by their inquisitiveness and fixed gaze, showed how highly they prized a call from the inhabitants of the *new world.* In fact they honored us with their company till we were obliged to give them to understand that rest to the traveler was as necessary to us, as provisions and company.

2. The light of the morning enabled us to survey our accommodations and the village generally. This village contains between four hundred and five hundred inhabitants. The houses are nearly all built after one model, and with the exception of two very inferior mosques, nothing occurs to break the appearance of uniformity.

Taking leave of these, if not barbarous, at least ignorant, degraded, and miserably poor people, who nevertheless showed us no little kindness, we rode two hours and a half, through an elevated range of pine woods, called "Robber's mountain," as also a valley contiguous called "Robber's valley," from its having been a favorite haunt for robbers, till the present Sultan claimed their forests, and drove them from the scene of their iniquity and bloodshed. The remainder of this day's ride was through a cultivated, undulating tract of country.

Reached Kutaieh, ten hours from Tchukurdge. Slept in a khan. Were afterwards kindly entertained at the house of a Greek merchant. This city is situated at the foot of a high range of hills on the south, commanding a pleasant view of an extensive plain on the north, and occupies the site of the ancient Cotyæum. It is furnished with good water from the neighboring hills, by means of earthern aqueducts. Its streets, as elsewhere in Turkey, are irregular, filthy, and badly paved. The houses, being two stories high and furnished with glass windows, contrast to good advantage with the surrounding villages; but their frail crumbling materials and irregular construction by no means strike one pleasantly whose recollections are fresh from America. The city contains a considerable number of mosques, nine public baths, and six khans. On a small but high hill, commanding the whole city, stands the ruins of an ancient castle, said to have been built by the Genoese. It is fast disap-

pearing. The climate is said to be fine; but being situated on the elevated table-land, is cooler than Broosa or Constantinople, although farther south. No diseases are prevalent, except that colds are somewhat frequent, and the plague often prevails here as at other places. The plain of Kutaieh is productive in wheat, barley, etc. Its pears and cherries are celebrated. Still in the variety and quantity of its fruits and vegetables it is not superior to other places in the country.

It should have been mentioned, when speaking of the old castle, that the pasha has assumed the right of ownership to all on the premises, and has opened a vault never before opened since the country fell into the hands of the Turks, and taken from it an entire coat of mail, various implements of war, and an iron chest filled with books, probably the records of the Genoese. A small decayed building within the castle, was pointed out to us as the church of that people.

*Population—Schools—Religious Condition.*

The city is the capital of a province of the same name, which, together with two other provinces, is under the government of a pasha, who makes this his residence. From numerous inquiries we found the total amount of population to be about 60,000. According to the best information we could obtain the Mussulman population amounts to 55,000; the Armenian, of whom seven or eight hundred are Catholics, to 3,000; and the Greeks to 2,000.

We visited the Greek and Armenian schools and churches. Both Greeks and Armenians have entirely lost their national tongue. All speak the Turkish, but continue to read the ancient Greek and Armenian languages in churches and schools. In both churches the Scriptures and the liturgy are read in languages as unintelligible to hearers and readers too, as the Latin or Hebrew. So far as we could learn, the only intelligible thing read in any church in Kutaieh, was the "Lives of the Saints," in Greco-Turkish, in the Greek church, and a very few Greco-Turkish Psalters and New Testaments in the school. Every thing else is in an unknown tongue. As if it were more important to be acquainted with the biography of a few uninspired men, than with the whole canon of revelation, which holy men of old spake as they were moved by the Holy Ghost.

The Greeks have one church, a new, spacious stone building, in good style, adorned as usual with pictures, and three priests. The metropolis, or residence of the bishop, and answering somewhat to the parsonage in America, is also a new and good building. In one of the rooms, is a young priest employed as Hellenic teacher. He had only four or five pupils and those young lads, who were attending to the very elements of Greek. The teacher's library is quite respectable. In another room a painter was employed in preparing additional pictures for the church. The one then in hand was the size of a table, representing Christ as the vine, the disciples as the branches, and the Father as the husbandman. Christ occupied the centre of the canvass, the disciples were arranged on the right and left as branches of the vine, above was the Holy Ghost, and at the head of the picture was the "likeness" of God the Father. Some skill was displayed in certain parts of the execution, and we viewed it with mingled emotions of applause and pity. But our feelings were shocked to behold God the Father represented in the likeness of a grave old man, with a fair countenance, gray hair, and long gray beard, neatly combed and dressed, clad in the garments of men. Alas! is this a christian church, we spontaneously inquired? Or is the second commandment stricken from the Bible of these Greeks. The painter informed us that such a painting, greater or smaller, is found in all their churches; and that without it the liturgy cannot be read.

We were next conducted to a school of from 100 to 150 scholars. The teacher received us pleasantly, and with much apparent cordiality. He knows nothing of Greek, except the character, and his whole business is to teach the mere reading of a language which he does not understand. He confessed his ignorance and that of the people generally, and expressed a strong desire that a competent instructor should be sent to them. The teacher would have us to understand that the school was Lancasterian; but we saw no indication of its possessing that character, unless it were in the teacher's using a rod upon the back of a monitor, and he in turn, while writhing under the smart, doing the same to each member of his division impartially.

The Armenians have three churches, two of which are large and respectable,

the one quite ancient, the other new, and the third small. All furnished with pictures of course. The Armenian school contains from 100 to 120 pupils. The teacher received us with much civility, conversed freely, and deplored the low state of learning among the people. His pupils read and write; a few specimens of their writing were very neat. In writing, they use not their own character, but the Turkish language. Three or four were studying Armenian grammar and arithmetic. But here, as among the Greeks, both religion and learning have been buried in one common grave, and a dead faith and an unknown tongue, fit associates, walk hand in hand in church and school. We sent the teacher a geography and spelling-book, the latter printed at Smyrna. He once called on us, and said his "love for us since our first interview had burned him up." He conversed with much interest respecting the condition of the people, and the means of their improvement, expressed the highest approbation of the spelling-book, and made many inquiries as to the best method of teaching, and the like. He took leave of us with many expressions of gratitude for our visit.

During the four days we spent in Kutaieh we had much conversation with school teachers and others on moral and religious subjects, as well as on the subject of education. We were never in want of a theme. Every thing about us, the newspaper with which we passed a leisure moment, the pen and paper with which we wrote, the cup which we refused to put to our lips, the Bible which we drew from our pocket, all furnished matter for the most practical conversation, whither in the log hut, the khan, or the family dwelling. The weightier matters of the law, judgment, mercy, and faith, we often had occasion to explain and enforce.

Messrs. Schneider and Powers close their journal with the following remarks.

It is our decided opinion, that it will become an important duty of this mission to itinerate considerably in the interior. The advantages of such a course to us appear many.

We have also been led to a strong conviction that a series of small popular books, say on geography, history, or biography, would be in the highest degree useful; a series of books which should not only communicate important information, but also be eminently suited to awaken the mind, and excite a thirst for knowledge is a great desideratum.

## Syria and the Holy Land.

LETTER FROM MR. J. L. THOMPSON, DATED AT LARNACA, IN CYPRUS, NOV. 18, 1836.

THE history of the mission on the island of Cyprus may be gathered from pages 393 and 446, vol. xxxi; and 352 and 420 of vol. xxxii. Mr. Thompson joined the mission about a year previous to the date of his letter.

### *Schools—Favorable Intercourse with the Ecclesiastics.*

In the spring we removed our Lancasterian school in Larnaca into a large and airy upper room, finely fitted up, and it has had on its lists ninety-two scholars, and an average of fifty attending through the most unfavorable season. In the course of the summer, we completed the repairs and the furnishing of another beautiful school-room, in the Scala, or port of Larnaca, and a Lancasterian school immediately went into operation there, with sixty children, one half of whom were girls. We visited Limasol, Lefcara, and some other places, during our absence in the country in the sultry season, to promote the objects of our mission. We have distributed Bibles and tracts so far as we have found persons able to read, and we have at all times ourselves held free intercourse among the people, taking special pains to cultivate the friendship of the bishops and other ecclesiastics, and we have sometimes broached the subject of a high school to distinguished individuals. Indeed with our, as yet, limited acquaintance with the language we did all we could.

But see now how our confidence in God has been rewarded. You are aware perhaps that the archbishop of Cyprus holds a relation to the Greek patriarchs different from that of his fellow officers of the same title. He is in some measure independent, a prince among the princes of the eastern church. Nevertheless the opinion of the head patriarch at Constantinople would have much influence with him. His residence is at the capitol of the island, Nicosia, which is about seven hours from Larnaca. Since the arrival of the missionaries within his jurisdiction, he has been fully

and correctly advised of all our proceedings by various means, snd so far as he has manifested his views, especially in the earlier stages of the mission, by letter or interview, they were friendly and favorable. But there has been no direct intercourse between him and the missionaries for some time past. We only knew by report, that he had received certain circular letters from the patriarch at Constantinople.

By Mr. Ladd we obtained a more specific knowledge of the opposition which had been commenced against American and other missionaries, against the schools and books in Greece, Asia Minor, etc. And now the clouds seemed to be approaching us, and to darken all our missionary prospects among the Greeks. We knew not but that, like Mr. Jetter, Church missionary at Smyrna, we too should be obliged to say to them, "Seeing ye put the gospel from you, lo! we turn to the Mohammedans."

But anon the clouds are dispersed, light shines on all our paths, and we find ourselves advancing with joyful steps. On the third instant, Mr. Pease, the senior missionary of Cyprus, paid a visit to the archbishop at Nicosia. That visit was timely and eventful. He was recieved with shyness and sucpicion, but dismissed with the confidence and goodwill of the ecclesiastics at head quarters. He thinks they considered his visit as intended to hold out the olive branch. It certainly led to the satisfactory explanation of all matters connected with our objects and operations.

Luke Zenocrates, an intelligent Greek, whom I had recovered from the ocean to be a teacher of his countrymen, was taken along by Mr. Pease, with a view to his being established in a school, should an opening be found. He was particularly serviceable to us on this occasion. The monks at the monastery examined him very critically about the Americans; and he assured them that in all the time he had been with us, from Smyrna to the present, on board the vessel, journeying through Palestine, living in missionary families, etc., he had never, in a single instance, witnessed any thing like a desire to pull down their church, but only to benefit it. He told them of his "confession" to the patriarch at Jerusalem, and the patriarch's counsel to him, to go with the Americans, for they were good men. There is little doubt but that the sanction of this high dignitary had a good deal of influence on the minds of the monks, who had before stood aloof from us, or rather had opposed us.

### *Circulars from the Patriarch—Necessity of Caution.*

However, notwithstanding the good understanding, and the cordiality which resulted from Mr. Pease's frank, openhearted interviews, some things were disclosed to him which seemed to threaten the prosperity of our cause. The archbishop acknowledged that he had received a letter from the patriarch at Constantinople, requiring that the schools should be broken up, and the books not received by the people; and the teacher of his Hellenic school in the convent was at the same time appointed to examine our books. But further than this, he informed Mr. Pease that he was waiting to receive another printed letter from the patriarch, which should contain a firman from the porte, empowering the ecclesiastics of the Greek church to make use of the civil arm, if necessary, in order to remove the missionaries, and their presses out of the country. He gave Mr. Pease a copy of the first letter, and promised to send him a copy of the second as soon as it arrived.

Matters standing thus, Mr. Pease judged it not wise to make any efforts towards getting up a school at Nicosia, nor to push on school operations in other places at present. He was enabled to tell the archbishop that a high school of ours had just gone into operation under Mr. Themistocles at Larnaca, and that he himself was about going to Greece to obtain farther information, and means for establishing it on a broad and firm basis. This struck him like a thunder-clap. That such a man as Themistocles has confidence in us, and takes hold of this thing now seemed to inspire him with different feelings. Mr. Pease left an "offering" of books, slates, etc., for the archbishop's two schools there, and parted from them with a hearty shake of the hand.

The reception of brother Pease at Nicosia was soon noised all over Scala and Larnaca, and a change in the countenances of many was apparent. Luke too could not hold in, but told every body what he had seen and heard. Our schools immediately received considerable accessions. As for Mr. Themistocles, he began the first day with seven scholars in Greek, and the number has increased to fifteen. Still the startling facts obtained at Nicosia seemed to bid

us lie quiet for the present, and wait the farther indications of Providence before we took any new steps.

*General Aspect of the Mission.*

But how have our prospects changed! Hope again brightens for Cyprus. The word of God is no longer bound. To his honor be it recorded, the archbishop has said, Let the light shine on 75,000 Greeks of Cyprus.

When Mr. Pease was at Mr. Themistocles' school to-day, he learned that the eparch of this diocese has two boys, relatives of his, whom he wishes to send to our high school. He is the same who said to us at Limasol, "The Lord render to you for what you have already done a hundred fold more in this present time, and in the world to come life everlasting." He likewise heard that the scribe of the governor of Cyprus, at Nicosia, a worthy Greek, had two sons whom he wished to send. And while the messenger was yet speaking, another came in and wished to see Mr. Themistocles and Mr. Pease. He was a respectable merchant of Larnaca, and had just come from Nicosia. He bore a special message from the archbishop and the demogerontes of all the Greeks of Cyprus, to this purport, That they were pleased with Mr. Pease's operations, and wished him to go on with them, and not be troubled at any remarks which had been made by the disaffected at Nicosia, or that might be made.

Thus, you perceive, the Lord is prospering our infant mission, and that while schools are stopped in Broosa, Smyrna, Syra, etc., and books burned, the door is thrown wide open to us in Cyprus. We mean to make what use we can of this favorable state of things this winter.

I intend to go early with Luke to Limasol, where he will doubtless now be received, and revive the Lancasterian school there, which has for some time been without a teacher. After this, as I have opportunity, I mean to prosecute in the towns and villages adjacent the work of tract and Bible distribution. I ought to have added above that the teacher before mentioned as having received appointment to examine our publications, has performed his task; and, in opposition to the chief committee at Constantinople, he pronounces them all to be good books. He is now on our side. And I might still add that this is the opinion, so far as has come to our knowledge, of all the respectable laymen in the island.

Our station seems now to be established, and to be very promising of happy results to the people. The accession of Mr. Ladd to our number was opportune, and fills up a department which wanted a man. Upon many high places of Cyprus, whither deluded men in multitudes annually resort on the festivities of different saints, might the leaves of the tree destined for the healing of the nations be cast, and borne thence, when they return, to all parts of the island, exerting their salutary influence. You will join with us in praising God, that he has inclined the heart of the archbishop to set a better example to his ecclesiastical compeers, and consult the good of his large flock. And may we yet see the 75,000 Greeks of Cyprus enlightened and sanctified, and at no distant period sending forth their Barnabases, like the primitive church, on errands of love to their brethren who may still lie in the darkness of ignorance and moral death.

JOURNAL OF MR. W. M. THOMSON AT BEYROOT AND ON MOUNT LEBANON.

*High School—Sabbath School—Wedding Scene—Locusts.*

*December* 9, 1835. I have been much engaged for some time past in preparing my house for the reception of boarding scholars, and this day began to receive them into my family. My convictions of the importance and even necessity of a high school, with provision to board and maintain at least a part of the scholars, have been deepening ever since I joined the Syrian mission. Blessed be God, I have lived to see it commence. My fervent prayer for it and my strong hope concerning it is, that through the divine blessing it may prove a fountain of life to the perishing millions who speak Arabic throughout Asia and Africa.

20. The wealthiest and most influential Jew in Beyroot is very anxious to have his son admitted to our school; but, besides his being too old to meet the regulations of the school, he wishes to pursue studies too far in advance of the other scholars. This family is in a very interesting state of inquiry on the subject of the christian religion. The daughters attend Mrs. Smith's female school, but retire, however, before the closing religious exercises.

24. After Arabic sermon this afternoon, I invited Tannoos and Elias Fuaz to come in the evening and assist me to

conduct a special prayer-meeting with the boys of the boarding-school. The exercise was deeply interesting and I believe profitable. Tannoos gave a solemn and affecting exhortation. His remarks about death, eternity, heaven, and hell, and the necessity of a new heart and holy life were listened to with fixed attention. Oh, that these bright faces and bright eyes may soon beam with love to God and love to man, and these active minds be consecrated to the cause of Christ.

I saw the eldest daughter of our Jewish friend at the Sabbath school to-day. She had her New Testament and took part in all the exercises of the school. This is the first case of the kind, and more than I had expected. Her eldest brother is quite serious. He attended our communion service the first Sabbath of this month, appeared thoughtful, and professed himself much pleased with what he saw and heard. May the Lord guide them all into the truth. Mr. Nicolayson preached in our English chapel to-day a most excellent sermon from the text, "As I live, saith the Lord, I have no pleasure in the death of the sinner," etc. The audience was unusually large for Beyroot, and very attentive.

31. Gave an address to the Arabic Sabbath school, and was delighted with the expressive countenances and serious deportment of the scholars. I sometimes feel great confidence that the day of grace and salvation is near. There are several pleasant and encouraging circumstances amongst us. Two or three of our near neighbors have applied for admission to the communion. They are very amiable people, and we hope the Lord has commenced the good work of grace in their hearts. May he perfect his own work, and add greatly to the number of those who truly love his holy name.

*Feb.* 7, 1836. The past has been a week of painful interest to me. For several months we have had under our instructions a Greek catholic priest. To-day he was seized, by order of the governor, at the instigation of the papal bishop, and hurried away to the mountains, to be tried for his conduct, etc. Though we have no evidence of his piety, we have believed him sincere in his renunciation of popery. If he be persecuted for righteousness' sake, may the Lord give him a mouth and wisdom which none of his enemies shall be able either to gainsay or resist. If he is a wicked hypocrite, may he be led to true repentance and obedience to the Lord Jesus Christ.

In the midst of life we are in death. Songs of joy and shrieks of woe. The pipe and the harp and the merry dance and the lamentations of sorrow distract the ear with mournful discord. The beautiful daughter of one of the oldest friends of the missionaries was married on last Sabbath. I, of course, did not attend, although invited, and it would have been extremely interesting to witness the ceremony. Both parties are wealthy, and the connections numerous. About an hour after dark the procession set off to bring the bride. It was very long; and as every person held either a blazing torch or a lighted taper, it was really beautiful, especially while winding through the thick mulberry orchards. It was ludicrous too. There was noise of every kind, from rattling drum, and squeaking fife, and roaring gun, and whizzing cracker, and the loud ha! ha! of boisterous youth, while in softer strains the singing women chanted their flowery epithalamium to the tinkling cymbal. In a short time they returned with the bride completely veiled, and held on a horse by two men, while two more guided the poor beast, frightened by noise, and bewildered by blazing torches.

This was the outside; what was there at home? The poor old father, who had set his heart on this match, was struck with death that very day. Probably the wedding was the cause of it. Poor old man! He was a bigoted Catholic, though a personal friend of the missionaries. I visited him, but he was speechless and senseless. Around him was gathered the whole company of priests, and the papal bishop was at his side, for he was rich. Pray to the virgin! Pray to the virgin! shouted the bishop in the ear of the dying man. My heart's blood was chilled with horror. This is the only counsel given to a dying pharisee! for such truly he was, extremely self-righteous, and reposing unbounded confidence in the rites of his church.

During the past month we have enjoyed the society of Mr. Nicolayson, and a series of meetings has been held, the design of which was to elevate the standard of piety amongst ourselves; and a similar effort has been made with the native members of our little church. These meetings have been much blessed to all the members of the mission. I believe all feel more deeply than before the need of the Holy Spirit's presence

and power amongst us; and are more disposed to make vigorous efforts for the immediate conversion of perishing sinners around us. My own mind has been much affected by the death of our old friend, mentioned above; and his is not the only case where persons long associated with us, and enjoying our instructions, have passed down to the grave in total darkness, without exhibiting the least change of character, or affording any grounds upon which to rest a trembling hope of their salvation.

Referring to an excursion of Doct. Whitely (an English physician and friend of the mission at Beyroot,) to Damascus and Palmyra, Mr. Thomson gives the following account of the means adopted to prevent the ravages of the locusts. Mr. Champion, the reader will recollect, at page 146 of the April number, mentions the employment of soldiers for the same purpose, in the country of Dingaan.

The doctor informs me that on their return they met the pasha at the head of his army marching to meet the *locusts!* This is the most benevolent and useful war that he has ever waged, and as usual he has proved altogether victorious. This destructive insect made its appearance in countless millions on the borders of the desert. As soon as he heard of it, the pasha set off to meet them while they were young. They take them before they can fly and kill them by thousands of bushels. He has succeeded in rescuing the country from desolation, and for once deserves the thanks of his oppressed people.

### *Removal to Mount Lebanon—Death and Funeral of the Emeer—Greeks.*

The extracts which follow were written at Brumannah, a village on Mount Lebanon. The Maronites, by whose intolerant spirit Mr. Thomson was so much incommoded, are a nominally christian sect, which has been for six or seven centuries closely connected with the Romish church. They reside principally in the villages on Mount Lebanon and the vicinity, and have been the steady opposers of the mission from its commencement. [Vol. xxii, p. 126; and vol. xxiii, p. 105 ]

*May* 28. My own feeble health and that of my family determined me to make an earlier remove to the mountains than is common, and several days ago I came to this place to take a house and make the necessary arrangements. The emeers of the village are Maronites; and although they professed to me great pleasure at the prospect of enjoying our society during the summer, after I left they called the owners of the houses I had rented, ordered them to return the money, and on no account to receive us; threatening at the same time to burn down their houses, and bastinado their persons, if they dared to disobey. The poor people came down to Beyroot quite terrified, to inquire what they should do. The following considerations determined me to insist upon my agreement, and refuse to receive the money back. First, the order of the emeers was contrary to law, a flagrant violation of the articles of capitulation with the Turkish government. Secondly, the order did not emanate from the proper legal authorities, nor were they pleased with it. It came through them from a persecuting patriarch and priesthood. This the emeers were careful to state, both to myself and the consul. They said that as to themselves they would be glad to have us come, but the patriarch had ordered them to use their civil power to keep us out of the mountains, and would excommunicate them, if they did not. To the patriarch we owe no allegiance. Thirdly, the people from whom I took houses are not under the patriarch, but are Druzes, and very anxious that we should live among them, and urged us not to submit to the order. Besides, not more than one fifth of the village are Catholics or Maronites, and all the rest are our friends; but that fifth having the power of the sword in their hands, and spurred on by the priests, wish to rule over the whole town. Lastly, it was urged by all our Arab friends, that if we allowed the priests to drive us out of one place, they would follow us to every other, and thus we could not set foot on the mountains any where. I determined, therefore, to carry the matter through, and sent word that I should insist upon the fulfilment of my engagement. Day before yesterday I came with all my family and the boarding scholars, and have been very well received by all parties. The emeers seem to make a virtue of necessity, and have called upon us for medical advice.

*June* 1. The old emeer died the day after we arrived, and they have kept up a constant mourning service ever since; and it is to continue for many days to come. To Americans it appears very absurd and is inherently ridiculous, at

least in some of its parts. As all the emeers of the Birt Bellemma, spread over a large part of the mountains, are considered to be mourners, there has been a great concourse, and the villagers are ordered to be present to lament and wail. When a fresh company of relatives arrive, a new order is sent round the village, the people drop their work and hurry off to the palace, all hands to help make a cry. As a performance it was sometimes done pretty well; but generally it was so evidently mechanical, having no connection with the heart, as to be almost insulting. The people go talking and laughing until within the proper distance, when they commence an extemporaneous lamentation at the top of their voices, going round and weeping before each fresh mourner. When a great man arrived, they made a great cry; when one less honorable came, they moderated their grief; and when a youth or inconsiderable person was to be wept to, they would scarcely raise a cry at all. They obviously cried to the living not for the dead. After several days' lamentations, the body, which had been hitherto laid in state, was carried with many ceremonies to the mausoleum erected by the emeers. It was richly dressed, and his pipe and other little conveniences were placed by the coffin, I suppose for his use in the next state of living. The Druzes believe in transmigration of souls, and this emeer had never embraced Christianity. The mausoleum is close to my house, and as all the lamentations are made at it since the body was buried, we have more than is agreeable. The daughter, who is married to the emeer Besheer the Less, did not arrive till after the burial, and it was expected or demanded that she should faint at the grave, which, I am told she performed remarkably well. A light is kept constantly burning in the tomb, for what purpose I have not learned. The only sincere cry is to take place tomorrow, after which the whole village must dress in black and not change or wash their clothes for forty days. This is felt to be very irksome, and some genuine tears will no doubt be shed. In the mean time the people are running all about the country to borrow black clothes. Such is high life in death on Mount Lebanon; not differing very widely, however, at least in spirit, from the same occasions in other countries.

3. I have had several visits from the Greek priest of the village, who is a very friendly but ignorant man. The Greek priests generally have far less education, and not half the zeal and activity of the Maronites and Greek catholics, and hence the latter are making fearful inroads upon the flocks of the former. Another reason also is assigned, which is more honorable to the Greeks. The catholics yield and accommodate matters very much to suit the taste of the individual they wish to obtain, and are not at all scrupulous about the means employed. The Greeks, however, are much more strict, and will not omit one of their fasts, or make any compromise, to gain even an emeer. Besides, the fasts and festivals of the Greek church are much more numerous and oppressive than those of the catholics; and that large class of persons who care nothing about religion, but as it serves some selfish purpose, are apt to forsake the less honorable and more self-denying, for the more convenient and respectable.

*Opposition of the Maronite Patriarch and Priest—Increased Kindness of the People.*

5. Our friend, the Maronite priest, is as busy as he ought to be in the best of causes, in the most unprofitable work of annoying us. None of his people are allowed to visit us, to sell or even speak to us. But in spite of all his threats, they do all three. He is determined to carry his point, and compel us to leave the place. This morning a girl of our family came from church in great terror, crying bitterly. The priest had excommunicated her, would not allow her to enter the church, but took her to his house, and terrified her by the most dreadful curses, telling her that she would die without burial, the dogs would eat her body, and devils drag her soul down to hell. He ordered her immediately to leave my house, and threatened the most dreadful anathemas if she refused. Poor girl, she is in great distress, and has absolutely refused to obey the priest. "Why," said she to him, "you allow me to live with the Turks who blaspheme Christ, or with the worst people of the country; and yet you excommunicate me for living with these men who never swear, lie, cheat, or steal; who read the same gospel that you do, and love Christ far more than you. Mr. Thomson read and explained last night the same part of the New Testament which you read in the church the day before." "I confess," said the priest, "that the whole thing originates in the hatred of the patriarch; but then I am under orders and must obey." This has

afforded me an excellent opportunity to explain, especially to the girl, what true religion is, and to preach Christ to her.

Never did I understand before, the interneddling and tyrannical character of the papal priesthood. They lay their mandates upon both prince and judge, and insolently order them to fulfil their own wicked decrees, while they touch every spring and every wheel in the machinery of private life and social order. But they are in danger of drawing the chords too tight. The people are becoming restive and rebellious. The more the priesthood rage, the more friendly the people become, especially those of other denominations. More of them visit us, and invite us to their houses, often to show their hatred against their oppressors, beg for books, and urge us to teach their children. One woman, who can read and write herself, declares that she will go to Anti Lebanon and bring her grand daughter to be put to school, if we will open one. The children crowd around me when I go out, and frequent the door, often to our annoyance, and almost their only request has been for books. Some wish to purchase them, and as they have no money, bring vegetables, eggs, and fruit. I have held a sabbath school among them separate from the school of the boarding-lads, and hope to have it soon in regular order; and also a common school to be taught by the nephew of the Greek priest. I have already assisted this young man in his undertaking, and if found worthy, shall grant further aid.

7. The Maronite priest has been so violent and insolent in his demands upon the emeers, that they have at last risen in rebellion, refused to go to church, and written to the patriarch to have him removed from the village. In the mean time he has excommunicated them and some of the princesses also. I think it probable, however, that the priest will carry his point, and the civil rulers sooner or later be obliged to submit. At least it would have been so before Ibrahim Pasha subdued and disarmed the patriarch's thousands of bigotted subjects.

All people in this country believe in demoniacal possession, and nearly all wear charms against witchcraft, evil eye, etc. We had a long and animated discussion of the question to-day, in which several Arabs took part in the affirmative, and among the rest some of our own teachers whom we esteem pious. A great many facts were stated, seen by themselves, and others which they assure us we can see any day we please, which are very extraordinary, if true. And the supposition that every body can be deceived in matters so plain, is really as incredible as the stories themselves. The subject deserves more investigation than it has had.

[To be continued.]

## China.

### EXTRACTS FROM THE GENERAL LETTER OF THE MISSION, DATED SEPT. 8TH, 1836.

THE nature of the labor which the missionaries find opportunity to engage in and the circumstances and prospects of the mission may be gathered from the following paragraphs.

### *Intercourse with the People—Eye Infirmary—Access to China.*

As to direct intercourse with the people, no advance has been made since our last report. In consequence of the prolonged and still neccessary exile of the evangelist Afa, and of the restrictions upon foreigners, no public worship in Chinese has been held. The distribution of books also has been nearly or quite suspended for the present, it having been agreed that in our peculiar circumstances it would be unjustifiable to involve others in serious danger, without their own consent, by persisting in the attempt to circulate books directly under the eyes of the spies and officers of government. It may be mentioned that the Chinese youth who was arrested for aiding in the manufacture of foreign books, is still held in confinement in this city, and his ultimate liberation becomes every month more doubtful. In consequence of the books put in circulation during the voyage of the Huron, fresh annoyances were occasioned here. In May of this year, a proclamation was issued by the provincial judge and the treasurer, a copy of which was posted up within a few feet of our door, in which they state the occasion that gave rise to the edict, revive the old law against Roman Catholics, with whom they confound us, and finally they threaten with severe punishment any natives who shall favor and aid the proscribed sect. This edict was called forth by orders from court, which it seems took effect also in other provinces, though we know not to what extent; but we are assured that some Roman catholic missionaries have been

obliged to leave the country temporarily, and take refuge in Macao.

After remarking at some length on the importance of becoming thoroughly acquainted with the Chinese language, and especially of devoting to that object the present period during which they are excluded to a great extent from intercourse with the people, and from nearly all direct labors for their spiritual benefit, the missionaries proceed to remark concerning the—

*Eye Infirmary.*—God has evidently prospered the institution and given it favor with natives and foreigners. The expenses since the commencement have been more than twelve hundred dollars, and the contributions of foreigners towards its support exceed that sum by about three hundred. By conciliating the good will of the people, and giving the missionary opportunity of intercourse with them, this institution combines such facilities for conveying the truths of the gospel as are not enjoyed any where else in China at the present time. The number of patients since the commencement is 1,912; and so great is the pressure of business devolving on the superintendent, through the number of applicants and his want of assistance, that neither his time nor his strength is adequate to the task. Especially does due attention to it so interfere with the duty of acquiring the language, that he is sometimes distressed with the prospect of spending his life in administering to the diseases of the body rather than of the mind.

The question as to the means of gaining access to China is one of very great difficulty, and one which we observe is employing the pens of men of various views and talents. We suppose that no man singly, no class of men, and no one nation alone will accomplish this most desirable and necessary step. From the power of government alone we do not expect this, nor from commerce solely, nor from religion, unaided. All concerned, perhaps, will be constrained to lend a hand, as all will be benefited by the accomplishment. Whoever has power given him to create the influences that shall act against the wall if only they be such influences as a Christian may exert, should not be idle, and will not be useless in his place. It must be a work of time. It must be a united work. We in our feebleness, have no power to pull down the pillars of the existing exclusive order, nor to break up the deep seated customs of the empire; and should it be done blindly, it might overwhelm our work and our prospects in ruin. We wish, therefore, to gain knowledge of the country, the people, the government, laws, language, religion, and of every thing useful; and having the benefit of such knowledge, to make it produce fruit by imparting to others also. We trust we are devoted to China and to her best interests, and desirous of doing any kind of work that shall tend to introduce the knowledge of Christ crucified to this immense but dying and wretched people. But we cannot go into the country. What shall we do to open a way? Who will point out a feasible plan, that in the strength of the Lord we may attempt it? Meanwhile every power of every kind which a Christian may use should be summoned to bear upon the subject.

*Preparation of Works for the Press—Printing.*

*Writing, translating, and revising books* in China, now occupy the greatest part of the time of Mr. Bridgman, and probably will do so for a long time to come. If this great empire, in all its length and breadth, is to be covered with good books, as England and America now are, three distinct departments of labor are requisite for its accomplishment; books must be written, must be printed, must be circulated.

The work of revising the Scriptures claims of us all the most assiduous and prayerful labors. The Bible is the great mirror from which the light of the glorious gospel is to be reflected on all the darkened multitudes around us. In itself the word is perfect; and the reflected image of the divine attributes, and the legibility of the divine requisitions, will be clear and distinct, just in accordance with the degree of perfection in the work of translation. Contemplated in this point of view, the work of translation involves very great responsibility. Something of this we all feel, and desire to feel it more and more as we advance in the work.

Thirteen tracts, new and old, and a Harmony of the Gospels, all to be printed on the account of the American Tract Society, have been sent to the press at Singapore; and other tracts are nearly ready and will be sent soon.

For some months back Mr. Bridgman has been engaged almost daily, more or less time, in writing a brief historical account of America. The work is to be

in two volumes, say seventy-five leaves each. Its leading topics are the discovery, situation, and extent of the country; and the character, manners, customs, and various political, literary, religious, and benevolent institutions of the people, arranged into fifty-six chapters. He has undertaken it as an exercise in learning the language, and because such a work is greatly needed, and its execution, by a beginner more easy than standard tracts. The work will be published by the Society for the Diffusion of Useful Knowledge in China.

*The Press.*—Printing in English is for the most part confined to a monthly number of the Chinese Repository of forty-eight pages. A thousand copies are printed, making in the course of a year an aggregate of 576,000 closely printed octavo pages. Since the arrival of the Bruen press, 1,478,400 octavo pages have been printed. A reference to the August number of volume fifth of the Repository will afford a view of the circulation and prospects of the work.

Printing in Chinese is now entirely transferred to Singapore, though as ever, all materials for books are shipped from China. Since March, 1834, no attempts at getting books printed by Chinese in Canton have been made; and great unwillingness is now manifested by them to venture the risk. Within the last week, six thousand volumes have been, together with the blocks of several tracts, conveyed on board ship at Lintin. These books were printed in February, 1834, for the American Tract Society, and were for a time deposited in the office of a magistrate for security; but for most of the two and a half years they have been in a paper ware-house. Many of the blocks were buried in the ground. All are now out of the reach of mandarins, and our anxiety about them over. We hope past experience will be our guide in future to avoid similar troubles. How long a time may elapse before block printing can be again attempted in Canton we cannot tell. It certainly is impracticable now. Neither can it be done on board ship at Lintin, for two reasons: it brings us into a nearer contact with opium and the dealers in it than is desirable; and the expense is greater than if freight to Singapore and back be included in all charges there. It cannot be done on shore at Lintin, much as that place is brought under the control of the foreigners.

The most favorable place is Macao, but there are formidable difficulties there. It is known that no interruption has been experienced from either Portuguese or Chinese authorities during the nine months that the printing of Medhurst's Dictionary has been carried on. The permission of the governor was first obtained, to be sure; but that might be no more than a piece of paper in the eyes of the Chinese authorities, the real rulers of the Chinese population of Macao. All the types used by Dr. Morrison have been exposed to all who came, and it was generally known that the work was printing. It has been carried on as any other work would have been. And we suppose that works like the dictionary, even in the Chinese character entirely, could be printed there for a time to come. Especially in Anglo-Chinese books, by joining the two languages, we in a manner, go between the two authorities. Relying on a continuance of this tacit permission, we have projected another work of a philological character to be printed after the dictionary is done. It is a tonic dictionary of the Canton dialect, translated with additions, and preceded by a chrestomathy and easy dialogues, adapted to the use both of foreigners and natives. It is contemplated to contain about five hundred pages large octavo; and by joining in its preparation the labor will not be heavy on any one.

Concerning the use of moveable types, our opinion of the feasibility of employing them to a great extent in making books daily strengthens.

## Java.

### LETTERS FROM MESSRS. DOTY AND ENNIS, DATED AT BATAVIA.

Mr. Doty, writing November 26th, 1836, makes the following remarks respecting—

*The Malay Language and Character—Instruction for the Chinese.*

The impossibility of accomplishing any thing in this land without an acquaintance with the Malay tongue was deeply impressed upon our minds almost as soon as our feet touched the shore. We found it a medium of oral communication far more universal than any other in this part of the island. We employed a *haji* soon after our removal to this house to aid us in the acquisition of the language.

It is scarcely possible to conceive of a language more simple in its construction than the Malay. It is certainly a

circumstance most remarkable, and well worthy the consideration of Christendom, that the mastery of a language, simple as children's prattle, should give an individual the power of communicating truth to so vast a portion of the Archipelago, and to some tens of thousands of inhabitants of the mightiest empire on the earth. For all the Chinese here speak this language fluently.

Whatever may be the prospects of future usefulness, it is sometimes chilling to the heart that so much time must be spent purely in preparation for the work, without the possibility of any immediate effort, where effort is so much needed. The obstacles, too, at times appear very great. Among these are, the perfect ignorance of many, even of most, we see, and their indifference to the mental and moral improvement of themselves and offspring. This is peculiarly true of the Malays. In their character we have been thus far much disappointed. We had expected to see ferocity stamped upon the features and manifested in almost every act. Our acquaintance with them has convinced us that here, at least, they are characterised rather by a sluggish stupidity and indifference, than savage ferocity. They care not whether their children are taught or not. In fact some of them rather oppose their instruction, particularly the females. They are willing to have them taught to sew. But when the proposition is made to instruct them in reading and writing, the question that seems naturally to arise in the mind of the Malay is, What good will it do? However, blessed be God, there are lights as well as shades in the picture. Several Malay girls attend the instruction of Miss Condict. Applications have sometimes been made by the parents themselves for the instruction of their offspring. We had one such application.

The Chinese are very willing, and in many cases apparently anxious, to have their children taught. The mission at Perapattan have several schools, over which they exercise a species of superintendence. They hire the teachers, reserving to themselves the privilege of visiting the school, conversing with the scholars, and putting in their hands christian books. They may thus denounce idolatry with impunity, while the Chinese deities in miniature are on the table before the scholars, (for almost every school has them). Many scholars from these schools visit the mission-house to receive instruction. Miss C. has a small class of Chinese girls, who are reading the Malay in the Roman character. Two Chinese boys also have been put under our care by their father, with the permission of teaching them the English. We have become very much interested in the Chinese character as it developes itself here. They are emphatically a money loving people. And in the pursuit of gain they are active, energetic, enterprising and indefatigably persevering. We long to see the day when the spirit they manifest in serving the god of this world shall be exerted in promoting the interests of the God of heaven.

On the 7th of December, Mr. Ennis writes relative to the—

*Various Classes of People at Batavia.*

The population of Batavia, you are aware, is very large, and composed of many nations. The principal are the Dutch, English, and Americans, the Portuguese, the Armenians, the Arabians, the Chinese, the Malays, the Sundas, and the Javanese, besides many others from the surrounding countries. All, however, speak the Malay language.

The Dutch population amounts to about 5,000. The greater part are wealthy. From many things which I have seen and heard, I have reason to believe that our Lord has his people among them. They are making some good and successful efforts for the promotion of education, not only among themselves, but also among the Portuguese and Malays. Very many of them speak the English language, and some attend quite regularly the mission chapel. My knowledge of them is increasing, and if we receive our leave of residence, I hope to become better acquainted with their institutions and condition.

The English and Americans amount to about 250 or 300. They are mostly engaged in mercantile pursuits, and many are wealthy and influential. Some have families here, and three of the gentlemen and one of the ladies are communicants at the English mission chapel. Heretofore they have been obliged to send their children home to receive their education. This is also the case with the Dutch.

The Portuguese population numbers about 1,000. They are principally engaged in government service as clerks and inferior officers. They generally attend the Dutch church of Batavia, and some of them, I have reason to believe, are devotedly pious. Many of them at-

tend the services at Parapattan, and about a dozen are communicants there. They have interested me much, and I am anxious to become better informed concerning them. They all speak the Malay, and a corrupt dialect of the Portuguese. Some also speak the Dutch, and some the English. The Armenians are comparatively few, but they occupy a conspicuous place in society. The permanent population, as nearly as I am at present informed, is from twelve to twenty families, besides several who are constantly coming and going. They are merchants or gentlemen of fortunes. Some of the most splendid edifices in Batavia are theirs. They have a priest and a regular public worship on the Sabbath. To one or two of them I have had casual introductions, and the Lord has favored me with opportunities of being introduced to others and of attending their public worship, which I have not yet embraced. Others of their nation reside at Samarang and Sourabaya. Nearly or quite all converse fluently in the English language, and sometimes attend the English mission chapel.

The Arabians are also comparatively few, and I believe not a very permanent population. They come and go as merchants. I never pass through the city without seeing them. They are distinguished by their national dress, and in outward form they are a fine looking people.

The number of Chinese I have not been able to ascertain, some say thirty and some sixty thousand. Besides all their other employments, many of them act as head clerks or cashiers in European mercantile houses. Hence some of them speak the English language, and parents are desirous of having their children learn it. In the college at Malacca about seventy or eighty are studying the sciences through the medium of our own tongue.

Time will not permit me to speak any thing concerning the Malays, the Javanese, and the Sundas. In number they are like the sands of the sea. The Lord, however, knows that these dry bones will live: they will one day arise in a mighty host, and the melodious jubilee song of these many millions will ascend louder than the ocean's roar. Very many of them are in offices of trust and profit, both under the government, and in private establishments; and their desire of learning the Dutch and English languages is very strong and general. Many of them are industrious and aspiring, and their preferment very much depends upon such an acquisition.

In the department of English education generally in Batavia a large field is open, with a prospect, if cultivated, of widening and enlarging to a great extent in future years.

---

## PRESENT FINANCIAL CONDITION AND PROSPECTS OF THE BOARD.

THE Prudential Committee feel called upon to make to the friends and patrons of the Board a brief but plain statement of its financial condition and prospects. Other friends of Christ and the heathen are as deeply interested in its objects as themselves, and would have sufficient cause to complain, if its operations should be embarrassed and its success hindered without their being informed of its actual condition, so that they might, if in their power, afford the necessary aid. Such an exigency has now arrived. The nature and extent of it could not have been anticipated. The financial concerns of the Board had been for the five years preceding the last in a highly prosperous condition, and strong hopes were entertained that little or no embarrassment would hereafter be experienced from want of adequate funds. The annual receipts were large and increasing each year. Assurances of support and encouragements to extend the operations of the Board, as rapidly as the number of men to be obtained would permit, were received through agents and by letters from all parts of the country. It was believed that religious feeling and the spirit of christian benevolence and enterprise were strengthening and extending in the community; that the number of the friends of missions was steadily augmenting, and that activity in the cause was becoming more than heretofore the result of intelligence and of permanent and vigorous principle.

In consequence of these encouragements and hopes the Committee were induced to enlarge their plans, and to attempt to prosecute the work intrusted to them with increased vigor in all its departments. The

call for numerous additional missionary laborers was sent out to theological seminaries, to candidates for the ministry, and to various other classes of persons. Men were appointed to explore new fields of missionary effort; new missions were established; reinforcements were sent to those already begun; new presses were put in operation; books and tracts were multiplied and scattered widely abroad; the school system was extended; seminaries for training native teachers and preachers, to supply the deficiency of men from our own country, were planned and opened in various places; native teachers were taken into employ; and the missionaries were directed to adopt whatever other measures they could advantageously for giving increased vigor to their operations.

All this was done. The call for missionary laborers began to be responded to, and the number of candidates for the several departments of service increased from year to year. The number of missionaries and assistants under the patronage of the Board, and the extent of its operations, as well as its annual income and expenditures, had become greatly augmented; but still the want of an adequate number of laborers seemed to be the principal obstacle in the way of a much more rapid and wide diffusion of a knowledge of Christ and his salvation. The most cheering assurances were sent in from all quarters that whatever amount of funds could be judiciously expended should not be withheld.

Thus favored of the Lord for years preceding, and with so encouraging prospects for the future, the Board came to its annual meeting in September last, when, by the report of the treasurer, it was seen that the disbursements for the year had exceeded the receipts by about $39,000, and above thirty mission families were then ready, or would be ready within a few months, to enter on their work among the heathen. The Committee hesitated whether, considering the severe commercial embarrassments under which the country was then laboring, they should go forward burdened with such an amount of debt, and send out these reinforcements. They therefore made inquiry extensively to ascertain what were the views of the christian community on the point. The almost unanimous reply was that *the missionaries must not be detained;* that the friends and patrons of the Board were able and willing to furnish the funds requisite, and needed only to be fully informed of the amount. Such assurances, coming from every quarter, and supported by most liberal subscriptions, induced the Committee to proceed with their plans. Most of the reinforcements contemplated, embracing sixty missionaries and assistants, were sent forth, at an expense for outfit, passage, etc., of about $34,000. Young men, also, in consequence of the urgent call which had been made for their services for five years past, have been led to consider their duty relative to the missionary work and to prepare themselves for it, and have been coming forward as candidates for the several departments in great numbers. The whole number now under appointment is *forty-three,* of whom *thirty-five* are to be ordained missionaries. A considerable number of these are now waiting to be sent forth, and most of them will be ready to go within the next six months. Besides these, more than twenty offers of service, of which nine are from candidates for the ministry, are before the Committee, not having yet been acted upon.

But while young men and women have been offering themselves for the missionary work in greater numbers than during any previous year, the state of the treasury of the Board has been such as seriously to retard its operations. In the last Annual Report an estimate was given of the amount of disbursements which would be required for carrying forward the operations of the Board for the current year and liquidating the existing debt. This estimate, including the sum requisite for sending out the reinforcements then nearly ready, was $230,000. This was inserted in a subsequent number of the Missionary Herald. In the number for December it was stated that the income since the annual meeting in September had not equalled the expenditures; and that if the monthly receipts till the close of the financial year, July 31st, should fall much below $30,000, on the average, the treasury would still remain in debt. The average receipts of the succeeding five months, ending with the 10th of April, has been little

more than $22,000; leaving a deficiency below the estimate made in December of $40,000, and leaving the treasury still encumbered with a debt of about that amount. Should the amount received during the months of May, June, and July, exceed that received during the corresponding months of last year, in the same ratio that the receipts of the nine previous months exceeded those of the months of last year to which they correspond, the aggregate received during these three months will be about $69,000; and this, according to the best estimate which can be made of the necessary expenditures during that period, will leave the debt of the Board at the close of this financial year nearly the same that it was at the close of the last.

But is it safe, without immediate and great exertion on the part of the patrons of the Board, to calculate on receiving the amount mentioned, during the three months referred to? The commercial embarrassments, which were great nine months ago, have been becoming worse, until a general derangement of business and severe, perhaps unparalleled distress, pervades the whole mercantile community. The receipts of the Board indicate the increasing difficulty with which funds are obtained. In the Missionary Herald for January $30,107 were acknowledged; in that for February $19,436; in that for March $24,124; in that for April $17,578; in that for May $19,234; and in the present number $16,003. Many friends of the Board, who had intended to make liberal donations to its treasury, are, by the providential reverses experienced in their business, deprived of the ability to fulfil their generous intentions. The donations of others must be far less than they purposed. This is especially the case in our large towns and cities, where the pecuniary pressure is most severe; and unless the Board may rely on its friends in the interior, principally the agricultural classes, for more general and enlarged contributions, the receipts for months to come must be expected to fall far below the estimate given above.

Under these circumstances it need hardly be stated that the Committee have attached to all the appointments recently made the condition that the candidates could not be sent forth to their several fields of labor, and must not be at the expense of the Board in any other manner, until the state of the treasury will justify the measure. The Committee have also felt constrained to detain in this country four or five mission families, which were expected to embark about this time. They have also written to most of the missions under the care of the Board, limiting their annual expenditures severally to sums much below those which have been heretofore allowed them, and directing them to curtail their operations in such a manner as not to exceed the prescribed allowance.

This curtailment is made at a time when the accessible parts of the heathen world are more extensive and more promising of favorable results, than at any former period. The openings for the establishment of new missions are numerous. Reinforcements also are urgently called for by the missions in Southern and Western Africa, in the Mediterranean, among the Mahrattas, in Southern India, in Siam, and in other places; requiring in all not less than fifty ordained missionaries, who, with physicians, schoolmasters, printers, and female assistants, would amount to not less than one hundred and fifty persons whom it is desirable to send forth to missions already established during the next six months; and most of whom will, before that time shall elapse, probably be ready and might be sent, if the funds of the Board were adequate. An urgent appeal has just been received from the missionaries in Siam, praying that eighteen missionaries, five physicians, a printer, a superintendent of schools, and three female teachers may be sent with as little delay as possible to the several provinces embraced in that empire. The field seems white to the harvest, and the access to it wide and unimpeded.

At no former time could large sums be expended at the several missions so advantageously as at the present, in furnishing various facilities for a rapid and wide diffusion of Christianity and useful knowledge. Indeed the very success with which the Lord has favored his servants seems to call for enlarged expenditures. The results of past labors, and of the means which have been put into operation, and reduced to an effective system, are now beginning to be developed. Languages have been acquired; Scriptures, school-books, and religious

tracts have been translated; presses, types, and all the essential requisites for the rapid multiplication of books are now ready; the number of intelligent readers of christian books is greatly multiplied; the gospel has been widely preached, and numerous converts have been gathered into churches; seminaries have been established and furnished, and others are in the process of organization; native teachers and preachers in considerable and constantly growing numbers are beginning to issue from them, affording the means for establishing outstations, distributing books, and extending the school system, with competent christian teachers, far beyond what has heretofore been done. All these openings and facilities for further and more advantageous effort, and these calls for enlarged expenditures are the necessary consequence of past success.

In these circumstances an inquiry of great moment arises, What course shall the Board pursue? Shall they send forth those missionaries and assistants, male and female, now under appointment, together with those whose offers of service have been received, or who are known to be ready to offer themselves, amounting to nearly a hundred in all? Shall the new fields which Providence is opening be occupied? Shall the missions already established be reinforced, and immediate advantage be taken of all the facilities which have been created for the more rapid diffusion of knowledge and Christianity? These are questions which concern all the friends of Christ as much as they do the Board, and should be prayerfully considered by all. It is obvious that the Board cannot go forward and do all this without a great increase of funds; and as the Board is entirely dependent on its friends and patrons, it can do nothing more than the free donations received from the christian community enable it to accomplish. Obviously the debt of the Board, while the financial concerns of the country are in their present condition, ought not to be increased.

Must there then be a retrenchment in the expenditures of the Board? Are the friends of missions willing to look at the consequences of such a measure, and permit them to be realized? The presses must in that case be stopped, and the streams of knowledge and life which were flowing from them must be cut off. The schools which were sapping the foundations of idolatry and error must be disbanded, and the children and youth dispersed abroad to have effaced from their minds all good impressions, and to feel again, unchecked, the contaminating influence of heathenism. The pupils of the seminaries, whom the missionaries have watched over and instructed with so much solicitude, and upon whom their hopes were so much fixed, as their future coadjutors in the labors of the gospel, must be scattered, to be collected again, if at all, at a future day, and under most unfavorable circumstances. Native teachers and catechists and preachers must be turned out of employment, to wander about in idleness, exposed to temptation and apostasy; while the missionaries are left to bear those labors and burdens alone, which they had begun to share with their converts and pupils. Curtailment, if carried to any considerable extent, must necessarily be a process of retrograding—an undoing of work already done, and which, if Christianity is ever to triumph, must be performed again. It must involve loss of time, loss of labor, loss of property, and a loss of the feeling of stability and progress. Is the christian community strong enough; have they men and funds enough; and have they time enough for performing their work at such disadvantage?

But supposing that immediate and great retrenchment were decided upon, are the community aware how long it would require to effect it? If the missions were located at our doors, or where the mail might carry communications to them in a few days, they might soon be reached by instructions from the Committee, and their operations be modified according to the exigencies of the times. But when it is remembered that most of them are at distances from 6,000 to 15,000 miles from the Committee, and in parts of the world only occasionally visited by ships, and where communications are peculiarly liable to miscarriage or delay, the difficulty of making changes in them, accommodated to unexpected emergencies in this country, is readily seen. A single case will illustrate this:

It is now more than four months since there has been any opportunity for sending communications to the Sandwich Islands, where is the largest and most expensive mission of the Board. No such opportunity is now known: and as the voyage thither occupies five or six months, a period of from nine to twelve months must necessarily elapse, before communications written on the first of February last could reach that mission. Similar difficulties exist to nearly an equal extent, in regard to all the missions beyond sea. Additional delay in effecting retrenchment is occasioned by the fact that contracts are often made with workmen at the press, with teachers and other classes of persons, which must be fulfilled, and works are in progress which cannot be immediately abandoned. Expenditures, therefore, must go on at the missions, and drafts on the treasurer must continue to arrive in the common course, long after the Committee shall have found retrenchment to be necessary, and shall have used all practicable measures to effect it.

Hence it is highly important that the resources of a society conducting foreign missions should be free from fluctuations, so that their amount may be calculated upon from year to year. With this the missions will have the air of stability and progress; but without it, they must be subject to frequent interruptions and retrogradations, and the missionaries and those who have the immediate direction of them to anxiety and embarrassment. In times of commercial distress might not the christian community retrench in some other portion of their expenditures, from which less permanent evil would flow, than from retrenchment in their contributions to such an institution as the Board.

The appeal then is made to the friends of Christ and of missions. With the field white to the harvest and perfectly accessible; with urgent solicitations from many of the missions for large reinforcements; with nearly one hundred candidates, male and female, ready or soon to be ready to go and labor among the heathen; with greater and more varied facilities than ever were possessed before for turning their labors, with the divine blessing, to the best account; with revivals of religion existing at a number of the missions, and the religious state of most of them uncommonly promising; yet with the treasury embarrassed with a debt of about $40,000; with the unavoidable monthly expenditures amounting to nearly $25,000; and with the monthly receipts falling much below that amount, and the prevalent pecuniary distress threatening a still further reduction,—what course must the Board pursue?

May it not be hoped that the friends of Christ and the heathen will afford such aid as may be in their power; and especially that their prayers will ascend with faith and importunity that the work of the Lord in converting the nations may not be retarded?

## RECENT INTELLIGENCE.

Western Africa.—Information has been received indirectly from Cape Palmas, that the Rev. David White, who arrived at that place and entered on his missionary labors on the 25th of December, was removed by death on the 23d of January. Although this painful intelligence has not been confirmed by any communications from the mission, it seems too authentic to be questioned.

Mahrattas.—Mr. Boggs, who visited the mission of the Church Missionary Society to the Syrian Christians on the Malabar coast, about the beginning of the last year, after remarking that the account given by Dr. Buchanan of those Oriental churches was too favorable adds—

The missionaries who had been long on the ground thought the field in some respects much more difficult than that of the surrounding heathen. I visited one of their churches in which there were a number of images; and the Rev. Mr. Peat, who conducted me, said that many of the people worship the images just as much as do the Roman Catholics. When I visited Cottayam the missionaries with one exception, had come to the conclusion that they must change their ground. They had never attempted to plant a church. Supposing that the Syrians were once a true church of Jesus Christ, the society at home and the missionaries in the field had been laboring to bring them back to their own standards. After laboring nearly twenty years with little or no success, you will be interested to hear, that, since I left that place, they have agreed to regard them, as they do the heathen, as entirely destitute of Christianity,

and to attempt to establish churches of their own among them.

CHEROKEES.—Mr. Holland writes from Candy's Creek on the 22d of April that his school contained twenty pupils; and that there was in the neighborhood an unusual degree of religious feeling. Meetings were frequent and well attended, and some were evidently seriously impressed. Never did the people more need the restraints and consolations of religion than amid their present trials and exposures.

## Donations,

FROM APRIL 11TH, TO MAY 10TH, INCLUSIVE.

*Board of Foreign Missions in Ref. Dutch chh.* W. R. Thompson. New York, Tr.

| | | |
|---|---|---|
| Bloomingdale, La. of R. D. chh. | 40 00 | |
| Chittenango, R. D. chh. | 15 00 | |
| Geneva, do. mon. con. | 65 00 | |
| Glenville, 2d do. | 7 00 | |
| Jersey city, N. J., R. D. chh. mon. con. | 8 80 | |
| Kingston, R. D. chh. mon. con. 50; fem. so. 50; to constitute Mrs. HENRIETTA B. ENNIS of Java miss. an Hon. Mem. | 100 00 | |
| Millstone, N. J., R. D. chh. mon. con. | 5 00 | |
| Montgomery, A friend, | 10 00 | |
| New Brunswick, N. J., R. D. chh. do. | 60 41 | |
| New Prospect, do. do. | 12 89 | |
| New York city, R. D. chh. Market-st. La. sew. so. 300; mem. of cong. 237; mon. con. (of which to constitute JOSEPH W. DURYEE an Hon. Mem. 100;) 127,12; for support of Mr. and Mrs. Doty in Java; fancy art. so. colleg. R. D. chh. to constitute Rev. ABRAHAM POLHEMUS, Rev. WILLIAM I. POHLMAN and Rev. CORNELIUS BOGARDUS Hon. Mem. 175; Mrs. Maria Brooks, to constitute Rev. HART E. WARING an Hon. Mem. 50; Ref. South D. chh. mon. con. 123,10; Miss M. B. Kittle, for *Isabella Buloid Kittle* in Ceylon, 20; a sub. 5; C. ann. contrib. 3,65; | 1,040 87 | |
| Tompkinsville, R. D. chh. s. sch. No. 1, | 3 25 | |
| Union Village, R. D. chh. to constitute Rev. BENJAMIN VAN ZANDT an Hon. Mem. | 51 38 | |
| Utica, R. D. chh. to constitute CHARLES C. BRODHEAD, Rev. GUSTAVUS ABEEL and Rev. JOHN C. F. HOES an Hon. Mem. | 200 00 | |
| Watervliet, Miss. so. | 47 06 | |
| West New Hampstead, R. D. chh. | 10 05 | |
| | 1,676 71 | |
| Ded. for discount, | 88 | 1,675 83 |
| *Southern Board of Foreign Missions,* J. Adger, Charleston, S. C. Tr. | | 460 00 |
| *Auburn and vic.* N. Y. By H. Ivison, Jr. Agent, | | |
| Auburn, 1st presb. chh. | 225 00 | |
| Cayuga, H. Willard, for *Henry Willard* in Ceylon, | 10 00 | |
| Cortland, | 66 45 | |
| Genoa, 1st presb. chh. mon. con. | 12 00 | |
| Sherburne, D. B. | 50 | 313 95 |
| *Boston and vic.* Ms. Aux. So. C. Stoddard, Tr. | | 2,000 00 |
| *Cheshire co.* N. H. Aux. So. S. A. Gerould, Tr. | | |
| Keene, Mon. con. 4 months, 33,90; 1st cong. chh. and so. 113,09; | 146 99 | |
| Swanzey, Cong. chh. and so. | 37 76 | |
| Winchester, Chh. and cong. | 36 91 | 221 66 |
| *Essex co. South,* Ms. Aux. So. J. Adams, Tr. | | |
| Danvers, N. par. La. for hea. chil. (and Chelsea bank note, 10;) | 29 77 | |
| Essex, La. in Mr. Crowell's so. 33,47; J. C. for Cher. miss. 3; | 36 47 | 66 24 |
| *Geneva and vic.* N. Y. By C. A. Cook, Agent, | | |
| Camden, Mon. con. 34; fem. miss. so. 9,17; coll. 12,18; to constitute Rev. JOHN BARTON an Hon. Mem. | 55 35 | |
| Geneva, Young la. in Mrs. Ricord's sem. 3d pay. for *Elizabeth T. Ricord* at Mackinaw, | 30 00 | |
| Hannibal, Mon. con. | 25 38 | |
| Mexico, do. | 26 96 | |
| Mexicoville, do. 2,50; Mrs. H. C. 1; | 3 50 | |
| New Haven, Fem. benev. so. 6,44; coll. 5,33; mon. con. 1,16; | 12 93 | |
| Orangeville, | 10 62 | |
| Oswego, 1st presb. chh. (of which fr. Mrs. Condit, for *Elisha Whittlesey* at Cape Palmas, 15; sab. sch. for hea. child, 3,91; Miss L. Park, for *Louisa Park* in Ceylon, 20;) 157,75; 2d presb. chh. mon. con. 7,69; | 165 44 | |
| Prattsburgh, Presb. chh. | 5 00 | |
| Richland, | 9 44 | |
| West Bloomfield, | 80 70 | 425 32 |
| *Greene co.* N. Y. Aux. So. Rev. Dr. Porter, Tr. | | |
| Catskill, F. Hill, 10; S. S. Day, 5; | 15 00 | |
| Hunter, Presb. chh. mon. con. 13,45; coll. 14,36; | 27 81 | |
| Lexington, Mon. con. | 11 52 | 54 33 |
| *Hillsboro' co.* N. H. Aux. So. R. Boylston, Tr. | | |
| Amherst, Mon. con. 60,14; la. 7,49; | 67 63 | |
| Antrim, Gent. 26,25; la. 21,92; | 48 17 | |
| Greenfield, Mon. con. | 10 00 | |
| Mason, La. | 14 88 | |
| Mont Vernon, Mon. con. | 11 25 | |
| Pelham, Mon. con. | 55 42 | |
| Wilton, La. 15; mon. con. 5,07; | 20 07 | 227 42 |
| *Lincoln co.* Me. Aux. So. Rev. S. White, Tr. | | |
| Edgecomb, Mon. con. | 10 00 | |
| Wiscasset, Mon. con. 50; la. 25,25; | 75 25 | 85 25 |
| *Lowell and vic.* Ms. Char. asso. W. Davidson, Tr. | | |
| Tewksbury, Mon. con. | | 8 67 |
| *Merrimack co.* N. H. Aux. So. Rev. D. Kimball, Tr. | | |
| Henniker, Young la. Mahratta so. for *Mary E. Darling* in Bombay, | | 16 00 |
| *Middlesex Asso.* Ct. S. M. Pratt, Tr. | | |
| Lyme, 1st so. Gent. 19,85; la. 27,90; mon. con. 5,68; | 53 43 | |
| Ded. expenses paid by aux. so. | 1 43 | 52 00 |
| *Middlesex S. confer. of chhs.* Ms. P. Johnston, Tr. | | |
| Berlin, 22,82; Hopkinton, 14; Southboro', 24,26; | | 61 08 |
| *Monroe co.* N. Y. Aux. So. E. Ely, Tr. | | |
| Albion, 1st presb. so. 115,57; juv. so. for *Gilbert Crawford* in Ceylon, 20; | 135 57 | |
| Brighton, Indiv. | 15 19 | |
| Geneseo, 2d presb. chh. | 111 25 | |
| Henrietta, Cong. chh. | 21 00 | |
| Pembroke, Presb. chh. | 54 50 | |
| Penfield, Presb. chh. 30; E. Ayres, 10; | 40 00 | |
| Rochester, 1st presb. chh. | 29 60 | |
| Sweden, Presb. chh. | 12 00 | |
| Warsaw, Presb. chh. 57; A. M. Barnet, 12; J. Munger, 10; | 79 00 | 498 11 |
| *New York City and Brooklyn,* Aux. So. W. W. Chester, Tr. (Of which fr. a mem. of Canal-st. cong. to constitute Rev. JOHN ANDERSON an Hon. Mem. 50;) | | 1,554 89 |

*New Haven co. West*, Ct. Aux. So. W. Stebbins, Tr.
$50 ackn. in Jan. 1836, fr. benev. so. Middlebury, constitutes Rev. JASON ARWATER an Hon. Mem.
*Norfolk co.* Ms. Aux. So. Rev. Dr. Burgess, Tr.
Medway, 1st cong. so. mon. con. 62 56
Stoughton, Chh. to constitute Rev. CALVIN PARK, D. D. an Hon. Mem. 50 00—112 56
*Oneida co.* N. Y. Aux. So. A. Thomas, Tr.
Augusta, La. m. sew. so. 21 75
Cincinnatus and Solon, Cong. chh. 40 00
Denmark, Mon. con. 7 00
New Hartford, Coll. 51 94
Utica, Fem. benev. asso. 1st presb. chh. and so. (of which for Bombay sch. 50;) 100 00
Watertown, A. B. 30c. Stow's Square, 4,70; 5 00
Waterville, Presb. so. sub. 70,25; mon. con. 44,14; (of which to constitute Mrs. HARRIET H. MYERS an Hon. Mem. 100;) 114 39
Whitesboro', Fem. miss. so. 32 19—372 27
*Palestine Miss. So.* Ms. E. Alden, Tr.
Braintree and Weymouth, Union so. fem. evang. so. 50,25; mon. con. 66,42; 116 67
Hanson, Mon. con. 15 00
Randolph, 1st par. Gent. 57,85; la. 45,03; E. par. mon. con. 15,41; 118 29
Weymouth, N. par. Gent. 83 31—333 27
*Pilgrim Aux. So.* Ms. Rev. A. Jackson, Tr. 112 28
*Piscataqua confer. of chhs.* N. H., S. Blake, Tr.
Exeter, Mon. con. in 1st and 2d chhs. 62 00
*Strafford co.* N. H. Aux. So. A. Freeman, Tr.
Dover, Gent. 25; a friend, 8; H. S. C. 5; 38 00
Durham, Asso. 20; mon. con. 12,77; 32 77
Tamworth, J. S. 5 00
Tuftonboro', N. B. 2 00—77 77
*Sullivan co.* N. H. Aux. So. J. Breck, Tr.
Croyden, Gent. 5 00
Lempster, Gent. 7 00
Meriden, Gent. 36,18; la. 27,97; mon. con. and bal. 18,05; 82 20—94 20
*Valley of the Mississippi*, Aux. So. W. T. Truman, Tr.
*Western Reserve aux. so.*
Geauga co. Bainbridge, 4,45; Troy, Z. P. 2,25; Huron co. Paris, 62,83; New Haven, 1,46; Peru, 31,08; Norwalk, 30; Monroeville, Mrs. S. H. C. 5; la. 5; Ridgefield, Mon. con 6; Lyme, M. K. 3; a boy, 4c. Bellevue, D. H. Fitch, 20; Margaretta, Rev. H. S. 1,50; Norwalk, Rev. T. K. 2; Greenfield, 7,37; Sandusky city, mon. con. 3; juv. sew. so. 5,73; S. Moss, 12; indiv. 15,75; Milan, Indiv. 44,34; Florence, Mon. con. 1; Lorain co. A friend, 2; Portage co. Hudson, La. sew. so. 15; la. sub. 45; (of which to constitute Rev. GILES DOOLITTLE an Hon. Mem. 50;) J. B. 1; Seneca co. Eaton, Mon. con. 2,64; a lady, 3; Scipio, for China, 4,05; Trumbull co. Bloomfield, 18,50; Clarksfield, S. H. and son, 3,50; Fitchville, 9,13; Vermilion, 11,54; Wakeman, L. Hill, 6; jewelry 75c. 385 91
*Windham co.* Vt. Aux. So. N. B. Williston, Tr.
Putney, Gent. 12,09; la. 11,47; mon. con. 13,25; 37 41

*Total from the above sources*, $9,308 42

## VARIOUS COLLECTIONS AND DONATIONS.

A friend in the country, 5 00
*Albany*, N. Y. Mon. con. in 2d presb. chh. 23 08
*Alfred*, Me. Mon. con. in cong. chh. and so. 23 00
*Almond*, N. Y. Presb. chh. 10 00
*Amherst*, Ms. Contrib. of senior class in college, 1836—7, 50 00
*Andover*, Ms. Fem. asso. W. par. 17 36
*Augusta*, N. J. Presb. chh. mon. con. 8 00
*Babylon*, N. Y. Presb. chh. mon. con. 15 55
*Ballston*, N. Y. Presb. chh. 62 16
*Baltimore*, Md. D. W. Hall, 20; Mrs. Hall, for Miss O. Graves of Mahr. miss. 10; J. Creery, 2; 32 00
*Bangor*, Me. Hammond-st. chh. mon con. 54; do. in theol. sem. 15; 69 00
*Barre*, Ms. Young la. benev. so. for *John F. Stone* in Ceylon, 12 00
*Bethel*, Vt. Mon. con. 10 74
*Bethlehem*, N. Y. Presb. chh. mon. con. 5 00
*Beverly*, Ms. Mon. con. 52; indiv. 37,48; ladies, 32,75; 122 23
*Boston*, Ms. Mass. miss. so. as income fr. Mrs. Osborne's legacy, for pro. of the gospel among the Indians of the U. S. 100 00
*Bradford*, Vt. Cong. so. 44 00
*Bridgehampton*, N. Y., A friend, 5 00
*Brookline*, Ms. By Mrs. Pierce, 10 00
*Brooklyn*, Pa. Presb. chh. 15 00
*Burton*, N. Y. Mon. con. 10 00
*Canonsburgh*, Pa. Sab. sch. chil. 2 00
*Canonsville*, N. Y. Presb. chh. 6 00
*Canterbury*, N. Y. Presb. chh. mon. con. 34 25
*Carbonville*, Pa. 1st presb. chh. 25 15
*Caroline*, N. J. Mon. con. 1 06
*Charlton*, N. Y. Presb. chh. mon. con. 7,06; do. coll. 45,50; a friend, 10; 62 56
*Cheapside*, N. J. Mon. con. 5 62
*Claremont*, N. H. Mon. con. 16 00
*Columbus*, N. Y. Presb. chh. mon. con. 5 81
*Covington*, Ten. Mrs. M. R. Williamson, to constitute Rev. SAMUEL M. WILLIAMSON an Hon. Mem. 50 00
*Darien*, Ct. An indiv. 15; Rev. U. M. 10; S. F. 10; E. C. W. 10; J. F. 5; 50 00
*Delhi*, N. Y. Mon. con. in presb. chh. 38,04; av. of jewelry, 2,50; 40 54
*Durham*, Ct. Ladies of Mr. Gleason's so. 80 00
*East Franklin*, N. Y., J. Russell, 5 00
*East Groton*, N. Y. 1st cong. so. 100 00
*Ellicottville*, N. Y. Presb. chh. mon. con. 18 00
*Exeter*, N. H. Coll. 80,35; Mrs. M. Dean, for *Ward C. Dean* in Ceylon, 12; 92 35
*Fairfield*, N. J. Fem. mite so. 20 00
*Farmington*, Me. Mon. con. 20 00
*Fort Towson*, Ark. Mon. con. 53,69; G. P. F. 20; T. O. B. 10; 83 69
*Franklin*, Ten. Presb. chh. mon. con. 31 00
*Fretown*, N. Y. Cong. chh. 3 00
*Galesburg*, Illi. Mon. con. 27 00
*Georgia*, A lady, 1st pay for *Anna Stiles* at Cape Palmas, 20 00
*Gilmanton*, N. H. 1st cong. chh. for support of Mr. Emerson, Sandw. Isl. 4 72
*Gloucester, Sandy Bay*, Ms. A fem. friend, 3 00
*Greenfield*, N. Y. Chh. and cong. to constitute Rev. THEOPHILUS REDFIELD an Hon. Mem. 55 35
*Halifax*, Ms. Mon. con. 5 17
*Hannibal*, N. Y. Cong. chh. mon. con. 10 00
*Hartford*, Ct. La. sew. so. for *Nathan Strong* in Ceylon, 20 00
*Hopkinton*, N. H. Gent. asso. 56,90; la. asso. 26,41; mon. con. 19,87; s. s. chil. 1,82; to constitute Rev. ROGER C. HATCH of Warwick, Ms. and Rev. AMOS BLANCHARD of Warner, N. H. Hon. Mem. 105 00
*Ipswich*, Ms. Young ladies of fem. sem. for *Mary Lyon Grant* at Mackinaw, 48 41
*Jaffna*, Ceylon, Rev. A. C. HALL, (of which for *Frances Adeline Hall* and *Phila Willard* in Ceylon, 100;) which constitutes him an Hon. Mem. 150 00
*Jamaica*, N. Y. Presb. chh. mon. con. 14 81
*Jefferson*, N. Y. Presb. chh. 10 00
*Kensington*, Pa. 1st presb. chh. 40; 2d do. sab. sch. 10; 50 00
*Kinderhook*, N. Y. Aux. f. m. so. 41 43
*Lakeville*, N. Y. Sew. so. 12 00
*La Pont*, Ind. J. B. S. 5; R. S. 5; Mrs. C. R. C. 5; 15 00
*Lawrenceville*, N. J. Grove s. sch. 10 00
*Limerick*, Me. Mon. con. 63 66
*Littleton*, N. H. Mon. con. 13 00
*Livingstonville*, N. Y. Mon. con. 14 00
*Livonia*, N. Y. Evangel. so. 60 00
*Mackinaw*, Mich. Rev. Mr. Barber, 10 00

*Marblehead*, Ms. Gent. asso. in part, 42 00
*Marietta*, O., E. Cutter, 5 00
*Marshfield*, Ms. A. Ames, 10; fam. m. box, 2; 12 00
*Middlefield Centre*, N. Y. 23; presb. chh. coll. 20; la. miss. and benev. so. for *Mary Smith* in Ceylon, 24; 67 00
*Milford*, N. H. Sab. sch. for *Josephine Ellis* in Ceylon, 13 00
*Millbury*, Ms. Miss P. Goff, for miss. to Syria, 5 00
*Monroe*, Ct. Mrs. H. Hawley, 30 00
*Monticello*, Ga. Miss A. S. Reese and Miss C. M. Glover, for hea. girl in India, 21 50
*Montrose*, Pa. Presb. chh. mon. con. 8 00
*Moravia*, N. Y. Cong. chh. 5 00
*Newark*, N. J. Mon. con. in 3d presb. chh. 66,57; do. in 2d do. 4,75; a few ladies of 1st do. 12,50; 83 82
*New Castle Presb.* Del. Pequea, J. Byers, 30; cong. 60; New London cong. 30; Churchville do. 50; Centre do. 7,75; Rock cong. 5; Chesnut Level and Little Britain cong. 41,32; 224 07
*New Echota*, E. Boudinot, 4 00
*New Market*, N. H. Lamprey River, fem. for. miss. so. 35 25
*New Milford*, Pa. H. Burritt, 10 00
*Newport*, N. H. Mon. con. 10 00
*Newton*, Ms. Mon. con. E. par. 25 72
*Northampton*, Ms. Hannah Burt and Julia A. Barnes, for *Mary Todd* in Ceylon, 20 00
*North Andover*, Ms. Evang. chh. mon. con. 23 33
*North Granville*, N. Y. Mon. con. 1st presb. chh. 35 00
*Northumberland co.* Pa. Warrior Run sew. so. for *John Bryson*, Sandw. Isl. 11 50
*Norwich*, Ct. A lady, av. of jewelry, 2 75
*Patchoque*, N. Y. Cong. chh. mon. con. 14 25
*Peacham*, Vt. Rev. L. Worcester, fr. estate of his son, L. Worcester, late of Newark, N. J. dec'd, to constitute Rev. SAMUEL A. WORCESTER an Hon. Mem. 50; coll. in cong. so. 44,19; mon. con. 17,81; 112 00
*Pelham*, N. H., J. Caldwell, for a child in Ceylon, 12 00
*Pencada*, Del. Presb. chh. mon. con. 7 05
*Peru*, Vt. Mon. con. 15 00
*Philadelphia*, Pa. Miss ELLEN NAGLER, which constitutes her an Hon. Mem. 100; youth's miss. so. of 11th presb. chh. for Jesse in Cher. na. 30; s. s. chil. 3d presb. chh. 13; 143 00
*Pittsburgh*, Pa. Infant sch. in 1st presb. chh. to constitute Rev. F. HERRON an Hon. Mem. 50 00
*Princeton*, N J. Theol. sem. miss. so. for Mr. Thomson, Syria, 10; presb. chh. 5; Phil. so. Nassau Hall, 3,74; 18 74
*Redfield*, N. Y., A. Johnson, a rev. pensioner, 20 00
*Richford*, N. Y. Cong. chh. mon. con. 10 00
*Rockaway*, N. J. Presb. chh. 50 87
*Roxbury*, Ms. Eliot chh. and cong. 267,25; mon. con. 9,11; 276 36
*Sag Harbor*, N. Y. Coll. 51; mon. con. 24; 75 00
*St. Augustine*, E. F., O. Conger, 10 00
*Salisbury*, N. H. Coll. to constitute Rev. Mr. FOSTER an Hon. Mem. 50 00
*Savannah*, Ga. A friend, for a child to be selected by Mr. Eckard in Ceylon, 50; fem. pr. m. of Ind. presb. chh. for *Martha Cleland* and *Jane Bayard* at Cape Palmas, 30; 80 00
*Scotchtown*, N. Y. 23 00
*Setauket*, N. Y. Presb. chh. av. of beads, 3 00
*Sharon*, Ms. Mon. con. and coll. 51,43; av. of ring, 89c. to constitute Rev. JACOB CUMMINGS an Hon. Mem. 52 32
*Snow Hill*, Md. JOHN P. ROBINS, to constitute himself and Mrs. MARGARET A. P. ROBINS Hon. Mem. 200 00
*Southold*, N. Y. Mon. con. 8 37
*Springfield*, Vt. Cong. chh. and so. mon. con. 20; gent. asso. 46; la. asso. 34; (of which to constitute Rev. HENRY B. HOLMES an Hon. Mem. 50;) 100 00
*Sudbury*, Vt. J. Little, 1 00
*Sudbury*, Ms. Coll. in Mr. Hurlbut's so. 76 50
*Trumansburg*, N. Y. Chh. and cong. 110 00
*Wading River*, N. Y. Cong. chh. 2 10
*Warsaw*, Ill. J. Slater, 10 00
*Washington*, N. Y., Z. Bisbee, 2 00
*Washington Corner*, N. J. Fem. miss. so. 10 00
*Waterford*, Me. W. W. Green, 10 00
*Waterville*, Me. Mon. con. 17 00
*West Aurora*, N. Y. Presb. chh. mon. con. 22 00
*West Chester*, Pa. A mem. of presb. chh. 5; a lady of do. 5; 10 00
*Westfield*, N. J. Presb. chh. 12 62
*Weymouth*, Ms. Mon. con. N. so. 15 00
*Wilmington*, Vt. Mon. con. 2,94; Rev. S. M. W. 56c. 3 50
*Winchester*, Ten. Mon. con. 11 50
*Windsor*, N. Y., J. Woodruff, 2 00
*Woodstock*, Vt. Cong. chh. mon. con. 88 47
*Wythe co.* Va. R. Miller, 15; J. Graham, sen. and fam. 15; Miss —, 5; 35 00
*Y. N.* For scriptures in hea. lands, 23 00
*York*, Me. Mon. con. 1st par. 10 00
*Yorktown*, N. Y. Mrs. Jacks, 5 00

## LEGACIES.

*Gosport*, Eng. Mrs. Rebecca Voke, ($3,633,75 having been previously received,) by T. Kingsbury, Ex'r, £40 18s. 9d. 184 22
*Lansingburgh*, N. Y. Mrs. Lydia Bassil, 150 27
*Lebanon*, Ct. Miss Sibel Metcalf, by Timothy E. Metcalf, Ex'r, 700 00
*New York city*, William Whitlock, by W. Whitlock, Jr. Ex'r, 1,000 00

*Amount of donations and legacies acknowledged in the preceding lists*, $16,003 20. *Total of donations and legacies from August 1st, to May 10th*, $188,890 86.

## DONATIONS IN CLOTHING, &c.

*Amherst*, N. H., A box, fr. young la. sew. so.
*Boston*, Ms. Periodicals, fr. W. A. Alcott, 10 00
*Charlestown*, Ms. A bedquilt, fr. Miller sew. so in 1st cong. chh.
*East Machias*, Me. A box.
*Great Falls*, N. H., A bedquilt, fr. juv. so. for Mrs. Emerson, Sandw. Isl.
*Lenox*, N. Y., A box.
*Marlboro'*, N. H., A box, fr. fem. benev. so. for fem. Orphan sch. Bombay, 33 25
*Newport*, N. H., A box, fr. fem. char. so. for Mr. Champion, S. E. Africa, 25 00
*Skaneateles*, N. Y., A box, rec'd at Seneca.
*Sullivan*, N. H., A bundle, for female Orphan school, Bombay, 10 36
*Thetford*, Vt. A box, fr. young la. of Academy, 40 76
*Whitesboro'*, N. Y. Four shirts, fr. fem. miss. so.

---

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

---

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, United mon. con. in 3d presb. chh. 24; Mrs. M. Dickson, 20; Cane Creek chh. to constitute Rev. A. WILLIAMS an Hon. Mem. 50; Fairfield dist. H. Milling, 25; Indian town cong. Ladies, to constitute Rev. A. G. PEDEN an Hon. Mem. 50; gent. 7; John's Island and Wadmalaw presb. chhs. and so. ann. sub. for support of Mr. Wilson, Cape Palmas, 600; Augusta, Ga. Coll. 70; mon. con. 20; Spartanburg, S. Morrow, 10; sent by Mr. Hobby, 130; Bryan co. chh. 21; Camden co. S. E. A. 20; less postage, 63c. $1,046 37

THE

# MISSIONARY HERALD.

VOL. XXXIII. JULY, 1837. No. 7.

## American Board of Commissioners for Foreign Missions.

### Sandwich Islands.

EXTRACTS FROM THE GENERAL LETTER OF THE MISSION.

THE annual meeting of the missionaries from the several stations was held at Honolulu, opening on the 1st of June, 1836, and closing on the 7th of July. The letter from which the following extracts are taken, was written at the close of the meeting, and was designed as the annual report of the proceedings of the mission in the several departments of labor.

*Translation and Printing—Education—Manufacture of Cloth.*

Some progress has been made in translating the Scriptures the past year. First of Chronicles, Esther, Ecclesiastes, Solomon's Song, Isaiah, most of Jeremiah, the remainder of Proverbs, and the minor prophets have been translated. The above-named books, except first of Chronicles, the minor prophets, and the last twenty chapters of Jeremiah have been printed. There are a number of the remaining books of the Old Testament prepared for the press. Some new school-books have been printed during the year. The whole number of pages of new matter added to the Hawaiian library, since the last general meeting is about 1,850. This does not include reprints.

The business of printing and binding books has been carried on vigorously and successfully, till within about two months past, when the presses were obliged to be stopped for want of paper. There have been bound the past year 10,546 volumes, and 36,050 pamphlets, stitched, covered, and cut. Another edition of the New Testament will be called for immediately. The Old Testament might also be prepared for the press and printed in course, if we had paper; but no more can be done at printing the Scriptures till we receive a fresh supply from America.

The whole amount of printing executed at the mission presses during the year is 151,929 copies of various works, embracing 11,606,429 pages, at an expense of $5,336 48, being more than twenty-two pages for a cent. Most of the pages were duodecimo, a few being octavo and quarto.

*Common Schools.*--Our common schools have, for the most part, remained the past year nearly as they were the preceding year. We have paid but little attention to them as a mission, except in cases where we have been able to secure a teacher of more than ordinary qualifications to place in them; because they have not in general been worthy of much attention, where the teacher was one of ordinary stamp. We have, however, obtained from the class who have recently left the high school, twenty or thirty, who, we hope, will be of some value as teachers. A few others, also, have been trained up at our stations, who have been some help the past year, and we hope will be of more value the year to come. In all cases where we have found individuals possessing any good degree of the requisite qualifications to teach the art of reading, we have encouraged them; and in most instances either given them some compensation ourselves, or induced the people among whom they were located to do it.

Excepting at our station, schools for adults are not generally taught but one day in the week, and the appropriate business of that day is often commuted for something else. We have, therefore, so far as we have been able to make any efforts for common schools, directed our attention particularly to the children and youth, and are highly gratified to find that there is not so much difficulty as we had feared in interesting them in schools. The chiefs generally encourage such schools, which of course makes the business of collecting children comparatively easy. Quite a number have learned to read in such schools during the year.

If we only had teachers well qualified, full of faith and good works, we would not despair of seeing this nation make rapid advances toward an enlightened and christian state, even in our day, notwithstanding all the obstacles that oppose us. But a teacher well qualified in all respects we do not hope to find in a native of these islands, until the moral atmosphere in which he is born and educated is in a good degree purified. We are waiting with great anxiety the arrival of the teachers which you have kindly encouraged us to expect. On foreign teachers, for the present, must be our main dependence. But while we say this, we would not be understood to intimate that things are going backward. Probably more individuals may be found now who are capable of reading, than at any period which has gone by. Books for schools have been in good demand at all our stations the past year; and probably there never have been so many disposed of in any one year since the commencement of the mission. Some of these books are much better adapted to the capacity and wants of the people, so far as learning to read and think is concerned, than any books previously prepared.

A number of school-houses have been erected during the past year by the people in different parts of the islands, making it obvious that they are calculating on a better state of things. Laws are now existing on the islands of Oahu, Maui, and Molokai, making it the duty of parents to send their children to school. These laws tend to increase the number of children in the schools. But such laws will prove of no avail, unless efficient teachers are procured to take charge of such schools; indeed we fear their tendency will be detrimental. Our prayer then is that many laborers may be sent forth speedily into this harvest.

*Station Schools.*—Schools have been kept up at all the stations, the greater part of the year, on a plan not much varying from that pursued before; improved, however, considerably in the kind and variety of the books employed in teaching, and also in the age and condition of the scholars. In several instances we have dismissed our adult scholars and instructed children only. From past experience we are led to the belief that we may raise up a more efficient set of native school-teachers in a given term of time, by devoting our attention to the children and youth, than by any efforts we may make with adults. Adults, after advancing a very little way, become nearly stationary; while children are capable of going on in scientific pursuits, and with a rapidity too, that increases as they advance. At a few of the stations we have employed native helpers to a considerable extent, to whom we have made some compensation for their labors. But the compensation has in no case been great, as we consider their services of no very great value, except as they are under our constant direction.

No boarding schools have been in operation the past year, not because we have not most earnestly desired them, but because we have not had the men to carry them on, without breaking up other operations, and sacrificing much that we had before done.

In our station-schools we have taught reading, writing, mental and written arithmetic, geometry, geography, natural history, and scripture lessons; and nearly all of these branches have also been taught to a limited extent, in some of our common schools.

*High Schools.*—The whole number of scholars in the high school the past year has been 123; of whom twenty-three were dismissed in the earlier part of the year, because they were thought to be too old or too dull to merit the privileges of the school any longer. Besides these, four have been dismissed for negligence in study; one was suspended for stealing; two for adultery; two expelled for the same crime; and two others left with loss of character;—making in all thirty-five who were dismissed before the close of the year, all of whom were supposed to be rather an injury than a benefit to the school. At the close of the year, the remainder of those who first entered the school, thirty-two in number, were dismissed, leaving only fifty-six regular members of the high school.

The general improvement in the school has been good, and has clearly shown that the mind of a Sandwich Islander is, like that of all other men, capable of making constantly increasing progress in knowledge. The youth, however, in the school have made vastly more progress than the adults; and this, with other things, has led to a full conviction that the circumstances of the school and of the mission and of the nation will now warrant a change in the scholars.

Instructions have been communicated the past year in mental and written arithmetic, geometry and trigonometry, geography, modern and ancient, also in scripture chronology and church history.

The past year has been another of experiment in the high school, and this, added to the experience of the preceding years of its existence, has clearly shown that, although it may be best that the school was commenced with adult scholars, it is not best to continue it with such. The teachers, therefore, propose to change the high school into a boarding-school, in a gradual manner, by commencing immediately with a class of youth from eight to twenty years of age, and taking no more adults into the school. In this way, as the term for these adults expires, and they, one class after another, leave the school, their places will be supplied by others much younger, who from the first shall be boarders, and whose time shall be at the sole command of the teachers.

*Manufacturing of Cloth.*—The business of manufacturing cloth has been prosecuted by Miss Brown with a good degree of vigor and success at Wailuku, aided by the missionaries and chief at the station. Our expectations are fully realized in this respect. But in order to the successful introduction of this branch of industry among the people, so as to make it a real blessing to them as individuals and as a community, the business must for a time be prosecuted by ourselves, and under our entire control; otherwise the people will not at present, if ever, see a fair example of successful industry in this department. The idea of introducing cloth making as another and additional way by which the chiefs may oppress the people, is what the people by no means desire, neither can we desire it. But without special attention on the part of some one to this business, that will be the best that we can at present hope from it.

*State of the Congregations—Churches.*

The preaching of the gospel has been maintained at all the stations where missionaries are located, both on the Sabbath and on other occasions. Sabbath schools and Bible-classes have also been very generally kept up at the stations, and in these labors the lay brethren and the sisters have united their efforts with those of the pastors, as time and circumstances would permit.

In our statements generally, during the past two years or more, we have been obliged to speak of a greater or less decrease in our congregations. During the past year there has been rather a favorable change in this respect. While scarcely any congregation has diminished in its numbers attendant on public worship, quite a number have increased. This is specially true of the congregations on Oahu, Molokai, and Kauai. Among the causes to which an increase of numbers in the congregations on Oahu may be traced, are first and principally, protracted meetings, of which there have been three on the island during the year, attended by large numbers from all the stations, and followed by more or less religious excitement in nearly all parts of the island. Connected with these protracted meetings has been a favorable change in the conduct and apparent character of several chiefs of some rank and influence. This change in the chiefs has of course occasioned a corresponding change in the people under them. The number attending religious worship on Oahu the past six months has been perhaps not less than 1,000 or 1,500 more than attended for two years previous.

At the stations on Kauai, the brethren have witnessed more or less evidence of the presence of the Spirit in their several congregations. Their hearts have been encouraged in their work, and their public meetings have been well attended. The new meeting-house erected at Waimea is full on the Sabbath, and will probably be the means of exciting other congregations to build like houses.

On Molokai an unusual interest has been manifested in religious worship. The new and commodious house is full to overflowing every Lord's day, and other religious meetings are proportionably interesting.

On Maui religious worship has been held statedly in six different places during most of the past year; much instruction has been communicated, and many

will be forced to say to their own condemnation at last, "Lord, thou hast taught in our streets," unless they listen to the word of life and obey it.

The congregations on Hawaii have been as large in numbers as usual for the past few years. At most of the stations congregations have been collected at outposts on the Sabbath, and at other times, according as the number and strength of the brethren would permit. The large and important stations at Hamakua and Kohela have lain uncultivated the past year, on account of the removal of one of the brethren from that part of the field by ill health; the remaining missionary being obliged to remain at Waimea, on account of the difficulty of obtaining supplies at those stations in case the station at Waimea were not occupied.

Although we cannot report any large and powerful revivals of religion as having existed among us the past year, yet we will speak of the mercy of the Lord to Zion. In many of our congregations we have felt that the special presence of the Lord was with us during a portion of the year. Several protracted meetings have been held at the islands, each of which has been apparently blest; and yet we are not able in many cases to point out the individuals, and say that this and that man was born there. But we hope in respect to a number, that they have tasted and seen that the Lord is gracious.

There have been formed during the year two new churches, one at Ewa on Oahu, and one in the high school on Maui. The former consisting of eighteen members, twelve from the world, and six from the church at Honolulu. The church in the high school consists of twenty-seven members, all admitted on certificate.

The whole number received by profession into our churches during the past year, has been two hundred and twelve, and twenty-nine others are propounded, a number about as large as ever was received before in one year, since the commencement of the mission. The whole number of church members now in good standing is 916. Of most of these we entertain more or less hope that they are the children of God, but of some we fear lest we have bestowed upon them labor in vain.

During the year there have been eleven individuals excommunicated from the church, and seven others suspended. Our labor with these individuals has been extremely painful, both because we were obliged to treat as heathen men those of whom we had hoped better things, even things that accompany salvation; and also because the developement of crime in the case of a few has shown that iniquity has lain hid in the bosom of the church for years; and gives ground to fear that it is not yet wholly removed. But we fondly cherish the sentiment that the church of God is never improving faster as a body, than when it is undergoing a process of purification and discipline. So we rejoice in the midst of painful trials. There is no condition of our churches which we should more deplore than that dead calm in which there is nothing in particular to censure, and nothing to approve in them.

The whole number received into all the churches since the establishment of the mission is 1,078; the aggregate number of persons attending public worship on the Sabbath at all the stations is, on an average, about 14,500, or more than one eighth of the entire population. The number of christian marriages solemnized by the missionaries during the year is 1,358, and the number of children baptised 249.

### *Progress of Improvement among the People—State of Morals.*

The general state of the people is, we hope, gradually improving. Notwithstanding the many and formidable obstacles in the way of their advancement, yet we think that their movement is onward. The progress is indeed slow, and almost imperceptible, like the growth of a feeble sapling into the forest oak; still, however, the movement is onward. We need not tell you that a nation like this, so sunk in indolence, ignorance, and mental imbecility, and so besotted in sin, cannot be elevated to enterprise, to intelligence, and moral greatness, in a day. Britain did not rise from her barbarous and chaotic origin to her present summit of glory in a day, nor a century. The work of training up to refinement and to habits of physical, intellectual, and moral energy, a people so blinded, so ruined by the god of this world as the Sandwich Islanders, is not like the putting up of a shepherd's tent. It is the work of years, and of generations; and it is a work which must be met with all the strength that faith and patience and love and

prayer can impart to the ambassador of Christ. We who are now in this field, with others whom the Lord has called from it, have begun the work of civilizing a savage nation; and, by the blessing of God, we have seen its steady advancement in spite of the opposition of earth and hell. But we shall not with our mortal eyes witness its consummation. We shall soon rest from our labors, and the task will be committed to other hands.

But it is consoling to know that the work of bringing men to Christ does not require such protracted effort, such long and patient application of those means which elevate nations to the summit of earthly dignity. It is true that we meet with obstacles, formidable obstacles, such as are unfelt and unknown in christian lands, to the conversion of these heathen souls; yet, blessed be God, these obstacles may be, and through grace they often are, overcome. We believe that many of this people are born again. Some of the first fruits of this mission are already gathered into the garners above, and thousands more may, and we trust will be gathered there, while the nation is brought up by slow and toilsome steps to take her rank among the civilized and enlightened families of man.

Some of the high chiefs who were once our opposers have changed their course during the past year, and they now help to promote our plans for the good of this people. Most of the chief rulers of the nation are professedly on the side of virtue and religion.

In the social and domestic character, and in the general condition and habits of the common people there has been a perceptible improvement during the past year. This is more especially true of the people living near the mission stations. At many of our stations societies of native parents, or maternal associations, are formed, which promise good to the land. By means of the instruction communicated in the meetings of these societies a happy influence is, we trust, exerted on the social relations; and it is hoped that, in some instances at least, a check has been put to the cruel and unnatural practice of giving away children. But after all our efforts on this point, it is still true that, for the most part, the family compact in these islands is a scene of wild and mournful ruins.

Habits of industry appear to be slowly gaining ground, and nothing probably is wanting to render them general, but proper incentives to labor.

The quantity of clothing worn by the natives is, we think, annually increasing; and the frail native tapa is giving place more and more to the English fabric and the English mode of dress. Especially is this true at and near the several mission stations. Perhaps no article of foreign manufacture is so much called for among the natives as our domestic cottons, and none is probably more useful to them.

Crimes of a daring nature are becoming less and less common in these islands, but secret sins are still practised to a painful extent. The great mass of the people are "earthly, sensual, devilish;"—they cherish their darling lusts. Iniquity is sweet to them, they spare it, they hide it under their tongue.

The manufacture, sale, and use of ardent spirit is prohibited on all these islands, except Oahu. On this island there are three distilleries, all owned by the king. Three grog-shops in Honolulu have, during the past year, been converted to other uses; but there are still many left, and much of the destructive poison is sold and consumed on the island. In consequence of the great trouble among seamen touching at this port by means of rum, a petition was drawn up during the past year and signed by twenty-five ship-masters, praying the king to suppress all the grog-shops in the place. Soon after this another petition was drawn up and signed by the high chiefs, and more than 3,000 of the most respectable natives of Honolulu and its vicinity, asking of the king the entire suppression of the sale, manufacture, and use of ardent spirit on the islands. Neither of the above petitions was granted by the king, and the deluge of intemperance still rolls on.

### *Population of the Islands—Remarks on the General Meeting.*

According to a census of these islands taken in 1832, the population at that time amounted to 130,313. The census has been again taken during the past year, and the result gives us 108,579 as the present number of inhabitants of the Sandwich Islands, making a decrease of 21,734 in four years. This fact is an appalling one, and we stand and shudder over it. We hope, however, that the decrease may be a little less than our returns show. There is some reason to believe that the population in 1832 was somewhat over-rated, and we think it may be a little under-rated by the present enumeration. But after making

every allowance we can, the dreadful fact still stares us in the face, that the work of destruction is fast going on among the people. The angel of death stands over the land with a drawn sword. The anger of God has kindled a fire upon the nation which will burn to its entire destruction, unless it be speedily extinguished. You are already aware of the causes of this rapid depopulation. When the destruction will cease, and the avenging angel put up his sword again into its sheath God only knows. We labor to avert the work of death, but it goes on. Perhaps it will go on until the nation is consumed and the land given to others. Perhaps God will turn from his fierce anger and cause the people to spring up as the grass, and fill all these vallies and mountains with the voice of salvation. With us the present is truly a time of hope and fear. It is also emphatically a time of effort. If the work of destruction is ever arrested here, it must be done soon. By a little calculation you will see that, according to the present ratio of decrease, it will be but a few years before the pall of death will be spread over the whole land, and these vallies once full of people will sit solitary; these shores once teeming with myriads, will either become silent as the house of death, or be peopled with a new race of men. But we hope that better things are in reserve for this people—that these fearful clouds will ere long pass away, and the work of desolation cease. But should "the consumption determined go through the land in indignation," a remnant will be saved; and we feel more and more that we are to labor for this people as "pulling them out of the fire." We greatly need help to apply at once, and in every part of the islands, the only sovereign antidote to this dreadful contagion; and we are happy to learn that our Macedonian cry has not been unheeded—that our united prayer for more laborers has been so promptly responded to. Could proper efforts be immediately made, there is yet hope for this nation, that the tide which is sweeping it to ruin may be arrested. But this cannot be done but by removing the cause, and nothing in our opinion will remove the cause but the gospel brought home to the people, not in word only but in power. Could this be done immediately, it is to be hoped that when the present generation shall have passed away, which will soon be the case, the flood which has so long and with such fearful strength borne this people onwards towards annihilation, would be changed and roll back to the gates of life.

In concluding their letter, the missionaries remark on the character of the general meeting, and the interesting scenes which were witnessed on that occasion.

Perhaps a meeting of deeper interest was never held by this mission. An unusual glow of brotherly love has been manifest, and great harmony has pervaded our deliberations. We trust that all things have been done with charity. Many important subjects have been discussed with much patience and candor, and in almost all cases our decisions have been entirely unanimous.

On the first Sabbath after we came together in general meeting, the mission celebrated the Lord's supper in connection with the native church at Honolulu. At this season thirty-nine native converts made a public profession of faith in Christ and joined themselves to the people of God. Two weeks after this the Lord's supper was administered in English to the mission church. It was a solemn, melting, heavenly season. Messrs. Thurston and Richards with their wives presented their little infants to God in baptism, and Persis and Lucy, the two oldest daughters of Mr. Thurston, gave themselves to the Lord in an everlasting covenant, and sat down with us for the first time at the table of our Lord and Master. It was a scene of tender interest to welcome to the church the first fruits of our offspring. Many an eye wept and many a heart melted in view of the scene. Others of our children are tender, and we hope the time is not distant when we shall see them all gathered into the family of Christ. God has rebuked our unbelief on the subject of early conversion by what he has already done for our children. We fear that the following language has been but two applicable to us. "They made me keeper of the vineyards, but mine own vineyard have I not kept." The Lord forgive us, and grant that all our children may be written among the living in Jerusalem.

We will only add that we feel encouraged to go forward with new zeal and faith in our work, and we ask your most earnest prayers that the year of labor on which we are about to enter may be a "year of the right-hand of the Most High" among this dying people.

EXTRACTS FROM LETTERS RELATING TO THE AFFAIRS OF THE SEVERAL STATIONS.

*Kailua.*—Writing from Kailua, on the island of Hawaii, on the 18th of October, 1836, more than three months subsequent to the date of the general letter, Mr. Thurston gives the following encouraging account of the—

*Station Schools—Enlargement of the Church—Character of its Members.*

We have made and are making efforts to revive our schools, and hope to succeed in some respects, especially in schools for children. There are three schools for children at Kailua; one for the girls, superintended by Mrs. Thurston, formerly under the care of Mrs. Bishop. This school, at the examination in August last, numbered one hundred. The number of pupils now is 180. Our three oldest children have each a small class in this school. It would not be much in their praise to state that they are among the most efficient teachers in the school. There are fifteen native female teachers, whose classes average ten each. In all, eighteen teachers, exclusive of the superintendent. The pupils are very regular in their attendance. It is a rare case that as many as ten are absent at any school. They meet only three times a week, an hour and a half or two hours each time, and their advancement is, therefore, comparatively slow.

Two schools for boys are taught in this village; one numbers about twenty-five, the other fifty pupils. Thomas Hopu is one of the teachers, and one is a graduate from the high school at Lahainaluna. Besides these schools for children at Kailua, there are five others in this division of Kona, which are taught by young men from the high school. In all the schools for children, including those at this station, there are about 650 pupils.

These new teachers have but just commenced their operations, and they have succeeded well in collecting the children into the schools, where they are stationed, and thus far the prospect is encouraging, and it is hoped that they will do well. They are to be devoted to the business of teaching, and will be supported in part by the people whose children they instruct, and in part by the mission. How great a part will have to be supplied by the mission cannot now be estimated. One hundred dollars have been appropriated for the teachers in this part of Kona. Whether this will be all expended this year it is impossible now to say.

Since our last letter a stone meeting-house has been erected here, one hundred and fifty feet by forty-eight, the corner stone of which was laid the first day of January last. It is nearly finished, except putting in the seats, which will not probably be done at present. They are now plastering it, and in the course of a few months it will be ready to meet in. The governor has borne the principal expense of the building, excepting what could be done by the natives, such as preparing lime and collecting timber.

The first of May last twenty persons were received to the church, and thirteen are now propounded to be admitted at our next communion, on the first of November. During the year past, three persons, one who had been excommunicated and two suspended members, have been restored to the church, having given satisfactory evidence of repentance for their faults, and expressing their wishes to return to their former standing in the church; one excommunicated member still remains without, and one is still suspended. They have, however, both expressed desires to return to their duty, but there is a want of that evidence of genuine repentance and devotedness to God which we wish to see exhibited.

The church as a body, I think, appears well, and many of the members are truly engaged in religion, and are men and women of prayer, anxious for the salvation of souls. There is more deep feeling, repentance, and humility in the church at the present time, than I have witnessed before for a number of years. There is among the people generally more seriousness, and a better attention has been given to preaching for a number of months past, than has been usual. There are many instances of deep conviction, and some, it is hoped, of real conversion to God. The Spirit of God is evidently operating upon the hearts of sinners, and some, it is believed, have submitted themselves to the Lord Jesus, to be his forever. The Lord be praised for any evidence that souls are born of God. It is not by might nor by power, but by my Spirit, saith the Lord. For zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest,

till her righteousness go forth as brightness and her salvation as a lamp that burneth.

Our weekly and monthly meetings are well attended. The maternal association, which meets once a month, is becoming more interesting; the object of which is to instruct mothers in the peculiar duties of their station. A similar meeting is also established for fathers, who meet at five different places in this part of Kona, on the first Friday of each month. One important object of these meetings is to arouse the attention of parents to the duty of sending their children to school, as soon as they are of sufficient age; and it is probably through the influence of these meetings that so many children have been collected into our schools at the present time. You will learn also from the minutes of the general meeting, that a monthly concert for prayer is established for seminaries, colleges, and schools, with special reference to the schools in these islands. This meeting has hitherto been fully attended, and has been one of the means of reminding the people of the importance of school instruction, and of the necessity of the influences of the Holy Spirit to prepare all attached to the institutions of learning to consecrate their time, their learning, and their influence, how small or great soever, to the good of mankind, and to the glory of Christ.

*Waimea.*—Mr. Whitney, stationed at Waimea, on the island of Kauai, under date of October 15th, 1836, writes respecting the—

*Number of Readers—Church—Comparative Progress in Civilization and Christian Knowledge.*

Our station school contains 150 children, taught principally by two young men, graduates of the high school at Lahainaluna, who, with my superintending care, are doing pretty well. In our district schools there is an increasing number of readers. At our last examination, there were 1,454, which is 149 more than in May last, or at any previous examination. The proportion of readers is to the whole population of the district, as 1,454 to 3,609.

The attention to religion is encouraging, though less so than in some former years. We have lately held a protracted meeting, of five days. It was a precious season to the church, though we have no positive evidence that any were converted at the time. Messrs. Gulick and Alexander were present, and likewise brother Tinker from Oahu. Twenty-seven have been admitted to our church on examination the year past. The whole number thus received is 108, of whom seven have died. No one has yet been excommunicated.

In the moral aspect of the station, there has been a great change for the better within a few years past; but still there is much heathenism remaining. There is much that is calculated to discourage and disgust a stranger, even in some of our best people, those who give evidence of having been born of the Spirit, and who, we have no doubt, are beloved of the Savior. Their habits of thinking, speaking, and acting, though purified in part by the influence of the gospel, are not of that chaste and delicate character which we are accustomed to witness in Christians of civilized lands. In their dress and domestic affairs they have improved; but while some have obtained a new heart and an interest in the kingdom of heaven, they have not been able to secure what most people deem decent clothes for their bodies, nor, in all cases, a taste for these conveniences, or the common usages of civilized life. Hence to a visitor there is often all the appearance of heathenism, where he had been expecting to see exhibited in bold relief the blessings of Christianity.

Such being the case with many of our best people, the great mass of society, who are still heathen, cannot be expected at all to compare with the idea which we have of a christian community. When we speak of a great change for the better, therefore, we mean that there is a vast difference between the present state of the people, and that in which we found them. Few people know any thing about the immeasurable distance there is between heathenism, such as it was here in 1820, and the elevated standard of christian morals in the United States. When we tell them of converts to Christianity, the image formed in their minds of these converts is agreeable to something which they have seen and known; consequently from the number of converts at the Sandwich Islands, and the higher rank of some of them, many of our friends have formed very erroneous ideas of our situation and the state of society here. It is true the spirit of Christianity is the same in all countries; and, wherever there is genuine piety, there will be some of its characteristic fruits to distinguish it.

But in judging of these fruits, the husks which sometimes surround them must not be mistaken for the fruit itself. Among the first converts from such a people as this, there always is, and from the nature of the case there always must be, a mass of ignorant superstition and attachment to habits formed in the chaotic state of heathenism, which will be likely to discourage and prejudice almost any, but such as have a deep and intimate acquaintance with the human heart in its most depraved and polluted state, and are influenced by that charity which "hopeth all things, endureth all things."

*High School at Lahainaluna—Several Departments of Labor at Waialua.*

Mr. Clark, one of the teachers in the high school, under date of October 21st, 1836, writes—

We have reason to think that God has been visiting us with the influence of his Holy Spirit. We hope that a few of our best scholars have recently become the followers of Christ. Others are more or less serious. I have not seen any thing before at the islands which appeared to me so much like the operations of the Holy Spirit. But we may be deceived. Time will decide. We deeply feel our responsibility and our need of the prayers of God's people. Unless our pupils become pious, the labor and money laid out on the school will be, in a great measure, lost, and in some instances worse than lost.

From Waialua on Oahu Mr. Emerson writes under date of September 5th, 1836—

*Schools.*—Our schools at this station have received quite a new impulse during the past fifteen months. Some more than two hundred children are in the schools near us at the present time and under our supervision. From an examination of all the children's schools connected with the station, which I have been enabled to make during the past week, I find them to contain 601 children in all; 275 of whom can read with some facility; 167 have learned the multiplication table and acquired some facility in Colburn's first lessons; and a few have some knowledge of geography and writing. These schools are under the instruction of twenty-four teachers, ten or twelve of whom have some skill in teaching, as they have attended our station school and have also assisted in instructing the children under our care at the station. But of the remaining twelve or fourteen teachers little can be said that is flattering, except that they teach as well as they have been taught.

The following remarks show what pains must be taken to lead an ignorant people to plan and make exertion and depend on themselves. Wherever there is success in such an undertaking, a great work is accomplished.

There is a section of this district, from eight to twelve miles distant, to the west of us, where no instruction has been communicated, except by an occasional lecture for the past three or four years. I have long desired a suitable native teacher to go to that place and do what he could for the 600 or 700 people there, but have not obtained one that I could spare and could also trust, till the past week. Having received from the high school one in addition to our former number of teachers, I have made shift to send one of the best we had in employ, a member of the church, to that place.

Accordingly I went a few days since to prepare the way for his going among them. I proposed first the question whether they wished a teacher, and found fifteen or twenty persons who desired one. The next question was, Who will feed him and his family? The two head-men concluded, after a little hesitation, that they would feed and furnish his family with what native kapas would be needed for their apparal. The next question was, Where is his house? A tolerably decent and comfortable native house was soon offered. The question then arose, Who will pay his poll tax and that of his wife, amounting in all to about $1,50? All then seemed to be at a stand; no one had any money, and yet all must procure the means to pay their own taxes, be the trouble ever so great. A full month is often spent by an individual in procuring two or three dollars to pay his annual tax. So I proposed to those present the question, who would give one goat each as a means of raising the tax money? Three individuals now offered each one goat for that purpose. The next question was, Who will furnish the means to purchase the family a change of cotton clothing for the Sabbath, etc.? All were at a stand again. But after a little explanation and contrivance for them, one offered a hen, anoth-

er a turkey, another a sheet of native kapa worth twelve and a half cents, another a goat, and so on till the means of purchasing twenty or twenty-five yards of cotton were raised. And there ended our efforts to raise among the people the means of support for a teacher; and, for aught I know, this is the first effort ever made at these islands to get the people to support a teacher for their children. The chiefs have, in a number of instances, taken men into their train, and fed and partially clothed them; but for the people to unite together to do it is a new thing at these islands, so far as I know. Although much of the support of the teacher above-named must be paid by the mission, yet if the people feel that they are doing something to support a teacher among them, one point will be gained. The employment of a teacher will be above contempt, and the people also will be more likely to feel that it is a part of their business to support their own schools.

I am on the whole much pleased with the progress made in the children's schools and in the qualifications of their teachers during the past year. But the art of governing, both in the family, in the school, and in the nation, must be very much cultivated before schools can be very efficient means of improvement in the hands of native teachers.

*State of Religion.*—There have been no additions to our church during the past year until the first Sabbath in August, when we received eight individuals to the church, six males and two females. And the Sabbath following seven children belonging to those members were baptised. These, with five others, are all the baptisms of infants at the station during the year.

On the 27th of March last we commenced a series of meetings of six days continuance, attended by a brother from each of the other stations on the island. The congregation was large and interesting, and we have reason to believe that much good was done. Many natives were present from each of the other stations, perhaps a thousand in all; and some from each of the stations are named as giving evidence of reformation, in consequence of impressions received at the meeting. Among the few who appear to have been blessed at this station are two interesting youth, one of sixteen, and the other of twelve years of age. The former has since joined the high school, and the latter is making good progress at our station school, and appears very consistent in his christian deportment.

## Borneo.

COMMUNICATION FROM MR. ARMS, DATED NOV. 8, 1836.

THE arrival of Mr. Arms in Borneo was mentioned at p. 114. Having finished the exploration contemplated in the letter there inserted, and returned to Singapore, he has forwarded an account of his travels, and of the information which he was able to collect. After expressing his desire and hope that a mission might without great delay be established among the Battas on Sumatra, (to whom he had previously contemplated going himself) and some of the embarrassments in the way at the present time, owing to the war between the Dutch and the natives of that island, Mr. Arms gives an account of his arrival at Puntianak, and his attempts—sometimes fruitless—to visit various places on the coast and in the interior.

### *Sambas—Dayaks in the Vicinity.*

At Sambas I was treated with respect by the sultan, and was directly told that I could see the Dayaks, and men would be given to introduce those near; and if it would be safe I could remain and instruct them. I visited a village in each of the two parties, neither of which had seen a white man among them before. By both I was kindly received, and requested to remain and instruct them. They said if I would comply with their wishes, they would cease cutting off heads, and in compliance with my request let me have, to send to the society, a porang or sword, a spear, shield, etc., as pledges of their sincerity and friendship.

The sultan appears to be less bigoted and more fond of improvement and civilization, than almost any other Malay that I have seen. He gave me even more encouragement than I had reason to expect, saying, after my tour to the Dayaks, that if I would venture to live with them, they had no objections. He has the whole control of the Dayaks, except that he has given them to his children and friends to receive their taxes, holding the government himself. From all that I have been able to learn, I think we may depend upon what he says, and if

managed with extreme caution, I think a mission would be safe there while he lives. At his death, as in all governments of a similar kind, there will be commotion, and some doubt as to the final adjustment of things, whether the successor will be a friend or enemy. There are under the sultan of Sambas, I suppose, about 20,000 Dayaks, nearly all speaking one language; and besides them there are probably no others who speak the same. Of the Semenis Dayaks there are 2,626 taxable families, the families of widows, the extremely old, etc., not being counted. They are living in about thirty villages, each of which has a head man. One man receives all the taxes. He is said to be dissipated and not of a good character, but as the sultan retains the government, I do not have much regard to the rajahs. The Dutch government has nothing directly to do with the Dayaks here.

I think it would be safe to establish a mission within the residency of Sambas, and perhaps the Semenis Dayaks should receive the first attention. If so, a family might reside at Sambas, and have the protection which all Europeans receive, or at Semenis, a Chinese village nearly a days' journey up a small river. I think the former would be more safe, and for a few years, have all the advantages of the latter, with few exceptions only.

A few words with regard to the Dayaks. They are a numerous class, probably far more so than any other on the island, though I am led to think that the country is less populous than formerly, owing to the oppression under which they live, and their insatiable desire for human heads. They are, however, divided into various tribes, and each tribe is said to have a different language. The tribes are divided among various rajahs, and these again into villages of from fifteen to sixty families, each of which has a head man, who is independent so long as he can maintain his authority by physical force.

Nor do I know of any natural or civil tie that binds them together at all, other than the fear of the rajah. Each family near Sambas is taxed fifteen rupees, or about six dollars per annum; which is probably more than the worth of the whole property of four out of ten. They are otherwise also oppressed most cruelly. They are despised by the Malays generally, and treated with much contempt. Thus oppressed and despised, every thing that is done for them will be viewed with a jealous eye by the Malays, and this will make it exceedingly difficult to conduct a mission among them. A single word, which was perhaps used without any special design, might set on fire the match that would explode with tremendous violence. If he should say to the Dayaks that the rajah had no right to tax them severely, and should it reach their ears, probably a hundred *krisses* would be drawn in an instant to drink his blood, for the kriss is the Malay's law, nor will he wait for other arbiters. From the Dayaks themselves I have little fear, for having once obtained their confidence, I think one would be perfectly safe with them.

*Chinese—Marks of Dayak Cruelty—Pirates.*

There are probably within the circuit over which I traveled in Borneo not less than 60,000 Chinese, mostly of the Kaie chew or Kay class, and the remainder Hokien. Those at Puntianak pay a tax of goot, but of the others it is said, "The company have no men among them, and therefore it is best to let them do pretty much as they please." Their principal business is digging for gold, with which the country abounds. Their principal place of residence is Mentrado, within the residency of Sambas, and about one or two days travel from that place. They are called independent, and such they are in reality, although the resident of Sambas claims authority over them. I was told that it would not be safe for a missionary to reside with them at present, unless he confined himself to the residency. At Puntianak or Sambas I suppose a Chinese missionary would be allowed to reside, at either of which places he would have access to one or two thousand, and after a little time I think he would work his way to Mentrado, where are perhaps 40,000 or 50,000.

I feel that the Dayaks have strong claims upon the christian world, and I should think the state of the church required that something new should be attempted in this region. The mission will be attended with peculiar trials in its commencement. It must be conducted with the strictest caution, and the final contest between Mohammedanism, and perhaps paganism also, and Christianity will doubtless be a bloody contest; and it must come according to all human probability. I think the greater part of them would receive teachers joyfully. The principal objections are the fewness of the number who speak one language,

and the nature of the government under which they are placed. I have reason to suppose that the Semenis Dayaks do not number more than 3,000, and of all who speak the same language there are probably from 15,000 to 20,000.

But perhaps there are other tribes in the interior who speak the same. But are not 15,000 souls worth the energies of a few men? If too few now, what will be done for them a few years hence? The first night I was with them, I slept under about thirty heads, the property of one man; and the next village I visited, I was told, had two or three thousand only a short time before. This village contained thirty taxable families only. This on an average would give something more than ten heads to an individual. These were nearly all heads from Dayaks. And taking these for an example, the conclusion is irresistible, that they are rapidly decreasing in numbers.

A more full account of the horrid desire and custom of obtaining human heads and preserving them as trophies of victory, or monuments of bravery or wealth, so prevalent among the Dayaks, may be found at p. 164 of vol. xxviii, and p. 433 of vol. xxxii.

Mentioning the monsoons which blow from the southeast during May, June, July, and August, and from the northwest between October and March, and the variable winds and calms which prevail during the other months, Mr. Arms proceeds.

In consequence of this the pirates which so infest these seas watch their opportunity, and when they find a vessel becalmed or beating against the wind, they attack her, and if not strongly resisted make her a prey. They go in companies of from four or five to ten or twelve; are armed with guns, spears, etc., and carry a fortress made of plank on their bows. They are stocked with men, who, with their oars, care but little for the wind, unless it is strong against them. They lurk about the small island, with their prows concealed in the rivers and bays; and when a vessel is seen, spring out like a lion from his thicket, to rob and murder. The seas literally swarm with them. Nine hundred were lately found on a small island near Linga and cut off, but they will scarcely be missed. I have often seen them and the bales of goods which they had evidently thrown overboard to escape detection. I have been chased, attacked, and the vessel sadly battered by them; all of which a favorably wind would have prevented. The native prows are miserable things at best, and many of them are pirates at sea while they pass for traders on shore.

## Siam.

### LETTER FROM MR. JOHNSON, DATED AT BANKOK, JULY 22, 1836.

MENTIONING his return to the house which he was formerly compelled by the order of the government to abandon, as stated at p. 180 of the last volume, he remarks on the—

*Direful Effects of Opium—Location—Selling Children.*

I found occupying the verandah and lower part of the house four or five wretched and emaciated objects, almost entirely destitute of clothing, and of every thing else necessary to their comfort and subsistence. One of them was lying on the ground, a mere skeleton, or as near it as is possible for a living human being to be, covered with filth, and evidently at the very point of death. These probably are the victims of opium smoking. No one can calculate the awful ravages produced among the Chinese, by the use of this poisonous drug. To see and reflect upon them is heart-sickening. But this poison is furnished them principally by those who are called Christians. The use of it constitutes the principal barrier to their becoming Christians. Alas, how much have christian nations done to corrupt and ruin the heathen, and retard among them the progress of the blessed gospel. Great as have been the evils resulting from the use of ardent spirits among our own countrymen, the use of opium is an unspeakably greater evil among the perishing millions of the Chinese. Did time permit, I could fill sheets on this melancholy subject. It has been thought by some that it is in daily and habitual use by more than three fourths of the Chinese residents in this city, and by multitudes of the Siamese, male and female, though a prohibited article. I have seen misery in my native land, but nothing to be compared to the various forms of wretchedness which here often meet my eyes and pain my heart. But oh, the soul! What must become of the souls of these perishing multitudes. Many of them are wretched, unspeakably wretch-

ed in this life, but endless, unutterable sorrow awaits them in another. Often has my heart been ready to sink within me, as I have passed through these crowded streets and lanes, and beheld the multitudes hastening to temporal and eternal ruin. Not long since I beheld a wretched young female, cast out by her unfeeling relatives to die by the road-side, without any covering, except a few leaves of cajang, hardly sufficient to protect her from the scorching sun and rain. Her body was extremely emaciated, probably unable to support itself. Her constant and heart-rending groans could be heard for a great distance around. There she must have been left to die, unpitied and alone. These scenes are so common that they excite little sympathy or attention from the unthinking multitude, but the misery is therefore not the less real. I am informed that it is quite common here for families to cast their sick relations out of their dwellings on the eve of their dissolution, lest they should afterwards be haunted by their spirits. The belief in ghosts and apparitions is almost universal, and it is thought that they have great influence over the destiny of the living. Hence it is extremely common to find numerous little images, set up in the neighborhood of houses, to keep off the spirits. They are thought often to occasion sickness and death. The heathen are the victims of tormenting superstitious fears; but alas! they are unaware of their real danger, and unwilling to be convinced.

The prah klang has recently consented to rent us a piece of ground of considerable extent, on the west bank of the river near his own residence, for the erection of dwelling-houses, chapel, and accommodations for printing, if wished; but that place would be quite inconvenient for my department of labor, the Fuhkeen Chinese, they being principally more than a mile below, on the east side of the Meinam. For the Siamese department it would be very convenient and suitable. It seems now to be the plan of the prah klang to locate all the missionaries on that plot of ground. Such an arrangement, it is to be feared, would much cramp our usefulness. But perhaps some of us may be allowed to live on this side of the river, if we can procure places without asking his permission or aid. I have now been in Bankok about two years, and my location is no more settled than on the first day of our arrival. But if it be the will of our Father in heaven that we should spend the remainder of our pilgrimage without any certain dwelling-place, we will endeavor to rejoice in his holy pleasure. We have daily evidence that this is not the place of our rest.

The practice of selling their children is here very common on the part of poor parents. Hundreds perhaps are sold into slavery daily, both male and female, the latter becoming to a great extent subservient to the amusement and sensuality of the nobility. Their civil and moral condition is of course in the highest degree deplorable. They are with great difficulty accessible to gospel influence.

### JOINT LETTER FROM THE MISSIONARIES DATED AT BANKOK, NOV. 10, 1836.

It will be seen from the following letter that the brethren of the mission have been less restricted by the Siamese rulers than they anticipated at the date of the foregoing communication; and that there seems to be no serious obstacle at present in the way of their prosecuting all departments of their labor to any extent which their means will admit of, or of having free access to all classes of people in the empire.

#### *Progress of Improvement—Labors among the Chinese.*

Through the kind providence of the great Head of the church, we are still permitted the privilege of pursuing our usual labors among this perishing, but interesting people. We say *interesting* people, for they are such in many points of view. They possess a country of almost unequaled fertility. They are rapidly increasing in numbers by emigration and otherwise, more so probably than any other nation in India. Many thousands annually settle here, from China and other parts. They are fast rising in the scale of civilization: perhaps there is not a pagan nation on the globe, of equal numbers, and governed by its own laws, where appearances are so favorable for the introduction of the arts of civilized and enlightened lands. The king has ordered that all his vessels hereafter be built after the European model. The next highest personage in the kingdom, chief priest, has requested a complete printing apparatus, with Roman type, to be sent out to him, and has actually commenced Romanizing the Pali language after a plan of his own invention. The people generally are mild

and tractable, and treat Europeans with much deference.

But there is a dark side to this picture which we do not wish to conceal, because it will be no less interesting to the christian philanthropist. They are a nation of Atheists, without hope and without God in the world, and daily going to an eternity of unchanging retributions. Surrounded by five millions of our fellow beings in this deplorable state, the greater part of whom have never yet even heard His name who is the only Savior of sinners, we look to those whose hearts have been touched with his love, to aid us in making known to them the precious gospel. We look to the Board, and through them to the numerous theological students, pious physicians, apothecaries, printers, and teachers, to come over and help us.

That we may more fully lay open our situation and the condition and wants of this people, we will briefly state what has been done, particularly during the past year.—We are located in three different parts of the city. Mr. Robinson on the east side of the river about two miles south of the palace, near our Baptist brethren. Mr. Johnson on the same side of the river, within half a mile from the palace; and Doct. Bradley on the west side of the river, nearly opposite. Within three or four miles on either side of us is a dense population of no less than one million of souls, of various nations and languages; a great majority of whom, however, are Chinese. We have visited the principal places within thirty miles of us, and found the country full of inhabitants, generally eager to receive books. Both above and below the city, are great numbers of Burman and Peguans, probably not less than 50,000, who have no tracts and no one to teach them the way of salvation.

Two of our number have also visited Chantaboon, a place about 160 miles southeast from Bankok, and near the borders of Cambojia, having a population of about 10,000. In the vicinity of Chantaboon are a number of villages, containing from 1,000 to 5,000 inhabitants. Here the brethren were freely permitted to preach the gospel to many thousands who never before heard it, and to distribute a large number of tracts. Mr. Johnson and wife remained at that place about six months with the family of Luang Nai Sit, a son of the prah klang, at whose earnest request the brethren visited that place.

In the Chinese department, a large number of tracts and copies of the Scriptures have been distributed, both among Chinese residents, and on board of junks from China, which have generally been well received, though with less eager curiosity than formerly. The whole number of Chinese books distributed by us from the commencement is not far from 20,000 volumes. Our Baptist brethren have probably distributed about as many more. Mr. Johnson has established a day school, with a native teacher, among the Chinese at the principal settlement of those speaking the Fuhkeen dialect, which he almost daily visits for the purpose of giving it a diligent inspection. Christian books exclusively are used in the school, and on the Sabbath particularly the parents and others are invited to attend to hear the preaching of the gospel. Mr. Johnson also contemplates soon establishing a dispensary near his school for the benefit of the Chinese in that quarter. Such an establishment is much needed, and it may afford an opportunity to collect a congregation and to preach the gospel to many who would not otherwise hear it. Mr. J. has also for some time conducted social worship in Chinese for the benefit of those who may wish to attend. The number of Fuhkeen Chinese in this city is estimated at from 20,000 to 50,000.

### *Printing, Preaching, and Schools for Siamese.*

In the Siamese department we have as yet been able to do but little by the distribution of tracts, for they could not be obtained. What few we had have been received with great eagerness. Many thousands might be given out in a few days, if we had them. It will be recollected, that before we arrived only one small tract, and a few copies of the first four or five chapters of the gospel of John, had ever been printed and circulated in Siam. While we were at Singapore, 700 copies of Luke, translated by Mr. Gutzlaff were printed, which we brought with us. Since that time Mr. Jones has printed about as many copies of Matthew and about 2,000 copies of a small tract which he divided with us.

These, in all about 4,000 copies, are all the books that have ever been printed and circulated in the Siamese language in this country. We have, however, just published (Oct. 24,) one thousand copies of a tract of eight pages, containing a brief account of the giving of the law on Mount Sinai, the ten commandments, a summary of the commandments,

followed by a brief statement of the fact that all men have broken these laws and are therefore sinners and exposed to eternal punishment, and that God in infinite mercy sent his equal and only Son into our world, who took our nature and died a substitute for man, so that all who will repent and believe on him shall be delivered from condemnation and be forever happy in heaven. To this are added a short prayer and three hymns. This is the first tract published in Siam, which we set up and printed with our own hands, with the assistance of Mr. Davenport. We have three other tracts ready for the press, but no printer.

In the medical department much has been done for the relief of the bodily, and we hope something for the spiritual maladies of many. Upwards of 3,800 different individuals of all classes, from all parts of the country have received medical aid. These we have endeavored to supply with tracts and portions of the Scriptures as far as we were able, often employing our teachers a great part of their time in copying select portions of the word of life for them. For some time Doct. Bradley has daily opened the dispensary with prayer, followed by such religious instructions as circumstances would permit. He has also had social worship in his family in Siamese. Regular preaching on the Sabbath for nearly a year has been conducted by Mr. Robinson in the Siamese language at the dispensary. From one hundred to two hundred are usually present. A female prayer meeting is held every week among the females visiting the dispensary. It is an interesting fact that 3,800 have daily received religious instruction, and most of them for a considerable length of time, and they have carried the news of what they have heard into all parts of the kingdom. A knowledge of medicine is immensely important in all these countries to gain access to the people.

With regard to schools among the Siamese, our circumstances have been such that we have not yet been able to do as much as we could wish. We had anticipated much difficulty in obtaining scholars, especially females; but we have been agreeably disappointed. Mrs. Bradley has a number of girls under her care, and we doubt not that as many children of both sexes as we could superintend, could be obtained, if we had suitable accommodations. Many are desirous to learn English among the Chinese, especially the Tachew. A number of schools for boys might immediately be established, were there any one to superintend them.

From the above statement it will readily be seen that a large reinforcement to this mission is urgently needed.

### *Openings for Enlarging the Mission.*

That the reader may see how wide a field for missionary labor, in the opinion of the brethren of this mission, is opening around them, and how accessible it is and ready for cultivation, the following request for a reinforcement is inserted here. The statement made in the last number respecting the existing deficiency in the funds of the Board will show how impracticable it is at present to comply with the request.

1. A printer is immediately needed, accompanied with a first rate printing press and furniture, a large quantity of paper, and a fount of English type.

2. Four or five missionaries, together with a physician, are urgently needed for Bankok. One missionary at least to cooperate with Mr. Johnson among the Fuhkeen, and two among the Tachew Chinese. One at least for the Siamese, qualified to assist in translations. One for the Mussulmans in Bankok, of which there are not far from 20,000, principally Malays and their descendants speaking that language.

3. Two missionaries and a physician are needed for Chantaboon and neighboring villages.

4. Two missionaries and a physician are needed for Ligore, a large province subject to Siam, on the west side of the gulf of Siam. The king of Ligore is a near relative of the present king of Siam, and is now here on a visit. His son, a patient of Doct. Bradley's, strongly urged one of us to return with him. The Malayan and Siamese languages are principally spoken.

5. Two missionaries and a physician are needed for Cambojia, a large province of which is now under Siamese jurisdiction. We have a Cambojian dictionary with Siamese definitions nearly completed, of 20,000 words, written by a native Cambojian.

6. Two missionaries are wanted for Cochin-China, who might prepare at Chantaboon, where are many Cochin-Chinese.

7. One missionary is needed for Peguans in Siam.

8. Two missionaries for Siamese and Chinese in Yuthia, the ancient capital, which is said to be nearly as populous as Bankok. The Roman Catholics a few years since were prohibited entering that place; but they at length succeeded. Why may not Protestants? Two are also needed for Laos, a large country on the north and

northeast, now subject to Siam. The language may be readily acquired here. The written character is different from the Siamese, yet there is such a similarity in the spoken language, that a Siamese may be tolerably well understood. They are a poor but interesting people, scattered over a large tract much of which is mountainous. They have, however, a number of villages around the sources of the Meinam. Their capital is said to contain 20,000 souls. It is said also that lying and theft are crimes that are scarcely known among them.

9. A married teacher, and three or four unmarried females to take charge of schools in Bankok and Chantaboon.

The foregoing number of missionaries, physicians, and teachers may appear large; but we cannot conscientiously ask for less. A larger number are located in many a single county in our native land, where all the people are supplied with the word of life. Cannot five physicians be spared from the hundreds who annually enter that profession? Cannot eighteen missionaries from the hundreds that yearly enter the ministry, with commissions from heaven to preach the gospel to every creature, be spared for the perishing millions in this country? Are there not three or four teachers to be found who would rejoice to spend their lives in teaching a nation of interesting children the news of salvation?

## Ceylon.

### EXTRACTS FROM A LETTER OF MR. HALL.

MR. Hall, whose expected arrival in this country, in consequence of impaired health, was mentioned at p. 220, reached New York near the end of April. While on the passage he wrote the following account of an interesting scene which he witnessed shortly before he left Ceylon.

### *Revival in the Female Boarding School at Oodooville.*

At our monthly meeting for September it was a general remark, that there never was known to exist a greater degree of coldness in the churches than at that time. A few days after this the missionary residing at Oodooville was awaked from sleep about eleven o'clock in the evening by the voice of a person in distress, and on going to the verandah, heard the voice of prayer and weeping. A few moments afterwards one of the girls came to the house, saying, "We want some one to come and talk to and pray with us." The voice of weeping, prayer, and singing did not cease till one or two o'clock in the morning and some had little or no sleep during the night. For several days, meetings were held with them, when some of them led in prayer. At the close of one of these meetings an assistant present remarked to me that it seemed to him, when the last girl prayed, that it was not her prayer, but the prayer of the Holy Spirit, as if some other person was speaking." More deep feeling and fervent wrestling prayer I never witnessed. The last thing I heard at night and the first in the morning, was the voice of prayer and praise.

At the end of one week after the commencement of this awakening, one of the older girls, who is a church member, being asked how many of the girls in the school cared for their souls, replied, "There is not one who does not care for her soul." I remained at the station for two or three weeks from the commencement of this interesting work of grace, and had the evidence that some few were converted, and that others were favorably impressed with the importance of seeking the salvation of their souls. In a note from the resident missionary, a few weeks after my leaving, he remarks, "Some five or six give evidence of being born again."

The following letter from the oldest girl in the school no doubt will be read with interest, in connection with the account of the revival, the commencement of which is here referred to.

"We agreed about one year since to hold a meeting every Tuesday evening to pray for our parents; and accordingly last Tuesday evening we held a meeting, and after two or three had prayed we were about to close the meeting, when another girl prayed. And when we heard how she, as it were, wrestled with God in her prayer, we were unable to close the meeting, having a strong desire to continue all night, because her prayer was as when a miserable beggar pleads with a rich man, or as when a child entreats favor of a parent, or as when a person agonizes for a friend who is about to be hung. When she had closed her prayer, some of us were exceedingly agitated and were unable to speak, for we saw all our sins and defects. Then some of us had a thought, viz., that we could not expect peace of mind until we had called some of the older girls who did not seek Jesus Christ with all their hearts, and seriously talked with them. We, however, concluded that we must first acknowledge our own faults and ask forgiveness of God, and

then call the girls and speak with them. After we had done according to this our determination, we called up those who were asleep and conversed with them. At that time they were aroused to anxiety about their souls. For this we praise the Lord. From that day to this they lift up their voice in prayer to God day and night. We do not believe there is one girl in the school who does not thus pray."

The mention of six conversions may to many seem small, but to one acquainted with the degraded condition of the people, it does not so appear. It should be remarked in this connection, that the larger portion of those now in the school unconverted are not only quite young, but have recently been taken from the abodes of their heathen parents. God has in a signal manner blessed this school from its commencement. Not one who has completed a full course in the school has left without giving evidence of decided piety—a fact which should call forth expressions of gratitude from all the friends of missions. The whole number of those who have completed a regular course of study in the school is thirty; all of whom are married to pious young men, most of whom are in mission service. Of the seventy-five who remain, thirty or more give decided evidence of piety. Of those who have left the school it should be remarked that not one has disgraced her profession. In several instances where their husbands have fallen into sin, which has led to suspension or excommunication from the church, they have been the means in the hands of God of leading them back to the fold.

This institution is viewed with interest, not only when in contrast with the surrounding population, but in view of the bearings it may have on future generations. Having enjoyed the advantages of a christian education, and having been brought to taste the love of Jesus, they can but feel a deep interest in the welfare of their offspring, as well as their relatives and neighbors in general. A desire for the salvation of others is now manifested, as the preceding letter shows. A desire for the salvation of their heathen parents often leads them to the throne of grace, and often makes them sad; one specimen of which I will give. During the excitement mentioned above, one of the girls who is most noted for piety was asked how she felt. She replied, "Sad." Why? have you any difficulty with the girls? do they not behave well? "Yes they behave well." Then have you not joy on their account? "Yes." Why then are you sad? "My parents"—she replied, and tears forbade her saying more. She loved Jesus, but her parents were idolaters. Such persons need the prayers and sympathies of the friends of the blessed Jesus in our favored land. I would commend them especially to the notice of their sisters in America.

## Southern India.

### EXTRACTS FROM THE JOURNAL OF MR. LAWRENCE.

Mr. Lawrence has resided principally at Madura. The tour during which the following journal relates was made for the purpose of finding a suitable place for a new station in the vicinity of Madura. Dindigal, the town to which much of the journal relates, was visited by Mr. Spaulding in 1834, and some of the results of his observation there were inserted at p. 173 of vol. xxxi.

### *Dindegal—Number and Character of the People.*

*July* 6, 1836. Mr. Dwight and myself left home last evening, and this morning saw the sun rising over the misty hills of Dindegal, four kathams (forty miles) distant. With the approval of our brethren we started on a second exploring tour for a third station on the continent. It is painful to a new comer to hear the groaning sing-song of the bearers, and more to see the callous coating of flesh on their shoulders, where the shaft of the palankeen has rested. We hope, however, they will not suffer with an occasional exchange from the government officers to the missionaries. Our load was very light, and we had full sets of bearers, whereas they are not unfrequently required to carry more than twice the weight of a man, with only ten bearers. There is scarcely a class of natives who manifest more gratitude for any little favors than the bearers. We passed three considerable villages on and near the river, containing from one hundred to two hundred houses each.

Dindegal is a town of 5,701 houses, according to official statements; but this is probably overstated, as are most of the statistics of this kind. This population consists of 6,332 Roman Catholics, 5,835 Mohammedans, and the remainder heathens; of which there are five companies of native infantry. The people

appear to be much in advance of the Madura city population in their desire for books, and in knowledge of books, I mean printed books. The name of a pious military officer is mentioned by them with much interest, and the books and tracts left by Mr. Spaulding more than a year ago are still doing good. We took our lodgings in a choultry, and were soon thronged, and nothing but absolute refusal prevented our basket of tracts from being thoroughly emptied. Four years ago this part of the district was visited with a desolating famine, of which fifty or sixty died in a day. One would have thought they feared a famine of the word, to have seen their solicitude to-day. The *tassledar* and *shirshtedar* and many principal men called upon us and interceded for the establishment of schools, more especially English, under the inspection of the missionaries. The government returns give twenty-four Tamul, eight Moor, and eight Hindostannee schools, besides one Mahratta school, which is under the immediate care of the native head officer. This school is furnished with a translation into that language of our elementary school-book, and the principal Mahratta brahmin officer has reduced the mode of arithmetical calculation to the English form, which he mentions as an improvement of his own. He is the person who studied logarithms with us at Madura. We asked the shirshtedar, and also the brahmin last mentioned, if they were not afraid of our *vedam*? "Oh no, you must first instruct, and then allow them to choose for themselves; and yet when we attempted to press upon them the same duty of choice, the brahmin, at least, evidently tried to stifle conviction and elude the topic, by saying, "We must walk as our ancestros did." We spoke of a crown of glory, but he smiled and clung to the darkness of heathenism. The fear of contempt is almost invincible. He will not be seen carrying a gospel from us. Although he knows it to be the way, the truth, and the life. Of the 182 brahmins here, only four or five came, even as far as this man, towards the light. The others, whose harsh discordant temple music is now sounding in our ears, would not suffer our unholy feet to tread the porch of their temple. Oh that they knew the things that belong to their peace. There is a most tremendous battle to be fought in India, and the sword of truth must reach and divide these hearts, very soon, or else there will be a most appaling and fiendish triumph in the regions of eternal despair; for these first attempts in the conflict show that legions are willing to fortify their strong holds and become ten times more the children of hell than before. It is an awfully solemn situation to be a savor of death to any. The fire is kindled, however; the sign spoken against has occasioned, and will hereafter occasion divisions, and the rise of many in Israel is accompanied with the willing fall of many others on the dark mountains of death.

Dindegal has an almost impregnable fortress. The fortification is about midway up a naked rock, which, in circumference about a mile, shoots out of a wide plain seven hundred or eight hundred feet above the adjacent town. The top, formerly crowned with a heathen temple, is now loaded with military stores and a garrison sufficiently large for quartering all the troops of this district. West Point is not more secure, and the music of the band on the plain, as it rolled up the sides of the rock, from the keyed-bugles and the bass and tenor drums, was enough to revive the recollections and the martial ardor of youth, till all the bloody tragedy of Tippoo Sultan should be acted over again. May these spirit-stirring sounds soon be changed into that singing of the inhabitants of the rock, which must occur before time shall be no more. To achieve this is a nobler pleasure than to wear the warrior's laurels. But I beg pardon for writing so long about one spot in India, and that too of first impressions, some of which may be erroneous, as almost every thing in a heathen land is. I have given numbers officially, words and thoughts may have come from excitement. To go about this great valley and see how exceeding dry it is, and to see how few sinews and how little flesh is coming upon the bones from our prophesying, is enough to lead one, even before the question is asked—"Son of man can these dry bones live?"—to refer it and reply, Oh Lord God thou knowest. There is one way by which the church at home must help us now. Please beseech them to be instant in "prophesying to the wind."

Mr. Lawrence remarks that his statistics differ considerably from those which have been before given concerning Dindegal, and he is not confident of the correctness of some particulars, though he obtained them from what was regarded as the best authority.

LETTER FROM MR. WINSLOW, DATED AT MADRAS, JAN. 5, 1837.

### *A New Station—Missionary Labors at Madras.*

It will be seen by the following communication that the town spoken of in the foregoing journal, and the commencing of a station at which was contemplated when the visit there noticed was made, has become the residence of a mission family.

Mr. and Mrs. Dwight have taken up a station at Dindegal with pleasing prospects.

We have commenced some common schools both at Chintadrepettah and Royopooram. The number of schools at both stations is now twenty, with five or six hundred boys and girls. We might enlarge the number very much. We have at each station also now a Tamul congregation, to which we preach on Sabbath mornings, composed mostly of the children of the schools and the schoolmasters. At this place is an English school under the care of Mrs. Winslow, who has also a Sunday school and Bible class, the two latter being composed of English children, or descendents of Europeans, and the former of native lads. The distribution of the Scriptures and tracts is going forward as fast as means allow. At least one or two hundred books, small and large are distributed at both stations and in the streets every day; and sometimes not less than a thousand of some small tract just published.

We have reason especially to praise God for a work of grace on some hearts in the English congregations to which we still preach, one or both of us, almost every Sabbath. In that at the independent chapel, there is what in America would be called a revival of religion. At two or three inquiry meetings this week, from twelve to twenty attended, who seemed under deep concern of mind, and some of them appeared to have found the Savior precious to their souls.

At the Scotch Church also there are instances of hopeful conversion. We pray that the work may continue from the bearing it will have upon the natives as well as for the salvation of the souls that may be immediately wrought upon by the Holy Spirit.

## Southern Africa.

EXTRACTS FROM THE JOURNALS OF MESSRS. WILSON AND VENABLE.

In the last number of this work was inserted the journal of Mr. Venable during the first journey of Mr. Lindley and himself from Kuruman to Mosika. The following extracts relate to the time subsequent to the arrival of the three brethren and their wives at the latter place to commence their residence there, which was on the 15th of June, 1836. The Zintuna mentioned below, were two of the head men of Moselekatsi, sent by him in a diplomatic character to visit the governor of the colony at Cape Town, and returned from Kuruman to their own country, in company with the mission families.

Mr. Venable states that *zintuna* is the plural of *intuna*, which is the title of Moselekatsi's officers. And, as illustrative of the structure of the language, he mentions that *sichaka* is soldier, *machaka* is soldiers. Sichaka also means young man, and is applied to a child to denote its sex.

### *Moselekatsi's Ambassadors—Visit to him at his Town.*

*June* 15, 1836.—The zintuna seem much pleased with what they saw on their journey and during their stay at Cape Town. We cannot but hope that this visit is ordered in the providence of God to have a propitious bearing on our mission. One of these zintuna is a man high in authority and influence in the country of Moselekatsi. He seems impressed with the superiority of white people, and we have endeavored to point out to him the causes of this superiority as it exists in school-books, etc. We tell him we wish to establish schools in his country, in which the children will be taught the wisdom of the white people. It seems that the governor treated him with great kindness during his stay at the Cape with him, as the representative of Moselekatsi. Something equivalent to a treaty of friendship was formed by the governor, one item of which is that Moselekatsi engage to protect and treat with friendship all missionaries that may reside in his country with his approbation, so long as their conduct consists with justice. The governor, as a token of his friendship, presented Mose-

lekatsi with a fine new wagon, together with a number of other articles suitable to his station.

The next extract relates to a visit which Doct. Wilson made to the king at Kapeng, where he was then residing.

*July* 13. After the wagon stopped I was conducted to the king by intuna Cumbati. After salutation he took his seat on the fore-chest of my wagon and opened a Dutch and English dictionary. He sat with the book open in his hand for a good while, as though he would read. I embraced the opportunity of saying to him that it was books and schools that made the white people so wise, and also that we wished to teach his people to read books, that thus they might learn the wisdom of the white people. He answered that we should be permitted to do so. After the king came to the wagon a number of his subjects approached him in the most servile, cringing manner. The attitude in which they approached is frequently that of bending the body forward with hands resting on the ground. Those high in favor are allowed to approach with somewhat more freedom. After sitting a few minutes the king went away. Upon his leaving all present joined in lauding him in most extravagant terms, such as "great king," "great mountain," etc. After a little while, he returned to the wagon and observed that he had sent for me to write letters to the governor and to Mr. Moffat. I told him that I had come prepared to do so. He said that as the moon was now dead (alluding to the change of the moon) he could do nothing, but he would dictate on another day.

14. Read the Sichuan Scriptures, and held prayer. Intuna Cumbati, and a number of his children and attendants were present. During all the time that I remained at the king's kraal intuna Cumbati and his company regularly attended worship. I was much pleased that just under the eye of the king I was permitted to collect a group of his subjects night and morning and worship Him who is King of kings and Lord of lords. I was rejoiced that amidst the man-worship bestowed upon Moselekatsi, for his people do ascribe to him that honor and praise that are due to our God alone, I was allowed publicly to worship and thank Him who is the true source of all good. I did feel zealous that God might be known among this heathen people, now, when in the presence of the king, they ascribe every good that comes upon them to him. In fact he is their god. It was through his presiding care that his late embassy to the Cape was preserved on the road, and returned in safety. Of this I was informed by the driver of my wagon.

To-day my feelings were shocked by a gang of boys and dogs worrying a dog in a most cruel manner. Upon inquiry I was told that it was one of the capricious laws of the king, that dogs of a certain color, belonging to another kraal, should not enter the kraal where he was upon pain of death. This occurrence shows the caprice of the man. Another instance I witnessed, in having a man appointed whose business it was to make every one who entered his kraal with a kaross (the ordinary dress of the people) put it off as quick as possible. The law seemed to be of recent date, as the people who had occasion to approach him did not seem aware of its existence.

There has just come into the kraal a company of men bearing the head, feet, and tail of a lion, and the entire carcass of a leopard. The lion had been killed in one of the king's kraals, the cattle of which he had attacked at night. It is a law that if a lion attacks the king's cattle, the people of the place must kill it at all hazards. If the lion flies so that they cannot overtake it, then they are released from all responsibility. Their mode of attack on the lion is with the assagai, and they use the large oxhide shield for a protection against the claws and teeth of their powerful enemy. As a number attack the lion at once, they generally dispatch him before he has time to injure any one. In the kraal where I now am there is quite a number of feet and heads of lions. In the present instance they brought their trophies to within forty or fifty yards of the king, and then laid them on the ground. The principal man of the company then commenced a speech in quite a good style of oratory, recounting to his majesty the circumstances under which his noble enemy had been killed. He was followed by another man who made a similar speech concerning the leopard.

15. Early this morning the king visited the wagon. I offered him coffee, which he declined to take, saying that he had not washed. It is the custom of the people to bathe every day, and afterwards to anoint themselves with fat. In the evening he came to my wagon and presented me with a sheep.

This evening at prayers quite a number collected around our fire. After

prayers one observed that God was a king before the Matebela king existed. Mogame, the leader of my wagon, a member of the church at Kuruman, who had just led in prayer, added, "Yes, God was from everlasting to everlasting. May the time soon come when the name of God shall be glorious among this people."

16. To-day the king dictated a letter to the governor, thanking him for the wagon which he had presented, and for the kindness that had been shown his zintuna during their visit to Cape Town. In the wagon were two boxes, containing various articles sent as presents to the king by the governor. I was surprised to find that although these boxes had been in his possession two weeks or more, he had so far restrained his curiosity as not to have opened them until today, when he requested me to assist in doing it. After he had done looking at the presents, he observed to me that as I was tired I might retire to my wagon. I afterwards learned the reason that he wished my absence was that he might perform something like rites of exorcism on the things received from the governor, to divest them of any deleterious influence they might possess. This he considers necessary to be performed prior to their being appropriated to his own use. As the king had not finished dictating his letters, at night-fall, I requested intuna Cumbati to tell him that as tomorrow was our Sabbath, I could not write for him until Monday. Intuna presently returned and said that the king was glad that I would remain on Monday to write the letters. I thanked Cumbati for going to the king for me. He said that we were now his children and that he would do any thing for us.

Doct. Wilson left Kapeng on the 20th and on the 30th arrived again at Mosika.

Under date of June 16th, the day after his arrival at Mosika, Mr. Venable writes in his journal—

Zintuna Kalipi and Tibeni, attended by a retinue of machaka, came to see us this morning. The ladies are the subjects of more wonder than is to them desirable. The zintuna and all their machaka are, however, very respectful.

*July* 16. Saturday, moved from my wagon into the house. We have so far been living half in and half out of the house; cooking, eating, and sitting in the house, and sleeping in the wagon. The weather has been remarkably uniform. The thermometer early in the morning in the wagon ranges about 30°, but in the house I have not seen it below 48°. We have had a few windy, disagreeable days, but generally the days are pleasant. The wind during the night is from the south, and during the day from the north. We are blessed with a fine climate.

### *Decease of Mrs. Wilson.*

Communications of a later date bring the painful intelligence that Mrs. Wilson, the wife of Doct. Wilson, was called away by death on the 18th of September. Messrs. Lindley and Venable and their wives had also been visited with severe sickness, but were recovering. The disease with which the families were afflicted, and which terminated fatally in the case of Mrs. Wilson, was occasioned, in the opinion of Doct. Wilson, by their entering their houses before the clay of which the floors were made had become sufficiently dried.

## West Africa.

LETTER FROM MR. WILSON, DATED AT CAPE PALMAS, NOV. 3, 1836.

### *Need of an Itinerant Missionary—Schools and Teachers.*

THE subject of the first paragraph was introduced at p. 248, and judging from the observation of Mr. Wilson there are very encouraging openings for usefulness by this kind of labor in Western Africa.

A missionary is much needed here to itinerate among the settlements around us. He may, not going more than thirty miles from Cape Palmas, embrace within the sphere of his labors more than fifty thousand souls; and no people in the world, so far as human foresight may determine, are more ready to receive the gospel. They have no religion that deserves the name; they are simple hearted and will receive any thing that falls from the lips of a white man with implicit credence. I have always found them attentive, and on one occasion, at least, I believe that the word has had some effect. But I am not able to follow up these labors. The study of the language and our schools leave me no time, except the Sabbath, for preaching. A missionary who should be sent out for this purpose ought to have a good con-

stitution, and be able, after he has got over the fever, to bear the fatigue of walking. This might be the residence of his family, and a place of refreshment when needed by him. The influence which he would, by such a course, gain over the minds of these simple-hearted people would be unbounded, and it would be the entering wedge to more extended operations further back. I am disposed to think that it is not more than two hundred miles from this place to the foot of the Kong mountains; and if I may rely upon such information as I can glean from those who have been furthest back, it is inhabited by a people who are able to read and write; and if so, they are Mandingo men, and their religion is Mohammedan. If this opinion be correct, then it is to be inferred that there is in Western Africa, north of the equator, only a strip of country extending from Sierra Leone to Cape Coast Castle, along the sea-coast, and about two hundred miles wide, that has not been brought under the religion of the false prophet. How inexpressibly important then to the honor of Christianity is it that this small remnant of country should at once be possessed in the name of its rightful sovereign. How vigorous ought the church to be to arrest the progress of the religion of Mohammed. I apprehend no very great difficulty in exploring the interior from this point, except the savage and cruel habits of the people; and this doubtless would be greatly modified by the profound veneration which they feel for white men. There are no great potentates or very large communities united under the same government. There is not, in all probability, a single dynasty within two hundred miles of Cape Palmas that embraces as many as five thousand souls. The general number, so far as my knowledge extends, is from five hundred to three thousand. But whether this circumstance would be favorable on the whole or otherwise to an exploring tour, I am not prepared to say. No such exactions of large presents would be demanded as at the courts of more important princes. On the other hand, however, the traveler is liable to be perplexed and frustrated by the caprice of every petty king through whose dominions his path might lay.

The schools mentioned in a former letter have all gone into operation, and we have now about one hundred children under our instruction. One of the schools, however, will be suspended for a short time. The progress of the children, and especially those in our yard, whose attendance is more steady, is most satisfactory. Some of them who have not had more than three months instruction can read with tolerable ease, and all are far more contented than we could have expected them to be. All this, however, I attribute, under the blessing of God, to Mrs. W.'s talent for teaching, and the happy faculty she possesses of rendering all happy and cheerful about her.

We should have a large adult school, if we were able to teach it; and although I have declined it for the present, I have been constrained by the importunity of two men to receive them into my study to learn. One of them is the brother of king Freeman, and a very influential man with his people, and decidedly the most talented native I have ever known. The other is the man who recently visited Baltimore. Both of them promise to be useful. Upon the former (William Davis is his name) I have high hopes of usefulness. His progress in learning so far is unequalled by any thing I have ever known either in America or Africa.

On the 10th of December Mr. Wilson writes—

I have engaged three colored men and one woman, beside Mrs. Strobel, as teachers; but their particular destination is not determined.

## Syria and the Holy Land.

### EXTRACTS FROM THE JOURNAL OF MR. LANNEAU.

THE few extracts given here relate to Mr. Lanneau's voyage from Beyroot to Jaffa, and his ride thence to Jerusalem, where he was to join Mr. Whiting in missionary labors.

### *Carmel—Cesarea, Jaffa, View of Jerusalem.*

*April* 30, 1836. On arising this morning we found ourselves becalmed off the bay of Acre. During the night we had left "the glory of Lebanon" and were now in sight of Mount Carmel. "Its excellency, however, is departed, for the curse denounced by Amos, chap. i, 2, has fallen upon it. "Its top has withered," for with the exception of a few trees, thinly scattered over it, it is now barren and desolate. Near its summit is

a large monastery, on the supposed spot where the prophet Elijah vindicated the worship of Jehovah before the impious Ahab and the votaries of Baal. Independently of its interesting history, this mountain forms one of the most remarkable promontories on the shores of the Mediterranean sea. Though spoken of in general as a single mountain, it is in fact a mountainous range, the whole of which was known by the name of Carmel, while to one of them, more elevated than the rest, the name was usually applied by way of eminence. It is estimated from 1,500 to 2,000 feet in height. At its base, on the north, is the small town of Heifa, before which several vessels were lying at anchor. On the opposite side of the bay of Acre, is the town from which its name is derived, so well known in the history of the Crusaders, and still more recently for the unsuccessful attempt which Napolean Bonaparte made in 1799 to take possession of it.

Shortly after leaving Carmel, a stiff breeze brought us in a few hours to Cesarea, once distinguished for its imperial magnificence; but now not a solitary house remains amid its ruins. This place is often mentioned in the New Testament. Here resided Cornelius the centurion, to whom Peter was sent by a special vision, and in whose house, the first sermon was preached to the gentiles and the first church organized among the aliens from the commonwealth of Israel. Here the apostle Paul was brought in chains from Jerusalem, and arraigned before the Roman governor Felix, who trembled on his throne, as his prisoner reasoned of righteousness, temperance, and judgment to come; and here, after two years imprisonment, he made that eloquent appeal in the audience of the king of Judea, which will ever be read with no ordinary interest by those who love the truth as it was in Jesus. It was melancholy to survey the ruins of this, the cradle of the gentile church, and to read in its desolation the marks of the divine displeasure against its once guilty inhabitants.

Very early this morning we were aroused by the bells of the convents, summoning the christian inhabitants to prayers. The gates were thrown open, and we found the secretary of our consul waiting to conduct us to his house. He himself was absent at prayers on our arrival, but soon made his appearance, and gave us a warm and hospitable reception. He is a wealthy Armenian, named Muraad Arretin.

Being the Lord's day we remained in the house, and had social worship together. In the afternoon the consul was present at our services, and manifested much interest in witnessing our peculiar mode of worship. He remarked upon the simplicity and solemnity which characterized it, as contrasted with the frivolous and heartless rites and ceremonies of his own church. This introduced an interesting conversation in which our friend bishop Carabet took a prominent part. During this conversation, the consul indulged in some severe invectives against the Armenian clergy for keeping up their profitless system of unmeaning ceremonies, and for their neglect of instructing their people in the truths of the Bible. Notwithstanding his light and knowledge on this subject, he himself is so much under their influence as to be one of the most liberal patrons of their institutions, and especially the convent of St. James at Jerusalem.

*May* 2. Jaffa is the seaport town of all Palestine. It contains a population of about 7,000, one third of whom are nominal Christians, principally of the Greek church. Jaffa is interesting on account of the remarkable circumstances connected with its history, which reaches far back into antiquity. Some assign it a date anterior to the deluge. Here all the materials sent from Tyre for the building of Solomon's temple were brought, and transported to Jerusalem. Here lived and died Tabitha or Dorcas, whom Peter raised to life; and here the same apostle was residing when his Jewish prejudices were removed by special revelation, and he sent by the Spirit, to preach the gospel to the centurion at Caesarea. In our rambles through the town we visited what is pointed out to strangers as the site of "Simon's house by the sea-side," where Peter lodged when he had the heavenly vision above alluded to. An old wall and ruined dwelling, now occupied by a Moslem family, tradition asserts are the remains of the identical dwelling. Our road for the first few miles, led us through the rich vegetable and fruit gardens which environ Jaffa on the east and south. Groves of Orange, lemon, pomegranates, olives and figs were on our right and left. An hour's ride brought us to a large stone fountain by the wayside, erected for the refreshment of travelers, and shaded by noble sycamore and palm trees. A little farther on we emerged from the gardens into the open plain of Sharon, which stretches as far as the eye can reach towards the south

and is bounded on the north and east by the distant mountains of Galilee and Judea. Extensive fields of grain were waving in the breeze. Herds of cattle, and flocks of sheep and goats were grazing in the rich meadows, while here and there an Arab peasant was driving his antiquated plough through the loose earth, and preparing it for sowing. Sharon has always been celebrated for its fertility and were it not for Mohammedan despotism, which withers all the springs of industrious enterprise, this beautiful plain might be one continued garden, and support an immense population. At present, however, it is poorly cultivated and but few miserable villages and hamlets are situated upon it.

After a tedious journey of nearly nine hours, the Mount of Olives and then the Holy City, appeared before us, invested with all that peculiar and indescribable interest with which they are associated in the heart of the Christian. It is in vain to attempt a description of the feelings and reflections which in rapid succession rushed across my mind, as my eye first rested upon these, the most remarkable places in the history of this world. The view of Jerusalem from the Jaffa road is not as imposing as from the north, or the Mount of Olives. All that is seen of it from that direction is a low Gothic wall flanked with towers, and surmounted in the centre by the castle of David, with a few domes of the houses rising beyond. As we approached the city we descended a gentle slope, which on the right formed the well known valley of Hinnom, at the commencement of which is the upper pool of Gihon, situated in the midst of a large Turkish burying-ground. A number of Moslem women were walking among the tombs, and covered with a white sheet, in which they enwrap themselves whenever they go abroad, resembled so many ghosts wandering among the abodes of the dead.

## JOURNAL OF MR. W. M. THOMSON ON MOUNT LEBANON.

[Continued from p. 261.]

THE extracts in the last number gave an account of Mr. Thompson's temporary removal from Beyroot to Brumannah, on Mount Lebanon, and the first out-breakings of the hostility of the Maronite priests against him. Having gained the ascendancy over the emeers, they hoped to drive Mr. T. from the mountains.

### *Orders of the Emeers to prevent Intercourse with the Missionaries.*

*June* 23. The mystery of iniquity has already begun to manifest itself. Yesterday morning Mr. Hebard's boy purchased some eggs and vegetables in a small village just below us, paid for them, and was returning when he was followed by the Maronite priest, and ordered to restore every thing. "What, says he to the boy, dont you know that these people are accursed heretics, sons of devils, and no one is allowed to sell the least thing to them?" The boy answered, that he had bought and paid for the things, and would not give them up. The priest then laid hold of him, and being the strongest took them away by force. Having gone so far, and knowing that they had committed a civil offence, the priests determined to hazard all and press to the utmost of their power. They have accordingly been busy with the emeers and have succeeded in part, at least, with them. Knowing that if the priests were allowed to come out of their churches and lay violent hands upon us, we could not possibly remain, I determined to take the matter up in earnest. I sent our dragoman to the emeer's to enter a formal complaint. No answer was returned. In the evening the dragoman went again, found a large company of priests and Maronites around the palace, who sent a very menacing message to us. After dark the public crier came round proclaiming in the name of the emeers that no one should speak to us, sell to us, visit us, or befriend us in any manner whatever. Those who spoke to us should have their tongues cut out; those who sold to us should be bastinadoed, and have their houses burnt down, their orchards felled, etc. These bloody orders seemed to frighten the people very much at first, and this morning things looked rather alarming. We could get no milk. However we did not experience any inconvenience. Before noon word was sent in from many persons promising assistance, and before night we had received more eggs than we wanted, and plenty of vegetables. Milk also was handed in from several quarters, and messages from our friends urging us not to yield the contest and go away. For my part I had no intention of doing it. I was amused exceedingly to see how the people managed to elude the vigilance of the watch, which the emeers kept stationed about in the village. One girl brought a bucket of milk to a neighbor-

ing garden, and waited until she was seen by one in our employ, then made a sign, hung up the bucket on a tree, and went away; when the milk was brought in. The owner of my house had manure in the yard, and he undertook to carry it out into his orchard to-day, in order to have a just excuse for coming to the house, and he would bring bottles of milk in his clothes, under his basket of manure. When we walk out the people nod their heads, lay their hands on their breast, touch them to their lips, and make every sign and mark of respect common among the orientals; and if not observed, speak without any reserve. Some cover their faces all over with their shawls or veils and speak. "What can we do?" say they; "the emeers have commanded us not to speak to you, but we love you and must speak." The kindness of these poor people has found its way to my heart.

One thing grieves and shocks me. These emeers, spurred on by the papal priests, have taken and burnt the few copies of God's holy word which I had given and sold to the people. One young emeer, the least in sense, and the greatest in his own estimation, went to the Greek school and violently seized all the psalters he could find, and committed them to the flames. But in this they only injured their own cause. Even Druzes speak with horror of such wickedness.

*Measures adopted to Arrest the Persecution.*

The brethren of the mission, Messrs. Thomson and Hebard, thought it best to represent these hostile and illegal proceedings of the emeers towards them to the American consul at Beyroot, who with great promptness undertook to relieve them. The success of the measures adopted is described below.

26. Received a letter from our worthy consul. He is in a high degree indignant, and assures us that he has taken such measures as will immediately redress our grievances to our entire satisfaction.

27. This morning early a *milk bashee* from the emeer besheer sent word that he was waiting to see me. He seems to be a thorough man of business; says that he has positive orders from the prince to settle the affair to our entire satisfaction, but that it would be necessary for me to see the emeers of the village for the sake of form, and for this purpose he offered to bring them all to my house. But as my house was full, and I did not wish to humble the emeers in the presence of their people, I told him I would go to the palace after breakfast. Dr. Whitely, an English physician now in my family, went with me. The conversation took a wide circuit on general subjects, principally geography, the comparative number, wealth, and power of the different nations, about which they are supremely ignorant, and advanced many ridiculous opinions. At length the milk bashee opened the subject of his mission. The emeers of Brumannah talked a long time and very fast, ran back many years to the time when Mr. Abbot resided in Brumannah, and raked up old quarrels with the Janisaries of the English consul, endeavoring by all means to make out a case, or at least to throw confusion over the matter. They were finally called to order by the milk bashee, who commanded them very unceremoniously to hear what I had to say. I then remarked that all these stories had nothing to do with the case in hand; that I never heard of them before, and would say nothing about them; that it was useless to confuse the case; they all knew very well that it had no connection with any civil offence on our part whatever; but was solely a religious persecution, got up by the Maronite priests. They had done their utmost to prevent my coming, and had not rested a moment since in their intrigues to annoy, and if possible to drive us out of the village. The emeers acknowledged distinctly that this was the fact. I then told the milk bashee that so long as the priests had confined themselves to excommunicating and cursing us in the churches, and commanding their people to stand aloof from us, we had done nothing, and never would complain to their civil rulers; but when they left their churches and endeavored to enforce their wicked decrees by laying violent hands upon us, it ceased then to be merely a religious question; our civil rights were invaded, and we should claim the protection of the civil authorities. The milk bashee said that this was perfectly right, and inquired what we wanted. I then explained what we had written to the consul, and required that these demands should be granted, though we wished no one to be punished for the present offence, but if it should be repeated, we would then allow the consul to insist upon the regular operation of the law, which he was very anx-

ious to do. The milk bashee said that our demands should be fulfilled. The emeers felt very much like rebelling; but the bashee demanded of them with great sternness, whether they did not acknowledge the supreme authority of the emeer besheer? They all bowed their heads in token of subjection. He next demanded whether they would not obey the will of the emeer. They gave the same token of acquiescence. Then succeeded a long and animated conversation. The leading emeer begged of me to take their case into consideration. "We are under the patriarch; he has positively ordered us to oppose you, and to use all the civil authority we have to drive you out of the village, and if we do not he will excommunicate us. We must obey him. We fear him more than the emeer besheer or even Ibrahim Pasha. What can we do? Save us, *save* us from this distressing dilemma." To this I replied that I was extremely sorry to be even the innocent occasion of distress to any one, and would do all in my power to save them from their present trouble. The way I have to propose is this. The patriarch has ordered you to bring the power of the sword to help him out in a religious warfare. This you know is unjust, contrary to the law of the land, and therefore you must refuse to obey it, and the patriarch dares not stir his finger against you. Assume the honest, righteous ground at once, and the patriarch will be obliged to remain in his own appropriate sphere; and we promise never to trouble you either through the consul or otherwise, so long as he wages only a spiritual warfare against us, though he should curse us every day in his church, and oblige all he can influence to withdraw from us. "Very well, replied the emeer, but it will be in vain to expect rest or peace, so long as you distribute the Bible, and preach to the people. If you will only promise not to preach, or distribute the Scriptures all difficulty will be at an end." If peace is to be purchased at such an expense as that, I replied, it will certainly never be enjoyed. The very object which brought me from my own country was to preach the gospel; and whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard. As to the distribution of books, the patriarch, if he can, may prevent his own people from reading them, but has he any right to say what books the Greeks and Druzes shall read? They all said that he had not. Well then, the patriarch has ordered you to use your civil authority to compel the Greeks and Druzes, over whom he has no spiritual control, either to burn the Scriptures themselves, or give them to you to be burnt, and was this just? "No, it is unjust," was their reply. Very well, you admit that the order was unjust and tyrannical, yet you obeyed it, and say you must obey it? "Yes, they replied, we are compelled to obey all his orders, though we know they are unrighteous. It is our duty to use the sword which God has put into our hands to support the true religion." "No sword, no church," was an expression often used by their chief speaker. This gave me a fine opportunity to preach liberty of conscience to ears that never heard it before, and under circumstances that compelled them to listen.

### *Result of the Trial—Remarks of the Papal Influence.*

At length the milk bashee, growing weary, took up the matter in his own rough way. "What," says he to the emeers, "do you dare to say that the sword shall reign over the conscience. It is no such thing, neither will the emeer besheer, nor his highness the viceroy allow the sword to be used in defence of *any* church. What! suppose I wish to change my religion, shall I have my head cut off for it? For example, I am a Druze, and wish to become a Christian, must I forfeit my life for that?" This was a home thrust, and closed the conversation. The emeers dropped their heads in confusion; for all of them, except the old father, had recently made this very change.

Thus, after four or five hours most animated discussion, we parted with the assurance from the milk bashee that no one should annoy us in any manner whatever, and lifting his hand he said, as he turned a stern look upon the emeers, "Who is there that will dare rebel against the mandate of the governor of these mountains?" at the same time running over a long string of titles and dignitaries.

I think no one can read the foregoing account of our difficulties with these papal priests and emeers without being astonished at the amazing power of the Romish clergy. These emeers literally *begged* me not to preach or distribute the word of God. Powerful as they are, they actually fear the patriarch, and dread his wrath a thousand times more

than they appear to fear God. But through the wonderful operations of divine Providence, the lion is chained. The civil officers dare not execute the bloody orders of him who a few years ago imprisoned and killed the beloved Asaad.

Let all the people in America learn what genuine popery is. It is the boast of these people that they have preserved the Roman Catholic faith in its purity, and certainly in no part of the world are her peculiar institutions so popular, and convents, nuns, monks, and priests so numerous or so powerful. Here then behold it in all its glory. Princes and judges trembling before the mandates of unlettered but haughty priests, and declaring they must absolutely obey, however unjust and tyrannical the orders may be. "*No sword, no church!*" True, no sword, no papal church in its genuine character. The Lord deliver our beloved, enlightened, happy land from such a church, such rulers, and such priests.

Again, is it at all strange that the people of Lebanon are ignorant and degraded. Take the case of this village. By far the largest part of the inhabitants are of the Greek church, most of the remainder are Druzes, while not more than a fifth or sixth are Maronites; yet these having the rulers under their control, effectually prevent the others from improvement. The Greeks had long been trying to keep up a small school, but had no books. The teacher had some six or eight lads for whom he wrote sentences on scraps of paper, and taught them to read from those. When I came here he begged me to give them a few psalters, and his uncle, the Greek priest, seconding his request, it was granted. The emeers came to the school, seized the books, violently threatened the children and the teacher with the severest penalties, if ever they caught them with any more of these books in their hands. "Why," said the trembling teacher to them, "I know the books are cursed by the Maronite patriarch, but we are Greeks. We do not acknowledge his authority, and the books are accepted among us."—"No matter whether you acknowledge the authority of the patriarch or not," said the emeer, "I am your prince, and you must submit to my authority, and I command you to receive no more of these books, and have nothing more to do with these men."—The books were burnt, and with them perished the rising hopes of the teacher and parents. "What shall we do! What shall we do! Have pity on us! We shall remain as ignorant as wild beasts. Can you not do something for us?" Such were the oft repeated appeals of the people to me. I felt it to be a great privilege to stand up before these haughty rulers, and plead the cause of religious liberty—liberty to have and to read the word of God, and worship him according to the dictates of their own conscience.

In the evening the milk bashee gathered the people to my house, and in the name of the emeer besheer revoked the previous orders of our emeers, proclaimed full liberty to all to visit, buy or sell, serve us, carry us on their shoulders, as he expressed it, and no one should be called to account for it; either by the emeers of Brumannah, or from other quarters neither while we are residing with them, or after our return. Thus has terminated this trying contest. Great have been the congratulations of our friends. Thanks be to God who has given to truth and righteousness the victory. May his name, and his name only be honored.

The plague broke out at Beyroot and some of the villages on the mountains about this time, which caused the mission boarding-school to be suspended, and the missionaries to put themselves under strict quarantine in their houses.

### *Orders against the Schools—Arab Congregation—A Venerable Druze.*

*July* 17. About eight days ago there came an order from the Greek patriarchs of Constantinople and Jerusalem (the latter being now either in Smyrna or Constantinople) that all children of the Greek church must be immediately withdrawn from our schools, and no Greek be allowed to teach for us, etc. This has occasioned a prodigious excitement. The order was accompanied by some of the publications against missionaries issued in Greece and at Smyrna, and these being translated into Arabic, have given occasion to some who have long been opposed to our operations to alarm the rest, and raise an astonishing ferment. Council after council has been held, the bishop presiding and the priests directing. Many were opposed to obeying the order, and violent discussions arose, but it was finally decided to obey the patriarchs. The people were publicly warned to withdraw their children from our schools on pain of excommunication, and the teachers forbidden to continue

in our employ. All our schools, except two, have been discontinued, and these two greatly diminished. Every inducement and every argument has been held out to our teachers to enter the bishop's new school, but without success. They absolutely refuse. Extraordinary efforts are making to establish a large school at the bishop's church. Five or six teachers have been employed to instruct and nearly two hundred children have been collected, mostly from our schools; while collections and subscriptions to sustain it are urged to the very utmost the people will bear. In this contest I have directed our teachers to remain entirely passive, neither saying nor doing any thing calculated to irritate; and have declared sincerely to all that the bishop and the Greek church have a perfect right to direct the education of their own children;—that if it is their intention to provide good instruction for their own people, we can have nothing to say against that: but if it be merely envy, or dislike to improvement altogether, and their school established just to quiet the people for a time, after which it will be dropped, we shall undoubtedly do all that we can to establish better schools, and lead the parents to send their children to them. I understand that the bishop spoke very politely of our labors in the public proclamation; acknowledged that they had all been very careless and indifferent about the education of their children; and that it had been through our labors that their attention had been waked up to this great work; that we deserved the thanks and gratitude of the people for what we had done; but that now, since they knew their duty, they had resolved to perform it, and relieve us of the expense and trouble of this business, etc. This was a peace-offering to the wounded feelings of many of our friends.

I have been pleased with two things brought to light by this contest. One is that education has become so dear to the parents in Beyroot that the bishop did not dare to attack our schools, without promising that others as good should be established by himself. Let no one be deceived and suppose that the Greek clergy are now sincerely anxious to educate their people. If so, there are thousands of their children in all the villages round, who stand in distressing need of their help. But for them they move not a finger. It is only for Beyroot they have any zeal. They believed that the people had learned to place so high a value upon education, that they would rebel against their authority, if schools were not provided for them. Another thing has pleased me. Not one of our friends has forsaken us, and not one of our boarding scholars has been withdrawn.

*Aug.* 7. After we broke up quarantine, I prepared the only spare room in my house for Arabic prayers, and invited the neighbors to attend. At first but few came, but for some time past the room has been full every night. To this audience, varying in number from twenty to forty, I preach the gospel with all the plainness I can. Thus an hour passes pleasantly away every evening in reading and expounding the Scriptures and prayer. Always more or less remain to converse after prayer, with whom the whole evening is generally consumed. We have never had our houses so thronged before. May the Lord bless our unworthy labors, and his holy name be honored in the salvation of these ignorant mountaineers. Mrs. Dodge also commenced a female school, which is prospering delightfully.

Mr. Badger has returned from a visit to Damascus, Baalbeck, Tripoli, and other places, and informs me that the persecution against our schools, books, and operations in general has extended to all those places, and indeed all over Lebanon, where he has travelled. The Lord reigneth let the earth rejoice. I have not a doubt but that he will bring good out of all this evil. As Dr. Scott says about religious discussion, any thing is better than a dead calm. At all events we have had calm weather long enough, let us have motion, though it be occasioned by a squall.

30. A very remarkable Druze high priest, from a distant part of the mountains, attended prayers this evening. He is nearly ninety years old, but looks well, and is very dignified and polite in his deportment, and religious in conversation. He says that he is fifteen years older than the emeer besheer, and knew him when he possessed nothing but his horse and bed. Then he knew him when he became equal to sheik besheer, and saw him fight many battles with the sheik. At length he was driven out of the mountains and fled to Mohammed Ali in Egypt. Strengthened by him he returned, conquered and killed sheik besheer, and then for a great many years governed the whole of Lebanon in peace and prosperity. Now, in his old age, Ibrahim Pasha, son of his former friend, Mohammed Ali, comes upon him, takes all his arms and soldiers from him, sleeps

in his palace, and commands his children to serve him. "Thus the Most High, praised be his holy name! turns the world about." He took particular notice of all my children, laid his trembling hand upon their heads, and with every appearance of sincerity and benignity beaming in his countenance, blessed each one separately. "The Lord protect their lives from all evil! The Lord bless them! The Lord train them up to comfort you!" and many like petitions not easily translated. He might have sat for Abraham's picture.

One of the boarding scholars while reading to-day the fourth chapter of Genesis, said that the people believed that Cain was still alive, wandering about the earth, and wished to know if it was true. He seemed perfectly satisfied when I reminded him of the flood. I mention this as a specimen of the thousand childish stories and superstitions of the common people.

*Exposures and Preservation—Proselytes by Purchase—Applications for Books.*

More than twenty times has indispensable business called me down to the sultry heats of Beyroot; and more than forty times I have ridden the fearful roads between this and Brumannah at all hours of both day and night. Yet the Lord has preserved me. The sun did not smite me by day, nor the moon by night. I suffered neither from the miasma of the plain nor the chilling dews of the mountain. I saw and tended many scores of sick people, and yet was never laid aside for a single day. Bless the Lord, O my soul, and forget not all his benefits. In the midst of persecution, plague, quarantine, and confusion, I have had opportunity to preach the gospel to more people than during any other four months of my residence in Syria. Now the time is past, the work closed; and I can only commend it to the Lord. May he raise up good fruit from that which was done according to his will, and mercifully forgive our many faults and failings.

*Nov.* 14. Received by letter from Smyrna the heavy tidings of dear sister Smith's death. This, although expected, has fallen with leaden weight upon our spirits. No female has ever belonged to our mission whose continuance seemed more important, and yet it has pleased Him who does all things well, to remove her from her labors and her sufferings to a brighter world and holier employments. With submission we say thy will be done, but in sorrow we say it and in sadness.

16. Forty families in Husbayah have recently been converted from the Greek church to the Greek-catholic. This is quite an accession to the ranks of the papists. The "measures" by which it was brought about may be thought "new" in America; they are common here, however. These forty families were involved in some difficulty with the pasha, either on account of money, or something else, and the Greek catholic bishop engaged to settle this affair to their satisfaction, provided they would join his sect, which they accordingly did. But how could the bishop manage the affair with this infidel pasha? The banker and prime minister of the pasha, Bahara Bey, is a Greek catholic, and has great influence, all of which is humbly laid at the feet of his lord, the pope, or those of the bishop, which is the same thing. Of this we have many other proofs besides the one in question. Some may be disposed to doubt whether people will thus make merchandise of their faith; but there is no room to doubt. Nothing is more common. Converts are often bought with a single leg of mutton. I have been frequently told, and have not a doubt of the fact, that if we choose to give money, we might buy a very large denomination in a short time.

17. Received a letter from a Greek priest, and the teacher of the Greek school of the patriarch in Damascus, requesting me to send him one hundred Arabic psalters, and about fifty Greek books. And also a letter arrived from the bishop of Aleppo requesting a supply of all the Arabic books we have. During this week I have also received an order for a number of books from a man in Sidon. On the whole I am much encouraged with the present aspect of affairs. Our boarding school has increased until we have no more room nor ability to teach, and have decided not to take any more at present. The female school has been re-opened and prospers finely. The children are gradually falling back into our common schools, and the Tripoli school is filling up again. The usual number attend Arabic preaching on the Sabbath, and we are at peace. The bishop is quiet although the people have become tired of collections and give almost nothing, and his school has decreased from two hundred to fifty scholars. There has been altogether an unusual call for books, and that too from a distance as well as near at hand. Unto him who is head over all things to

the church, we would humbly commend ourselves and our work. Thy kingdom come, thy will be done on earth even as it is in heaven. Amen.

## JOURNAL OF MR. WHITING AT JERUSALEM.

THE journal which follows is the continuation of that inserted at page 346 of the last volume.

*February* 18, 1836. Four men from Beit Jalah called to-day, desiring to be protected from the oppression and injustice they were suffering from the Greek convent. They were entirely willing to pay whatever taxes were imposed by the government; "but save us," said they, "from the convent." I told them I was not a consul, as they supposed, and could not protect them, nor meddle in any way with the civil affairs of the country; but that if they desired instruction, I was willing to give it according to the best of my ability. Applications and complaints of this nature are not unfrequent. To understand the reason of them, it should be remembered that the taxes levied by the government upon the different christian sects, are apportioned and collected by their respective convents. This arrangement obviously gives the convent great power to practise injustice towards the poor people, a power which I fear is often abused, as the like power was by the publicans of old.

19. Attended, by special invitation, the marriage of a Jewish boy and girl. The bridegroom was fifteen, the bride thirteen years of age. Most of the Jews marry their children at that tender age.

29. Yesterday, the Sabbath, at our Arabic service twelve persons, including two inmates of our family, were present. Among them were two Bethlehemites, who appeared uncommonly intelligent. One of them begged a psalter for his little boy. To-day a man of sedate and venerable appearance, from the village Ain Karim, (St. John's in the desert) called and bought a psalter. With him I had some interesting conversation. He showed an uncommon share of good sense and honesty. Like the Greeks from Beit Julah, he complained of the oppression which he and his neighbors suffered from their convents (the Latin), and spoke with grief of the unholy lives of the monks. After mentioning some of their immoralities, he said, "If such is the character of our priests, what can you expect from the people?"

*June* 6. The day of the monthly concert for prayer. In the morning we went out to Mount Olivet, and spent a little season in social prayer, and in reading and conversing of Him who here commissioned his disciples to go forth and preach to all nations, beginning at Jerusalem, and then ascended from this very mount to his God and our God. We took a brief view of the progress of the gospel from that time till the present; and then united in praying to be endued with power from on high, as the first preachers of the gospel were, to fit us for the same great work.

In the evening we had our usual monthly prayer-meeting at our house.

24. Called on a party of English travelers, just arrived from Damascus by way of Jerash. They have also visited Palmyra, and on their way thither from Damascus were attacked by a party of wandering Arabs in the desert, and robbed of every thing valuable in their possession, escaping with scarcely more than their lives. They have been much delighted with the country on the east of the Jordan, through which they have just passed—the country which the two tribes and a half chose as their inheritance. He thinks it naturally one of the finest countries they ever beheld.

*August* 5. A man from Ram Allah, a village of Greek Christians, three hours north of Jerusalem, called with his son, a boy of twelve years, begging for the latter a New Testament. The boy had with him a new psalter much worn, of the Bible Society's edition. He read in the psalter with great fluency, and had committed most of the psalms to memory. As he was repeating the fifth psalm, I stopped him at the sixth verse, "Thou shalt destroy all them that speak leasing," and asked him if he knew the meaning of it. He said, "No." I explained it to him, and endeavored to impress it upon his mind as a solemn truth. The boy and his father were astonished. The idea that God would destroy all liars seemed new to them. It did not appear ever to have entered their minds. The man thought that if this were true there was little hope for any body. I besought them to think of it and remember it, and always to remember that God means something when he speaks to men. Gave the lad a New Testament, and charged him to try to understand the meaning of what he read, and to go to his priest for an explanation of what is difficult. From this instance, which is

not a solitary one, but only a specimen of what we continually meet with, some idea may be formed of the method of instruction in this country, and of the little benefit which the few who learn to read derive from their knowledge. Children are not taught that the object of reading is to obtain ideas; nor that the words, or sounds, which they commit to memory have ideas attached to them. Neither do the mass of the people who hear the Scriptures read in the churches seem to be aware that the object of reading and hearing the word of God is to give and receive instruction; and, judging from the rapid, irreverent, careless manner in which they are usually read by the priests, one would think that even they do not know the design of the service they are engaged in. Certainly it is no part of their object to "Cause the people to understand the law" which is read to them.

21. Sabbath. Priest Elias and two other men from Beit Jalah called upon us this morning. I conversed and read the Scriptures with them for about half an hour, when the hour of our English service arrived. They asked leave to remain and witness our form of worship, to which we of course assented. After service, we had some further conversation, and gave them, at their earnest request, two Bibles, a New Testament, and a psalter. They expressed very warmly and repeatedly their thanks to the Bible Society for printing, and to ourselves for circulating these precious books in their language, imploring the richest blessings of heaven upon us and upon them. They also renewed their invitation to us to visit them every week, to instruct them and their neighbors in spiritual things. The priest was particularly earnest in this request.

*September* 9. Rode out with Mr. Lanneau, to Ramallah, a village of two hundred families, all Greek Christians, three hours distant from Jerusalem. We were very civilly treated by the villagers. We took a seat under a tree, and a large company of men and boys collected around us, most of whom listened with respect to our remarks, and to what we read from the gospel. We disposed of all we had with us; that is, about thirty tracts, six psalters, three New Testaments, and four copies of Genesis, without satisfying the demand. One of the priests of the village joined the company, looked at the books, and expressed great satisfaction in the distribution of them among the people. With this priest I had much conversation, and before we left made a conditional engagement with him to open a school in the village at my expense. He seemed entirely willing to engage in this work, and pronounced it a noble charity in us to promote it. He said, moreover, that the priests in some other villages in the neighborhood, where the people are poor and ignorant, would rejoice to engage in schools in their respective villages.

On our return we visited Ramah, the birth-place and burial-place of the prophet Samuel.

15. Rode to Bethlehem and Beit Jalah with Mr. Lanneau. At the latter place we had some conversation with a number of people, and disposed of two New Testaments, two copies of Genesis, four psalters, and twenty tracts. We met with one old man whom we had not before seen, and in whom we were much interested. He repeated, in the course of our conversation, large portions of Scripture with fluency, and spoke like one who loves the truth. He says it is only within the last few years that he has had the Bible in his possession. The copy which he has was given him by a missionary who visited the village. Probably it was Mr. Wolff.

*December* 13. The hopes we had cherished of having schools established at Beit Jalah, Ramallah, and other places, have been blown away. Various difficulties are thrown in the way, whenever the subject is mentioned to our friends in those villages, but we apprehend that the grand difficulty is in the Greek convent in Jerusalem. As long as their opposition to the undertaking and their power remain the same as at present, we see not how it can be brought about. They cannot, however, prevent our visiting the people of the villages, and preaching the gospel to them. May the Lord set before us an open door, that no man shall be able to shut!

---

## Smyrna.

### EXTRACTS FROM LETTERS OF THE MISSIONARIES.

### *Modern Armenian New Testament—Opposition of the Priests.*

WRITING November 16th, 1836, Mr. Adger remarks—

I am at present preparing to revise the modern Armenian New Testament, which was made by an Armenian who had spent much of his life in Paris, and

had lost in some degree his familiarity with the language as spoken in his native city, Constantinople. This translation is not very acceptable, therefore, as far as concerns the idioms of the modern language; and having been made directly from the ancient, it is not on that account perfectly conformed to the Greek. I am now examining into the degree of conformity which the ancient Armenian New Testament bears to the Greek, and also into the general question of the integrity of our Greek vulgate. If possible I would wish to avoid the necessity of giving offence to the nation by altering their old version, a version for which they entertain feelings of the deepest veneration, and one which well deserves their esteem. It was made, I think, in the fifth century, by a number of intelligent Armenians, who spent seven years in Greece and at Alexandria by way of preparing for the translation; and, excepting some interpolations by subsequent copyists, none of which, however, so far as I have observed, are of a serious nature, the version is truly admirable. I do not believe it is at all inferior, with the exception above made, to our excellent English translation.

I have just finished a careful comparison of the first ten chapters in Matthew in ancient Armenian with the same in Greek, drawing up a table of the various readings. My mind is by no means clear that we ought to touch any of the various readings of the old Armenian translation, save perhaps in the few cases where an interpolation appears manifest.

If the brethren at Constantinople do not feel clear in strongly urging me to conform my new translation most rigidly to the Greek, I think I shall do little more in the way of revision, than to reject what appear to be manifest interpolations. If you ask what then will be the advantages possessed by my new, over the present modern version, I answer, simply these, that it will be free from the interpolations mentioned above, and that the style will be better suited to the taste of the people. This I can say freely, because it will not be my work to prepare the language of the new translation. I have committed this work, as I suppose all missionaries do or ought to do in similar cases, to an Armenian of first-rate scholarship. If I pursue this plan, the chief labor of the work will fall to my translator, and it need not be many months before the gospels are ready. I take much pleasure in looking forward to this period. The present version is by no means such as we would like to reprint and yet a new edition is required. The translation has the two faults before mentioned, namely, of being bad modern Armenian and of being derived from an ancient version, which, though admirable in the main, is defaced with interpolations; and the edition has this one fault, of being in bad type.

This work was considered both by Mr. Dwight and myself so essential that I had little hesitation, at his suggestion, in laying aside Genesis for a few months in order to attend to the gospels. And though I was met at the outset by a number of difficult questions in settling which I was obliged to spend much time and labor, yet after all I trust it will advance rapidly.

Under date of November 22d, 1836, Mr. Temple remarks concerning the opposition experienced from the priests—

Some of the assistants in our families have been ordered by the Greek confessors not to listen to us if we read to them even the gospel, and to burn the books we give them, whatever they may be. The priests, however, seem not to be quite agreed in this, for some of them say to these persons they may hear the gospel. I cannot tell you how painful it is to us to see the men who should be burning and shining lights, holding forth the word of truth, opposing that truth with all the influence they can command. But this is no new thing under the sun. The apostles met the same painful trial in their times, and all our brethren on missionary ground are called, in one form or another, to experience the same affliction, substantially.

### *Tour in Syria—State of the Missions at Constantinople and Beyroot.*

A letter dated on the 19th of January has been recently received from Mr. Smith, who remained at Smyrna after the lamented death of Mrs. Smith, his attention being required in the preparation of a new fount of Arabic type for the press at Beyroet, to which station he will return as soon as that object shall be accomplished. Refering to a tour which he made more than a year since, and to his disastrous voyage from Beyroot to Smyrna, an account of which was given at p. 464 of the last volume, he remarks—

I lost by our sorrowful shipwreck my journal of the tour in Syria to the south

and the north of Damascus. It contained so much unusual and important information respecting those regions, connected not only with missions, but with geography and the present state of the people, that I could not persuade myself to send it home without bestowing considerable time upon it, which time, in the pressure of labor that came upon me at Beyroot, I never found. It was the most interesting and satisfactory missionary journey that I ever took, and the statistical information we obtained amounted almost to a census of the whole region surveyed.

Alluding to a visit of some weeks to Constantinople, from which he had just returned, he writes—

Facts came to my knowledge which convinced me that the work among the Armenians is even more promising than I had supposed. Among the Greeks next to nothing is doing. Not one of the brethren speaks their language. They felt with me that it ought not to be so, and wished me to say a word to you in favor of another missionary's being sent to them for that people. Their claims are certainly urgent, though my theory is that, like our Savior, it is generally better to begin our ministry in the outskirts of Galilee, and to keep at a good distance from Jerusalem, the seat of priestly power and bigotry. To this principle, the Armenians seem generally to form an exception. They are more accessible at the capital than any where else.

I am convinced that under the Egyptian government there is decidedly more freedom for our labors, than under that of Constantinople. Mohammedan intolerance and fanaticism are far less observable, and European influence is much greater. And further, I hope you will not attribute it wholly to partiality for my own field of labor, when I say that I know of no place in these parts where there is so wide a door open at present for directly preaching the gospel in various ways, as at Beyroot. And I do beg and entreat, for the sake of the souls of that people, that you will send out your first missionaries for these parts to occupy some of the stations, at least, which were represented to you in the joint letter of our mission last spring. You will recollect that I once recommended to you to send some missionaries to other places, particularly among the Greeks, which you had proposed for Syria, although the latter was my own field of labor. Circumstances have now changed, or my information has become more full; and I must be allowed to claim your first attention to Syria. I wish I had time to give you the account of our labors there, which I recently gave our brethren at Constantinople. Perhaps I shall find time soon. Their interest consists in the extent and freedom with which the gospel is directly preached.

## Constantinople.

EXTRACTS FROM A LETTER OF MR. HOMES, DATED DEC. 29, 1836.

THE following communication relates particularly to the Mussulmans of Broosa, to which place the writer had just made a visit of some weeks.

*Devotion and Liberality of the Mussulmans—Their Morality and Temperance.*

Of the 100,000 inhabitants of Broosa, at least 80,000 are Mussulmans. They have a reputation, alike with their town, throughout the empire, for peculiar sanctity. Broosa contains the tombs of so many sainted sultans and other sainted men, that it is regarded as peculiarly sacred. The Mussulman whom I employed to aid me in my studies, I must avouch to have appeared, as far as I could learn any thing about him, like an honest, upright, religiously-minded man. My conversations with him frequently turned upon those points of belief which we held in common, and he always spoke with a solemnity and sincerity that awakened in me much respect. He had no hesitation in denouncing vicious Mussulmans. He valued all religious exercises according to their influence upon the life, and as proceeding from the heart. Yet even this Mussulman, when I asked him what kind of a place heaven was, replied that in heaven one would have every thing only for wishing it; that if one wished for coffee, or pipes, or any other means of enjoyment, it would be granted immediately. I confess that when he avowed his belief in these things, there was a lurking smile upon his face, as though he regarded these as being stories for the vulgar. A gentleman remarked to me that in conversing with a Turkish colonel, the officer said, "Are you able to establish the truth of the mission of Jesus Christ?" The gentleman replied that he could.

Then the officer rejoined, "Well, I can advance as many arguments for Mohammed as you can for Jesus Christ, but the truth is that I do not believe in either the one person or the other." I received one day in Broosa a visit from a Turkish gentleman, an intelligent civilian, who has some inclination to familiarize himself with Frank notions, having himself no belief in the miracles of Mohammed. He spent several hours with me, and during the visit did a very singular thing for a Mussulman. He called for his flute, and in the presence of other Christians played several fashionable tunes upon it. The act was singular from this fact, that it has been formerly considered a mean labor that belonged only to Christians, who were thus to amuse the more luxurious of the Mussulmans. But for a Mussulman thus to condescend to honor Christians is extraordinary. Except among the dervishes, music is not permitted in their places of religious assembly.

It is a question concerning which it is allowable to have differences of opinion, viz. the comparative practical morality of the Christians and Mussulmans in Turkey. If I do not give an answer, it is because, not wishing to base my remarks on aught besides my personal observation, I am not as yet able to decide in favor of either. Swayed by the remarks of travellers, I came here prepared to throw myself with entire confidence into the hands of a Mussulman for fair dealing. I have been very speedily recalled from my error, and find that the exercise of all the shrewdness that I can command is my surest safeguard on all hands. Each nation here has some points of honesty that is made in general a matter of religious duty. A wary man, however, would not trust himself here even in such things, unless that he well knew his man. In times past it has not been a vice of the Osmanli Mussulmans to be intemperate. Their habits and religion have alike forbid it. In Broosa, however, where ten yearss ince, spirituous liquors were to be obtained at only one shop, the state of things is greatly changed. Then even that liquor store was kept very secretly. Now, there are many such shops, kept by Christians in broad day-light, where the customers are not only Christians, but also Mussulmans. From time immemorial all families have manufactured wine for family use. The public drinking shops are the result of a laxity of principle that has arisen among the Mussulmans, who are disposed here to admit the same latitude of explanation of the opinions of the prophet, as is done at Constantinople. While a Mussulman has no estimation for rum for temperate-drinking's sake, he values it more than wine, if once he determines to drink either simply for its greater power to intoxicate. An old French resident told me that it would be difficult to find a rigid, inflexible Mussulman in respect to abstinence. Thousands, to our shame be it said, who know not the word 'America,' have learned to pronounce the American word, 'rum.' Our rum is retailed as cheap here as it is in Boston.

*Ignorance and Looseness of the Dervishes—Use of the Koran—Comparative Civilization.*

There are in Broosa at least twelve monasteries for dervishes, and the whole number belonging to the various orders of dervishes is not less than five hundred. They have great influence with the common people, although the intelligence of the great body of them is below that of the middling classes of society here. With the Mussulman in high life, a dervish is not respected, unless he should be a learned man. And this is a country where great respect is paid to learned men. Yet from policy, a man in high life would show respect to an ignorant dervish, even although he despised him. The great body of intelligent Mussulmans look with distaste upon the dervishes. They are not regarded as orthodox, and the abodes of some of them are noted for intemperance and debauchery. They pretend to be governed by the Koran, but interpret it after their own liking, and superadd to it many notions of their own. A dervish with whom I became acquainted knew no other Frank words, than those for rum and gin—for these words have now become Turkish irrevocably. As an illustration of their ignorance and pride, a dervish asked me, "How large a town is America?" What is meant by "new world?" "How many is a million?" and whether "the population of the Osmanlis is not more than that of all the nations put together?" In reference to the last question, I gave him some startling statistics for his feeble mind, as to the relative population of the world, and their religions.—It is from the mouth of Mussulmans themselves that I have heard the dervishes strongly denounced. At the time of the destruction of the janissaries in 1826, two orders of dervishes very widely dispersed, were destroyed

by order of the sultan, and their goods were confiscated.

I made several unsuccessful attempts to purchase a koran at Broosa, yet I was surprised at the mildness with which my attempts were met by Mussulmans. I was often in the habit of visiting the booksellers and the writers, who have for their united occupations forty-eight different stalls. They made no difficulty about allowing a copy of the koran to be put into my hands, but always devised some excuse for not selling it to me. When put up at auction I have several times bid for one, but they always managed that it should slip through my hands. The price of a koran may be from two dollars for a poor one, up to three hundred dollars for a very rich one; or indeed, according to the embellishments, even a higher price. My sober dignified teacher for many days encouraged me to hope that he would buy one for me. At last I pressed him closely and he replied, "I cannot buy one. I have no permission any where: it would be a sin."

I noticed as a remarkable circumstance, a writer, who was preparing a koran with the signification of the Arabic words written underneath each word in Turkish. No translation of the koran exists in Turkish, although some of their liberal men have talked of preparing one. This giving the signification of the words one after another is the nearest approach that is allowed to even an interlinear translation. The "uncreated" koran is regarded as too perfect and incomprehensible to be spoiled by rendering it into their vulgar idiom. In the mausoleum of sultan Bajazet, I saw a magnificent copy of the koran, fabled to have been written by himself, three feet long by two wide. It was of perfect penmanship, illuminated with painted and gold figures, bound with exceeding richness, and preserved in a box of precious wood.

Entering the cathedral mosque, I noticed on one side of the spacious floor, seated on carpets, a group of about thirty men, from seventeen to sixty years of age, surrounding a lecturer upon the koran. Save that it was a scene in Turkey, and not in America, I could imagine that it was a professor in one of our colleges expounding a difficult passage. His auditory, each one of whom had his book before him, eagerly listened, and when I sat down on the floor in their circle, there was no movement of dislike or disapprobation on their part. Nothing seemed capable of distracting their attention from the soft rich eloquence that distilled from the mouth of the adept sage, as he descanted on the mysteries of washing the face and arms and feet for purification. After the lecture, a respectable professor took some pains, with much suavity of manner, to show us different parts of the mosque, their sacred books, and even condescended to cantilate some portions of the koran. Such facts I mention to illustrate the mildness and tolerance of the people, when not exasperated by the spirit of religious war.

It will take yet many years to induce at Broosa the same inclination towards European ideas, that is to be found at Constantinople. It is but a caricature of the reforms attempted by the sultan that is to be found at the former city, as is peculiarly shown by the grotesque and ludicrous combinations of dress in the troops of the line. No school for Mussulmans exists there on a better footing than it was a hundred years since. In fact those same far famed colleges of Broosa, once frequented by so many thousand students, are now many of them in ruins. The general diminution of the religious zeal of the Mussulmans is evinced by the insulated minarets that elevate their heads from gardens and fields where was once a mosque, and in the dilapidated state of many of the mosques. Franks, although few in number, are treated with much respect, and have more liberty than at Constantinople. The reason may be that the Mussulmans of Broosa know not exactly what are the rights and privileges of Franks, and fear to infringe treaties; and again, that their bigotry has not been as much excited and exasperated by violations on the part of the Franks.

## Choctaws.

### EXTRACTS FROM A LETTER OF MR. WOOD, DATED MARCH 31, 1837.

Mr. Wood has under his care two congregations; one a place near where he resides, called Lukfata, and another about nine miles distant, called Bok Tuklo.

### *Encouraging Attention to Schools and Preaching.*

It is still true of a large portion of this people, that they are criminally indiffer-

ent both on the subject of education and of religion. But, there are some exceptions—one at least among the people of my charge. In the immediate neighborhood of my station I have but a small congregation on the Sabbath, but the school was never so prosperous as now. Last fall I undertook, with the help of the people, to build a new school-house. The old one was scarcely fit for a stable. I proposed to give ten dollars towards it, and to haul the timber. The people had never done any thing towards helping themselves before, and therefore a little seemed to them a great deal. In cash, corn, and labor, they contributed $37,50, and from my people at Bok Tuklo I have received $12,00; making in all, $49,50. The house cost more than I at first calculated, but, I thought so much was depending on having a good house here, that I furnished funds to finish it. It is an excellent house, well worth what it cost, which was about $94. The people are pleased, and more interested in the school than before.

Yesterday Miss Clough had an examination of her schools. The captain of the neighborhood and his speaker and some others attended and expressed much satisfaction. At the close the captain made some very appropriate remarks. He told the scholars they must all attend meeting; and if the grown up people wished to come and hear, it would be well for them to do so. He said he wished to have the school continued, and hoped it would prosper as it had done.

But my greatest encouragement is with the people at Bok Tuklo. With two exceptions, the church members still appear like consistent growing Christians. There have been four additions since I came to this station, and one other woman has resolved, in the face of much opposition, to follow Christ. The church members and a few others feel a deep interest in the education of their children. They are now in want of a teacher. Last summer they resolved to build a new school-house, the old one being much worse than the one here. They have nearly completed it, except the chimney, with aid from me to the amount of about fifteen dollars; and they in return for the last, built me a small cabin, where I now lodge every other Sabbath, when I go there to preach. I think they have done well, in as much as they pay twelve dollars towards the house at Lukfata. Their house is sixteen feet by twenty. They thought they were building a large house, but now, when the Sabbath returns, the cry is, "The house is too small." The house is thronged to overflowing—even when I am not with them, the meeting being conducted by an elder of the church. The congregation is twice as large as it was before the new house was built, and extremely interesting, as they are very attentive and solemn; and you might continue your speech three or four hours, and then see them sitting after being dismissed, as if they wanted to hear more. So anxious are they to hear, that I have lately, after preaching here at eleven o'clock, hastened to them (nine miles), and found forty or more, at four, P. M., still waiting to receive me with joy; and once nearly all remained. At the female prayer-meeting, two weeks ago, Mrs. Wood found fourteen, besides some children, and some of them waded through mud and water to get there.

I do not, however, mean to give the impression, that there is a revival of religion there. There is a want of deep conviction and of saving conversion; and why? Oh for stronger faith and more importunate, wrestling prayer. Will not Christians pray for these deathless souls, now lingering between heaven and hell. One thing is certain, and I wish every Christian to feel it—The church must sustain the missionary by her prayers, or the world will never be converted. Let Christians not wait to hear of revivals among the heathen before they pray; but let them imitate Elijah, and soon a cloud full of salvation, will overspread the world.

On the 5th of April Mr. Wood adds—

Last Sabbath morning I preached at Bok Tuklo, at eight, A. M. A few minutes before seven o'clock, I gave an emetic to one of my church members who was sick; and in a little more than one hour after, he was in the house of prayer, waiting to hear the words of eternal life. What a reproof, thought I, to hundreds of professors in my own country. At half past eleven o'clock, A. M., I preached to a small but attentive congregation at my station—and on Monday morning I was again at Bok Tuklo, where I found my people already engaged in praying for the conversion of the world. How good to hear prayer for such an object in a heathen land.

## Stockbridge Indians.

EXTRACTS FROM A LETTER OF MR. HALL, DATED APRIL 10, 1837.

THE present Stockbridge reservation, it will be recollected, is about forty miles west of south from Green Bay, on lake Winebago. The whole number of Indians in this band is about 250, of whom between fifty and sixty were members of the church previously to the time to which this letter relates. The meetings referred to in the first paragraph were held about the 20th of February last. Mr. Hall is the schoolmaster at the station.

### *Special Religious Meetings—Hopeful Conversions.*

To one who looked alone at present appearances the state of the church at that time was such as to sink the heart in sorrow and despondency. I believe Christians returned to their homes from that meeting, feeling that unless the Spirit of God was poured upon us, desolate indeed were the future prospects of the church, and deplorable the condition of the impenitent. The following Sabbath was a day of much solemnity and interest; and in the evening voluntary confessions were made by those who were considered by the church as standing free from censure. On Monday the meeting of the church was continued, and most of the time was spent in prayer, while opportunity was given for voluntary confessions, and members of the church under censure were faithfully labored with in private. On the next day, the Rev. Mr. Ordway from Green Bay was present to assist Mr. Marsh, and the regular services of a series of meetings were commenced, and most of the Indians attended. Some members of the church were absent in consequence of previous engagements, others from disaffected feelings. The efforts during the first days of the meetings were directed to awaken the church to a sense of duty and responsibility, restore harmony, and remove offences. Meetings were held in the morning, afternoon, and evening, each preceded by a season spent in prayer by the church. Before the close of the fifth day of the meetings, almost every case of difficulty in the church was removed, satisfactory confessions made by excommunicated and suspended members, and about forty persons, most of whom were young, were inquiring, what shall we do to be saved, or indulging hopes that they were born again.

The meetings continued nine days, and the interest and faithfulness in attending was as manifest during the last as any preceding days. All the members of the church, one excepted, who had been absent during the first days of the meeting, attended regularly during the closing days; and, as far as we know, every cause of offence and disaffected feeling was removed. All the excommunicated and suspended members made confessions, which evinced, as far as man can judge, sincere repentance. Many confessions were made of unchristian walk and departure from duty, which were previously unknown to the church. We have reason to feel that the blessing to ourselves and to the church is great indeed, and with faithfulness in instruction, attended by the continued influences of the Holy Spirit, will produce a salutary and abiding influence on this people and their neighbors.

Among the numbers, who at the close of the meeting indulged hopes, were twenty parents, most of whom are young, and about twelve other young persons. As far as we can judge at the present time, most of these have conducted with propriety and appear to be faithful in their duties. About thirty have requested that the church will consider them under their care, expressing a wish to join the church, when it is thought proper. We cannot but expect, considering the former waywardness, unsteady habits, and undisciplined minds of these persons, that, without great watchfulness on their part, as well as on the part of the church and their teachers, the danger of their being led astray is great: but we do hope that many of them are truly converted, and that they will adorn their profession and be useful to the cause of the Redeemer. We do still feel constrained to exclaim, The Lord hath done great things for us, and we will say, Not unto us, O Lord, not unto us, but to thy name give glory.

Our meetings have been well attended and very interesting since the protracted meeting closed. The aged Christians feel that their cup of blessings is full. When they saw those over whose wickedness they had long mourned coming forward to the anxious seats and expressing hopes of pardon through Jesus, they were like those who dreamed; but,

as they have since seen them come to the meetings of the church, and heard them confess their former wickedness with tears of penitence, as we hope, and express their determination henceforth to serve the Lord, their hearts seem melted within them and their tears of joy are not to be restrained.

Cases of deep conviction and, I hope, subsequent conversion have been found since the meeting closed, with those who did not attend. A woman who lived in a remote part of the settlement, and who had not for many months attended meeting, on being visited, besought with tears that Christians would pray for her, as she felt that she was a guilty lost sinner. I have seen her several times since, and hope she has exercised that repentance which will not be repented of. There have since been several cases of hopeful conversions, and there are still indications of seriousness and anxiety with the impenitent.

## Proceedings of other Societies.

### DOMESTIC.

#### ANNIVERSARIES IN NEW YORK.

THE recent anniversaries in the city of New York began with the ninth of the

#### AMERICAN SEAMEN'S FRIEND SOCIETY;

Which was held in the Broadway Tabernacle on Monday evening, May 9th, James Boorman, Esq., presiding, in the absence of the president. The services were opened with prayer by Rev. W. Adams, followed by singing; after which the Rev. Mr. Greenleaf, the secretary, read portions of the annual report of the society, and addresses were made by William Ladd, Esq. Rev. Mr. Lord, seamen's chaplain at Boston, Mr. Wheelwright, and Rev. W. M. Rogers of Boston.

From the report it appears that the society have chaplains at Canton, Honolulu, Havre, Marseilles, Smyrna, Rio Janeiro, Cronstadt, and New Orleans; besides having arrangements made with missionaries or others, for securing public worship for seamen at Lahaina, Batavia, Singapore, and Calcutta. Openings exist and urgent demands are made for chaplains in three or four other foreign ports, much frequented by American seamen.

At ten places on the sea-board of the United States, besides New Orleans, seamen's chaplains are established, and congregations collected.

Of the Sailor's Magazine 3,500 copies have been printed, two editions of the Sailor's Hymnbook, 100,000 of a temperance Almanac circulated, fifty-nine vessels furnished with libraries of useful books, besides Bibles and tracts.

Receipts for the year $10,561 66; and the disbursements $14,997 24.

#### AMERICAN ANTI-SLAVERY SOCIETY.

THE anniversary was held May 9th, at the Tabernacle, Arthur Tappan, Esq. in the chair. The annual report was read by Mr. Elizur Wright, Jr., and addresses were delivered by Alvan Stewart, Esq., James G. Birney, Esq., Rev. Charles Gardner, Rev. O. Scott, and Mr. C. C. Burleigh.

The whole number of publications of all kinds issued by the society during the year was 669,387. The receipts were $36,567 92. Auxiliary societies, 1,006.

#### AMERICAN TEMPERANCE UNION.

THE exercises of the anniversary were held in the Chatham-street Chapel, May 9th, E. C. Delevan, Esq., the president, in the chair. After prayer and the reading of the annual report, addresses were delivered by Elisha Taylor, Esq., Rev. T. Brainerd, Alvan Stewart, Esq., Rev. Mr. Graves, and Rev. T. P. Hunt.

#### AMERICAN TRACT SOCIETY.

THE twelfth anniversary was held in the Tabernacle, May 10th, S. V. S. Wilder, Esq., the president, in the chair. After prayer by Rev. Dr. McCarroll, and the reading of their respective reports by the treasurer and secretary, the meeting was addressed by the Rev. Prof. Goodrich, Rev. Seth Bliss, Rev. William Hague, Rev. James W. Cooke, Rev. S. Woodbridge, Rev. Dr. McAuley, Rev. Dr. Samuel B. How, and Hon. Heman Lincoln.

The following abstract of the annual report is taken principally from the New York Observer.

*Receipts and Expenditures.*—The receipts have been $130,991 28, exceeding those of last year by $25,000; and the expenditures have been about the same.

*Publications.*—Forty-three new publications have been issued during the year, embracing twenty-nine new tracts; making the whole number of publications on the society's list 869. In addition to these, thirty-six publications have been adopted for foreign lands, making the whole number to which the society's funds may be applied abroad 446, of which thirty-six are volumes; besides numerous portions of Scripture in various forms—the missionaries and institutions aided by the society, issuing tracts in fifty-six different languages.

The total circulation exceeds that of the preceding year by 24,000,000 pages; and the gratuitous distributions, including volumes to the value of $1,000 for shipping on the ocean, $1,000 for shipping and boats on our inland waters, and 1,702,000 pages sent to missionaries and others in foreign lands, amount to 8,868,071 pages; value with those delivered to members of the society $7,245.

| | *Copies.* | *Pages.* |
|---|---|---|
| Printed during the year (including 330,000 volumes,) | 5,069,000 | 125,082,000 |
| Do. since the society's formation, | 48,716,590 | 837,535,744 |
| Circulated during the year (including 233,695 volumes,) | 4,124,718 | 96,851,174 |
| Do. since the society's formation, | 43,167,934 | 711,651,244 |

The circulation of 230,000 volumes the past year has been effected through various channels; chiefly by auxiliaries, congregations, and individuals, who have undertaken to supply townships, counties, or states; and by a few of the society's agents, devoted to this work, chiefly in western New York.

In connection with the efforts of the Virginia Tract Society, Rev. S. B. S. Bissel, general agent, about 50,000 volumes have now been circulated in that state, in a single method, and with like cheering results.

*Foreign Appropriations.*—There are employed, in connection with foreign missionary institutions aided by the society, 659 missionaries and assistants, of whom nearly two hundred are ordained preachers, eighteen mission printing establishments, four of which embrace stereotype founderies, and twenty-nine presses; besides six tract societies in Europe and the laborers in Russia. No less than 446 tracts and thirty-six volumes, published abroad, are translations of this society's publications, or have been approved by the publishing committee; and the society and the various institutions aided, issue tracts in fifty-six different languages, embracing a very large part of the earth's population.

To meet these claims the society have remitted the past year, for China, $4,000; Singapore and Indian Archipelago, $3,000; Siam, $2,000; Shans, $800; Burmah, $4,000; Northern India, $1,000; Orissa, $1,000; Telingas, $500; Ceylon, $2,000; Southern India, $1,500; Mahrattas, $1,000; Sandwich Islands, $1,000; Persia, $500; Nestorians, $500; Asia Minor, $2,500; Greece, $2,000; Constantinople, $1,000; Russia, $3,000; Sweden, $300; Hungary, $300; Poles, $300; Hamburg, $600; France, $800; South Africa, $500; United Brethren, $700; N. A. Indians, $200. Total, $35,000. Of this sum, $15,500 is granted through the American Board of Commissioners for Foreign Missions; $8,300 through the American Baptist Board, and for Orissa; $3,000 through Western Foreign Missionary Society; and $2,500 through the Board of Protestant Episcopal Church.

Large appropriations have been requested, especially for the new mission at Madras; the Religious Tract Society, at Paris; for Belgium; $1,000 for Sweden, and $500 for Denmark, which are reserved for the coming year.

### AMERICAN HOME MISSIONARY SOCIETY.

The eleventh anniversary was held in the Broadway Tabernacle, May 10th, Hon. Judge Howell presiding, in the absence of the president. The secretary, Rev. Dr. Peters, read the annual report, from which it appears that—

Of the missionaries and agents employed by the society, including seventeen in France, 578 were in commission at the commencement of the year, a large proportion of whom have been re-appointed and are still in the service of the society, and 232 new appointments have been made, making the whole number aided within the year, including twenty-four in France, under the care of the Evangelical Societies of Paris and Geneva, 810; which is an increase of thirty-eight laborers beyond the number employed during the previous year. Of these, 595 are settled as pastors, or employed as stated supplies in single congregations, and 191 extend their labors, either as pastors or stated supplies, to two or three congregations each, and twenty-four, including agents, are employed on larger fields.

The number of congregations, missionary districts, and fields of agency thus supplied, in whole or in part, during the year, has been 1,025. From a general review of the correspondence, we judge that the congregations aided have enjoyed a greater amount of spiritual blessings and a greater number of revivals, than in the year preceding the last. The number reported as added to the churches aided, making proper allowance for the imperfections of a portion of the re-

ports, is about 5,933, viz. 2,181 by letters from other churches, and 3,752 on profession of their faith. Whole number, during the short period of the society's operations, 31,917.

The receipts during the year, including a balance of $14,930 15 in the treasury from the previous year, were $100,631 74. The balance remaining in the treasury is $1,102 02.

The meeting was addressed by Rev. A. D. Eddy, Rev. Mr. Graves, Rev. Albert Barnes, and Rev. Dr. Patton.

### AMERICAN BIBLE SOCIETY.

THE twenty-first annual meeting was held in the Broadway Tabernacle May 11th. The president being absent, the chair was taken by John Bolton, Esq., one of the vice presidents. The meeting was opened by reading a portion of the Scriptures by Rev. Mr. Reynolds, after which an address from the president was read by the secretary, Rev. J. C. Brigham, who also read an abstract of the report of the board of managers. The report of the pecuniary concerns of the society was read by the treasurer, John Nitchie, Esq.—C. L. Hardenburg, Esq., Rev. Mr. Curtis, Rev. G. W. Ridgley, Rev. John Wayland, Rev. President Carroll, Rev. President Fisk, and Rev. William Adams.

The abstract of the report which was read states that—

The receipts of the year from all sources amount to $90,578 89, (being $14,320 56 less than those of the previous year.) Of this sum, $44,435 82 were in payment for books; $3,101 32 from bequests; for distribution abroad, $6,205 09.

The whole number printed during the year amount to 202,000 copies.

The whole number issued during the year, in fifteen different tongues, amount to 206,240 copies, making an aggregate, since the formation of the society, of 2,195,670.

*New Testament for the Blind.*—This work, printed mostly at the society's expense, by the Institution for the Education of the Blind, at Boston, is now complete in four volumes.

The amount of money appropriated for printing and circulating the Scriptures in foreign lands, is $9,500. A much larger sum is called for to be applied in a similar manner the ensuing year.

### AMERICAN PEACE SOCIETY.

THE ninth annual meeting of the society was held in the Rev. Mr. Somers's Church, May 11th, S. V. S. Wilder, Esq. presiding; and was opened with prayer by Rev. Dr. Going. The annual report was read by William Ladd, Esq., the general agent, after which the audience was addressed by Rev. A. D. Eddy, Rev. B. Emerson, Rev. G. C. Beckwith, Dr. Thomas Cook, Rev. Mr. Cheever, Rev. J. P. Cleavland, Rev. O. Fowler, William Ladd, Esq., Rev. Mr. Hunt, and Mr. Burleigh. The office of the society is hereafter to be at Boston. Rev. G. C. Beckwith was elected corresponding secretary, Mr. J. K. Whipple, treasurer, and William Ladd, Esq. general agent.

## ANNIVERSARIES IN BOSTON.

### AMERICAN EDUCATION SOCIETY.

THE twenty-first annual meeting of the society was held in Park-street meeting-house, Hon. Samuel Hubbard, the president, in the chair. Rev. Mr. Vaill opened the meeting with prayer; Rev. Dr. Cogswell, the secretary, read an abstract of the annual report; and the Rev. Messrs. Phelps of Philadelphia, W. Adams of New York, S. M. Worcester of Salem, and Labaree of Tennessee, addressed the meeting.

*Beneficiaries* assisted by the society are 325 in twenty theological seminaries, 594 in thirty-nine colleges, 296 in ninety-five academies or public schools, amounting in all to 1,125 at 154 institutions; a number greater by eighty-five than were aided the last year. Of these, 621 were assisted at institutions in the New England States, and 504 at institutions in the middle, southern, and western states.

The number of new beneficiaries received, during the year, is 289, being fifty-two more than were admitted the preceding year. A large number who have previously enjoyed the patronage of the society, have not the past year either requested or received aid. They are considered as still connected with the society, and they expect at some future time, perhaps the present year, to ask further aid. They are not, however, embraced in the preceding estimate. Were they, the number would probably be increased to 1,300 or 1,400.

Eight have been stricken from the list of beneficiaries during the year; and eight have been dismissed from various reasons.

*Receipts* during the year which has just elapsed, $65,574 69, being $2,346 33 more than the receipts of last year. Of this sum, $24,707 have been received through the treasuries of the Presbyterian Education Society and the Western Reserve Branch. This is all that has been paid into the treas-

ury of the parent institution from these societies, though more has been received into their treasuries. Were the whole acknowledged, the amount in the treasury of the parent society would exceed $70,000. The expenditures for the year have been $66,161 98, exceeding the receipts by $587 29. This sum added to the debt of the last year, makes the debt of the society at the present time $4,647 58.

The earnings of beneficiaries during the year, by teaching schools and in other ways, have amounted to $39,685 87. The obligations of sixteen, who were either missionaries, or settled over feeble churches have been cancelled.

*Refunded* by former beneficiaries, during the year, $7,644 10; making the total refunded by beneficiaries from the organization of the society, $26,037 79.

PRISON DISCIPLINE SOCIETY.

THE 12th annual meeting was held in the Park-street Church, May 30th, the president of the society, Hon. S. T. Armstrong, in the chair. Rev. Mr. Adams of Boston read select portions of the Scriptures, and led in prayer; after which Rev. Louis Dwight, the secretary, read portions of the annual report, and Hon. J. R. Adan, Rev. J. Curtis, and his excellency governor Everett, addressed the meeting.

AMERICAN TRACT SOCIETY, (BOSTON).

THE 23d anniversary was held in Park-street Church, May 31st, John Tappan, Esq., the president of the society in the chair. Rev. Seth Bliss, the secretary, read the annual report.

The circulation of the bound volumes, and raising funds for foreign distribution, are the two objects to which attention has been chiefly directed.

*Receipts:—*

| | |
|---|---|
| Donations from individuals, congregations, and auxiliaries, | $14,612 58 |
| Legacies, | 1,720 30 |
| For books, tracts, and temperance publications sold, | 14,353 05 |
| Dividend on bank stock, | 42 00 |
| Balance in treasury last year, | 381 64 |
| Total, | $31,109 57 |

*Expenditures:—*

| | |
|---|---|
| Paid for foreign distribution, | $10,000 00 |
| For books, tracts, binding, etc. | 13,877 37 |
| All other expenses, | 5,832 20 |
| Legacies in bank stock, | 1,400 00 |
| Total, | $31,109 57 |

The receipts this year are $5,000 more than last year. The total amount of donations exceeds the amount last year $450. Gratuitous distribution $4,160 37, and $1,197 30 more than last year. The number of bound volumes sold during the year, is 50,000.

Rev. Sylvester Woodbridge, Rev. Willard Child, and Rev. William Adams offered resolutions, and addressed the society.

NORTHERN BAPTIST EDUCATION SOCIETY.

THE 23d annual meeting of the society was held in the Federal-street Baptist meeting-house, Wednesday May 31st, at which the Rev. Dr. Sharp presided, Rev. J. A. Warne opened the meeting by prayer; after which the secretary presented his report, and the Rev. Mr. Nelson, Rev. Mr. Parkhurst, Rev. Dr. Going, Rev. Mr. Train, Rev. Dr. Sharp, and Rev. Messrs. Batchelder, Thresher, Ide, and Hague addressed the meeting.

BAPTIST BOARD OF FOREIGN MISSIONS.

A meeting in behalf of foreign missions was held in the house mentioned above, May 31st, Rev. Dr. Sharp presiding. After singing and prayer by the Rev. G. Williams, a brief statement of the progress and present situations of the missions of the Board was given by the Rev. Mr. Peck, one of the secretaries. Rev. Messrs. T. O. Lincoln and B. Stow and Rev. Dr. Going addressed the meeting.

## American Board of Commissioners for Foreign Missions.

MISSION SEMINARIES FOR EDUCATING NATIVE PREACHERS AND ASSISTANTS.

THE remarks which follow, exhibiting the views and plans of the Prudential Committee relative to mission seminaries for educating native assistants, constitute a part of the instructions to the Rev. Dyer Ball, appointed and set apart to the mission at Singapore, and were publicly delivered by one of the Secretaries of the Board in the Circular Church, Charleston, S. C., on the 9th of April last. An address on the occasion was delivered by Rev. Mr. Post, pastor of the church, and prayers were offered by Rev. Messrs. Smyth and Dana, also pastors in that city.

After remarks on the general object of missions—to disseminate truth—it is added—

The Committee will confine their present instructions to *the principles to be regarded in the erection and management of the higher seminaries connected with the missions of the Board.* For other matters of interest to your mission, you are referred to instructions given to your predecessors, and to your future correspondence with the Committee.

Only a small number of seminaries like the one to be instituted at Singapore, yet exist in missions among heathen nations. The London Missionary Society has one at Malacca. The English Wesleyan Methodists have none. The English Baptists have one at Serampore. The English Church Missionary Society has one among the Syrian Christians of India, and a seminary for educating native schoolmasters and catechists in West Africa, another in South India, and another in Ceylon. The English Society for propagating the Gospel, has one in Calcutta, and the Presbyterian Church of Scotland has also one in the same city.

The American Board makes higher seminaries of learning a component and indispensable part of its missions. Such seminaries now exist in connection with its missions in Ceylon, at the Sandwich Islands, at Constantinople, and in Syria. They are also projected in the missions in west Africa, among the Greeks of Asia Minor, the Nestorians of Persia, and the Mahrattas of India. Others will rise in process of time, should the smiles of heaven be continued to its missions, in the south African missions, in Rajpootana, in South India, in Siam, in the more eastern part of the Indian Archipelago, and perhaps among the Indians of our own territory.

The fact which induces the Board to connect with its several missions the means of thoroughly educating a select number of the native inhabitants, is the utter hopelessness of furnishing the heathen world with an adequate supply of preachers from christian lands. Nor, after the observations and experience of more than twenty years, does it seem desirable to us that Christendom should furnish a full supply. Why should all the laborers be sent a great distance from foreign lands, when three-fourths of them can be raised on the spot—*native laborers*—to whom the climate will be natural, the language vernacular, the manners, habits and customs of the people familiar; and who, to use the expressive language of a convert from heathenism, "having been heathen, know how heathen think?" Why should strangers be sent to do the whole work, when experience has shown that one fourth of the number, with the other three fourths educated and pious native helpers, will be far less expensive, and as much more efficient? Why not organize, as soon as possible, the only agency on an extensive scale, by which the blessings of the gospel can be universally diffused, and an adequate provision made for their being handed down, if such be the will of God, to succeeding generations?

Such, dear brother, are some of the general views which have led the Prudential Committee to connect higher seminaries of learning with their other efforts to propagate the gospel among the heathen.

The Committee will now state, for your information, and that of your brethren at Singapore, and in the other missions of the Board, what are the principles to be regarded in the erection and management of these seminaries. The principles are designed to apply to all the institutions of this class, and not merely to the one at Singapore.

1. *The directors of seminaries connected with the missions of the Board must be members of the mission.* The seminaries are missionary institutions. They form a component part of the system of means employed by the several missions with which they are connected. Their leading and only design is to promote the objects of those missions. They are to act in perfect harmony with all the other instrumentalities employed; and there is the same reason why they should be under the exclusive control of the missions with which they are connected, that there is for having our presses and elementary schools under such control. It follows that the direction of these seminaries should be restricted to their respective missions, subject of course to the superior direction of the Prudential Committee. If any exception be admitted, it is in favor of the members of the Board, corporate, corresponding, or honorary, residing in the country where the seminary is situated. The direction should not be shared with missionaries of other societies. Simplicity in plan and union in action, is one of our fundamental maxims. With brethren of kindred societies, we aim to "keep the unity of the spirit in the bond of peace;" but we best do this by having our operations distinct from theirs. And distinct and separate plans and operations are perfectly consistent with mutual freedom in consultation, mutual frankness, mutual understanding and approbation of each others views and plans, an unembarrassed reciprocity of thought and feeling, and whatever else is necessary to insure christian cordiality and co-operation between missions laboring in the same field.

2. *The seminaries should not ordinarily be commenced on a large and expensive scale.* They cannot be expected, like some colleges in our own land, to rise at once into maturity. According to our present experience, first in the order of time will be, the elementary free schools; then the preparatory boarding school, for a select number of the more forward and promising pupils in

the free schools; then the seminary for a still more select portion of the scholars in the preparatory school. Arrangements should not be made for a greater number of scholars in more advanced stages of education, than can be obtained; nor should buildings be erected, nor apparatus requested, faster than they are needed. Nor should any of the buildings be expensive. A missionary society should not erect costly buildings among the heathen for education or for any other purposes. Let neat simplicity characterize the buildings for our seminaries every where, that the external appearance and cost of the institutions may be in keeping with their origin and design.

3. *Permanent funds for the seminaries are not to be solicited in this country.*—Why should they be? Are there not the same reasons for soliciting permanent funds to support the mission presses, and the missions themselves? It is no more difficult annually to raise funds for the one of these objects, than for the other. Because permanent funds are sought for colleges and theological seminaries at home, it does not follow that they should be for missionary seminaries. The cases are not analagous. Subscriptions cannot be obtained annually, nor ought they to be solicited annually, for our colleges at home; but annual subscriptions are the most proper method of providing for all the annual expenses of missions to the heathen. Aside from the objections in the community which are felt against permanent funds, a separate effort to raise them for the missionary seminaries would have a distracting and injurious influence on the ordinary collections for the support of missions. Moreover, the influence of such funds, if accumulated to a great extent, would be to awaken jealousies in the community prejudicial to the society which had charge of them; and perhaps also to weaken the central directing power in those societies which is so vital to the harmony and prosperity of every mission, and of the whole system.

4. *The seminaries are not designed for adults, but for youth; and generally for youth who have had a previous training by the mission.*—There are and there will be exceptions to this rule. But *youth* are the most promising pupils in all countries, and especially in heathen countries. And as the minds of heathen children are occupied and filled so early with evil examples at their homes, we reach our object most directly and economically by placing in boarding schools, at an early age, a number sufficient to insure us pupils for our seminaries. This has been the course pursued in the Ceylon mission, and with auspicious results. The expense of training an efficient native agency in this manner will indeed be considerable; but we gain nothing—nay, we lose time, and money, and labor, by endeavoring to perform our work without the assistance of a well educated native agency.

5. *The seminaries should not be merely colleges, nor merely schools of theology, but a combination of the two institutions.*—Both theology and human science should be taught in intimate connection, through the entire course of education. The Committee do not mean the theology of natural religion merely, nor chiefly, but also of revealed religion—THE GOSPEL OF JESUS; and the BIBLE should be our text-book. The opinion that mind must be educated in the principles of human science before it is fitted for instructions in theology, is derived from the schools of philosophy, and not from the word of God. The plain simple theology of the Scriptures *can* be taught to youth, and to heathen youth, in every stage of their education. And it is of vital importance that it should be. We go to heathen nations on purpose to make known the gospel. For this the command of Christ was given; for this we have his presence and aid. And if the whole course of education *can* be made thus eminently christian, then surely it *ought* to be so. For, all the knowledge of the gospel which a part of our pupils will obtain, will be while connected with the preparatory schools and seminary. When they leave these, they will go forth into the world. Only a portion of those whom we educate, will become our immediate associates and helpers in after life. Our missionary seminaries, then, should be preeminently, from beginning to end, and in all their influence, *christian institutions;* in which, as far as possible, truth shall occupy the time of the student, according to its relative adaptedness to free his mind from the shackles of heathenism, and make him realize his immortality and his moral accountability; so that whenever he goes out from us, we shall have done all in our power to fit him for usefulness on earth, and prepare him for heaven.

Finally—*The design of the seminaries is to educate natives to be helpers in the mission, and, as soon as possible, to take the place of the mission.*—They are not intended to educate natives for the law, nor for medicine, nor for civil office, nor for trade, except so far as this will directly promote the legitimate object of the mission. The course of education is to be planned with a view to raising up, with the blessing of God, an efficient body of native helpers in the several departments of missionary labor; to be teachers of schools, catechists, tutors and professors in the seminaries, and, above all, preachers of the gospel, pastors of the native churches, and missionaries to neighboring heathen districts and countries. For this purpose the seminaries will be furnished with competent teachers, and with all necessary books and apparatus; and a press will be generally placed in their immediate neighborhood.

The course of study will, ordinarily, embrace, it is presumed, not less than six years, and should secure the three following results:

1. *Furnishing the minds of the pupils with truth.*—This you will find a laborious task; but it must be done. Depravity, error, prejudice, apathy, stupidity, must all be overcome, with assistance from on high, and the heathen minds of the pupils become the repositories of christian truth. In this work, the English language will be our grand store-house, and English books our principal classics. This language, which God, in his infinite mercy, has made our own, is richer in christian knowledge than all other languages combined. We have, indeed, no utopian scheme of making it the language of the world; nor are we prepared even to encourage the attempt, which has been proposed on respectable authority, to substitute the letters of our own alphabet for the alphabets of India, or for the pictorial signs of China. But in no way can we so effectually open the world of truth to the contemplation of our select pupils, and bring them under its influence, as by teaching them to read the English language. You thus place them almost a century in advance of the great body of their countrymen. They are brought at once, in respect to facilities for gaining knowledge from books, upon the high ground occupied by the youth of christian lands. But in another respect they will labor under such disadvantages, as are comparatively unknown to the youth of christian countries. In acquiring and using their mother tongue, they will inevitably imbibe, to a great extent, the opinions, prejudices, and intellectual and moral habits of their nation. These, in heathen nations, are wonderfully opposed to truth and duty. And such an influence do they exert upon the mind, that an exorcism must be performed on every one of its faculties before it will be prepared rightly to apprehend and reason upon the truth. So it was in the first ages of the church of Christ. The very existence of Christianity was in peril almost immediately after the death of the apostles, from this very cause. The apostle Paul even declares that he saw the "mystery of iniquity" already working. It is only necessary to examine the writings of such of the christian fathers as were converts from the sects of pagan philosophy, to see a most strange and melancholy picture of corruptions following closely upon the first publication of Christianity;—"when the educated among the Christians were mixing up the pure precepts of the gospel with the false morals and dreamy reveries of Pythagoras and Plato; while the giddy multitude rushed by thousands in mad pursuit of the distorted spectres raised by Marcion and Valentinus, which were hurrying them back with frightful velocity into the deepest and darkest abyss of heathenism." Now against similar causes of misconception and perversion, you will have to guard incessantly, or your pupils will hold the truth in unrighteous alliance with error, and the gospel which you give them will soon become corrupted in their hands.

An essential and obvious means of preventing this result will be—

2. *To teach the pupils to think*, so as clearly to discriminate between truth and error. You will find, dear brother, a dreadful stagnation of mind among the heathen. The natural tendency of sin is to blind the reason, weaken its powers, and disincline it to reflection. And after the light of natural religion has thus been put out, and paganism undisturbed sways the sceptre over mind, an awful paralysis falls upon the intellect of the great mass of the people, especially with regard to moral subjects; and scarcely is it possible to rouse it to any thing like thought. Indeed, when surrounded by heathen minds, you will often think of Ezekiel's vision, and your only encouragement to prophesy will be the expected aid of the Almighty Spirit. However, the *appropriate means* of rousing the dormant powers must be employed. Pictorial representations, illustrating apparatus, philosophical experiments, intellectual arithmetic, geography, logic, composition, discussion, the interrogatory method of teaching, and the study of some language (the English for instance,) should all be employed to rouse the curiosity and the intellect. Above all, the most earnest efforts should be employed, depending on the grace of God, to wake up the conscience to religious subjects, and produce the inquiry, "What must I do to be saved?" If sin be the enemy, holiness is the friend of thought, having nothing to fear in truth. The conversion of the heart and mind from sin to holiness will, through the grace of God, prepare the way to discipline the intellect to a discriminating exercise of its powers.

But while you are thus disciplining and furnishing the mind, you should—

3. *Train it to instruct other minds.*—The pupils are to be educated for the benefit of others. They are, in some form or other, to be made *teachers*. They must, of course, be instructed in human nature. They must be taught the condition of other minds. They must learn to sympathise with other minds. They must feel for the ignorance of other minds. They must realize their responsibility freely to impart to others the knowledge they so freely receive; and not merely to their parents and friends, but wherever they have opportunity. And they must be made acquainted with the theory and art of teaching in the several spheres in which they are designed to labor.

Besides these three leading objects, there are also three subordinate ones, which the Committee have time now only to mention.

1. *To explore and lay open the native literature.*—This must be done for the *pupils*, or they will not command the respect of their countrymen; and for the *mission*, or the members can never become acquainted with the actual state of the native mind—can never know how to remove its errors, nor guard their message from being fatally misapprehended.

2. *To cultivate the native languages.*

And—

3. *To prepare books in the native languages for the press.*

The illustration of these topics must be referred to future occasions.

We will suppose the fifteen seminaries contemplated by the Board to be all in operation; each having, on an average, sixty pupils. The aggregate of the pupils would be 900. If one sixth of this number graduate annually, the annual number of graduates would be 150; and in twenty years the number of graduates would be 3,000. Supposing only one third of the graduates entered the service of the mission as schoolmasters, catechists, and preachers, our missions, in twenty years, would have had the assistance of *one thousand* educated native helpers. And should only a tenth of these become preachers of the gospel, we still should have one hundred native preachers.

You will remember, dear brother, that education is but a department of the missionary work, and is subordinate to the preaching of the gospel. If we teach, it is that we may multiply teachers. If we turn aside in any way from the ministry of the word, it is that we may multiply the ministers of the word. Whether we be found in the school, in the seminary, in the printing-office, in the market-place, or field, or wayside, or the domestic retreat, or the pulpit, we have always one leading object; viz. *to plant such instrumentalities in heathen countries, as, with God's blessing shall secure for the gospel a permanent footing and a constant and rapid increase in these countries:* not merely one class of instrumentalities, but all that are necessary—an enlightened education, a free press, and especially a learned, evangelical and faithful native ministry. This is the end we have in view. Is it thought impracticable to fill the heathen world with teachers sent from christian lands? That is not our object; that is not what the apostles did, or attempted to do. No. As soon, for instance, as we have reared among them a trust-worthy and competent printer, we will employ him to print our books; or an author we will employ him to prepare our books; or a teacher we will place him as an instructor in the schools, or a tutor or professor in the seminary. As soon, too, as a convert shall be able rightly to divide the word of truth and otherwise fitted for the sacred ministry, he will be put into the holy office, and we will employ him to preach the gospel to his countrymen; and if he be found faithful he will be ordained a pastor of one of the native churches. Our manifest duty and our aim is, and will be, to put forward the native agency, and to lean upon it as much as can be done with a due regard to sound discretion. And whenever the young christian communities, which have thus been planted and nurtured by our labors, shall be able, through the blessing of God, to exist and flourish without our aid, let them declare their independence, and we will cheerfully acknowledge it.

## RECENT INTELLIGENCE.

China.—Rev. Edwin Stevens, formerly preacher to the seamen at Canton, and more recently a missionary of the Board in that city, was removed from his labors by death on the 5th of January. He was on a missionary voyage among the islands of the Indian Archipelago, and having touched at Singapore, he was attacked with a fever, which terminated his life at that place.

Sandwich Islands.—Rev. William Richards, from the station at Lahaina, with his wife and six children, with a daughter of Mr. Bishop, arrived at Sag Harbor, in the ship Daniel Webster, May 12th, after a passage of five months and three days. The ill health of Mrs. Richards and the circumstances of their family were the principal causes of their visit to the United States.

Indians on the Northwest Coast.—Rev. Samuel Parker, after having passed over the wide extent of country from Missouri to the Rocky Mountains, and thence proceeded on his researches through various Indian tribes situated near the Oregon river, and between the mountains and the Pacific ocean, took passage to the Sandwich Islands; and after remaining there a few months proceeded to the United States in the ship Pheonix, captain Allyn, and arrived at New London, May 18th, having been five months and two days on the voyage. Two sons of Mr. Chamberlain, of Honolulu, accompanied him.

Choctaws.—Of each of the following works in the Choctaw language, prepared by the missionaries of the Board, 3,000 copies have been printed.

| | *Pages.* |
|---|---|
| Memoir of Henry Obukaia, | 20 |
| Memoir of Catharine Brown, | 16 |
| Poor Sarah, and Am I a Christian? | 24 |
| The Ten Commandments, | 28 |
| Book of Jonah, Naaman and Gehazi, and Patient Joe, | 24 |
| Worth of a Dollar, | |
| The Troublesome Garden, | 20 |
| He that toucheth you toucheth the apple of his eye, | |
| Irreverence in the House of God, | |
| Do as you would be done by. | |

These have all been printed at the mission press in operation at Union, and together amount to 190 pages duodecimo. Of the Choctaw Almanac for 1837, embracing 24 pages, 450 copies have been printed at the same press; making the whole number of pages printed of the several works to be 586,800. Another larger book is in the press.

OJIBWAS.—On the 15th of April Mr. Hall writes from La Pointe that he visited Pokegumma, the station at which Mr. Ayer labors as a catechist, in February; and that on the first Sabbath of that month he organized a church there and administered the Lord's supper. Three adult Indians were baptised and admitted to the church, and also five children were baptised.

SIOUX.--Dr. Watts's Second Catechism for Children has been translated into the Sioux or Dakota language, by Doct. Williamson of the mission to that tribe, aided by interpreters, and five hundred copies of it, embracing twelve duodecimo pages, have been printed in Boston.

## ANNUAL MEETING OF THE BOARD.

THE Twenty-eighth Annual Meeting of the *American Board of Commissioners for Foreign Missions*, will be held in the City of Newark, New Jersey, on the second Wednesday (13th day) of September next, at ten o'clock, A. M.

## Donations,

FROM MAY 11TH, TO JUNE 10TH, INCLUSIVE.

*Board of Foreign Missions in Ref. Dutch chh.*
W. R. Thompson, New York, Tr.

| | | |
|---|---|---|
| Albany, La. benev. sew. so. of 2d R. D. chh. to constitute Mrs. JANE K. WYCKOFF an Hon. Mem. | 100 00 | |
| Ashokan, R. D. chh. mon. con. | 8 71 | |
| Berea, Pa. A fem. mem. of R. D. chh. | 2 00 | |
| Bergen, N. J. Mon. con. | 26 00 | |
| Blaumburgh, N. J. Mon. con. of R. D. chh. | 28 37 | |
| Bloomingburgh, R. D. chh. to constitute Rev. F. B. THOMSON an Hon. Mem. | 50 00 | |
| Coxsackie, Fem. miss. so. 2d R. D. chh. to constitute Rev. WILLIAM CAHOONE an Hon. Mem. | 50 00 | |
| Flatbush, F. m. so. R. D. chh. | 25 26 | |
| Flatlands, R. D. chh. | 13 00 | |
| Greenwich, Sab. sch. in R. D. chh. 5,15; mon. con. 27,85; | 33 00 | |
| Hackensack, N. J., R. D. chh. | 15 00 | |
| Harlingen, N. J., R. D. chh. | 80 12 | |
| Hillsborough, N. J. Mon. con. R. D. chh. | 38 75 | |
| Long Island, M. H. | 10 00 | |
| New Lots, N. J. Mon. con. R. D. chh. | 14 55 | |
| New Shannack, N. J. Mon. con. do. | 15 00 | |
| New York city, A mother and children, 9; a friend, 5; sab. sch. No. 6 of collegiate R. D. chh. 12,57; | 26 57 | |
| Philadelphia, Pa. Miss. so. of 1st R. D. chh. for support of Mr. Nevius and wife, | 700 80 | |
| Poughkeepsie, Coll. in Classis, for support of Mr. Thomson, | 332 01 | |
| Union Village, Mon. con. R. D. chh. | 12 92 | |
| Walden, A female, 8; fem. sem. 3,50; | 11 50 | |
| Walpack, A friend, of R. D. chh. | 5 00 | |
| Warwick, Fem. miss. so. R. D. chh. | 10 50 | |
| | 1,608 26 | |
| Ded. expenses, | 23 81—1,584 45 | |

*Central Board of Foreign Missions*, J. Gray, Richmond, Va. Tr. 1,617 82

*Southern Board of Foreign Missions*, J. Adger, Charleston, S. C. Tr.
For Sandw. Isl. miss. 500; for miss. to Nestorians, 500; for Ceylon miss. 500; ded. am't ackn. in June, 460; 1,040 00

*Boston and vic.* Ms. Aux. So. C. Stoddard, Tr. 1,729 32

*Essex co. North*, Ms. Aux. So. J. Caldwell, Tr.

| | | |
|---|---|---|
| Amesbury and Salisbury, La. | 23 00 | |
| Ipswich, Mr. Kimball's so. mon. con. 23,14; la. sem. 12,36; | 35 50 | |
| Newbury, Mon. con. | 50 90 | |
| Newburyport, Temple-st. chh. mon. con. 26,75; Mr. Stearns's so. do. 66,22; mite so. 5; | 97 97 | |
| Rowley, Mr. Holbrook's so. | 33 00 | |
| West Amesbury, Mr. Eaton's so. 10,27; mon. con. 18,20; | 28 47—268 84 | |

*Essex co. South*, Ms. Aux. So. J. Adams, Tr.

| | | |
|---|---|---|
| Salem, S. so. Mon. con. | 9 56 | |
| South Danvers, Gent. 88,25; la. (of which for *George Cowles* and *Harrison Greenough Park*, Ceylon, 40;) 89,91; | 178 16—187 72 | |

*Geneva and vic.* N. Y. By C. A. Cook, Agent,

| | | |
|---|---|---|
| Bergen Corners, Mrs. Chloe Arnold, dec'd, | 20 00 | |
| Canoga, Presb. chh. | 12 75 | |
| Geneva, Fem. miss. so. | 56 00 | |
| Marion, Mater. so. for *Amanda Caldwell* in Bombay, | 12 00 | |
| Seneca Falls, Presb. chh. | 60 00—160 75 | |

*Grafton co.* N. H. Aux. So. W. Green, Tr.

| | | |
|---|---|---|
| Campton, Mon. con. | 23 02 | |
| Thornton, La. | 5 50—28 52 | |

*Greene co.* N. Y. Aux. So. Rev. Dr. Porter, Tr.
Rev. Wm. Bull, 20; Hunter, Rev. I. J. Buck, 20; 40 00

*Hartford co.*, Ct. Aux. So. J. R. Woodbridge, Tr.

| | | |
|---|---|---|
| Avon, E. so. Rev. F. H. Case, 25; mon. con. 13; | 38 00 | |
| East Windsor, N. Benev. so. 69,67; Wapping so. mon. con. for *Henry Morris* in Ceylon, 13; | 82 67 | |

Granby S. Brook so. mon. con. 3 06
Hartford, 1st so. mon. con. 20,31; W. so. Gent. 22,63; N. so. mon. con. 31,27; 74 21
Marlborough, La. sew. so. 20 00
Suffield, Mon. con. 10 00
Windsor, Mon. con. 12 44—240 38

*Hillsboro' co.* N. H. Aux. So. R. Boylston, Tr.
Francestown, Gent. 117 40
Hillsborough, Asso. 50 00—167 40

*Lincoln co.* Me. Aux. So. Rev. S. White, Tr.
Bath, N. par. Gent. 61; hea. sch. so. 22; united mon. con. 85; 168 00

*Lowell and vic.* Ms. Char. asso. W. Davidson, Tr.
Dracut, Evang. cong. chh. and so. 11 50
Lowell, 1st cong. chh. and so. mon. con. 50,78; H. P. 1; 51 78—63 28

*Merrimack co.* N. H. Aux. So. Rev. D. Kimball, Tr.
Bradford, By Rev. O. G. Thatcher, 17 00
Dunbarton, Fem. benev. so. 19,10; fem. mon. con. 5,97; gent. 2,72; by J. S. 5,25; 33 04—50 04

*Middlesex S. confer. of chhs.* Ms. P. Johnson, Tr.
Concord, 32 36
Framingham, Mon. con. 30 00
Lincoln, 10 00—72 36

*New Haven City*, Ct. Aux. So. F. T. Jarman, Tr.
Cheshire, Benev. asso. 10 20
Fairhaven, Cong. chh. mon. con. 8 00
New Haven, La. benev. so. for Dr. Parker, 80; mon. con. Centre chh. 30,97; do. 3d chh. 15,30; 125 37—143 57

*New Haven co. East*, Ct. Aux. So. S. Frisbie, Tr.
Madison, Young la. sew. so. 31 00
Northfield, La. union benev. so. 11 00—42 00

*New Haven co. West*, Ct. Aux. So. W. Stebbins, Tr.
Milford, Gent. 14 85
Mount Carmel, Hamden, A friend, 5 00
Woodbridge, Mon. con. 3 07—22 92

*New York City and Brooklyn*, Aux. So. W. W. Chester, Tr.
(Of which to constitute Rev. Benjamin Hale, D. D. of Geneva an Hon. Mem. by his brother, 50:) 771 48

*Norfolk co.* Ms. Aux. So. Rev. Dr. Burgess, Tr.
Franklin, Mon. con. 100; sub. to constitute Rev. Elam Smalley an Hon. Mem. 50; 150 00

*Oneida co.* N. Y. Aux. So. A. Thomas, Tr.
Bridgewater, Chh. and so. 19 20
Burlington Flats, Friends, 5 12
Exeter, Coll. in chh. 45,88; young la. so. 11; 56 88
Lenox, Ridgeville, 1st presb. so. mon. con. 10 00
New Hartford, Presb. so. mon. con. 10 00
Norway Chh. 14 79
Paris Hill, Cong. so. 17,43; E. Judd, 10; 27 43
Rome, 1st presb. so. mon. con. 6,25; ann. contrib. 111,50; 117 75
Springfield, Presb. so. 27 00
Trenton Village, 1st presb. so. 7 56
Vernon Centre, Presb. so. 16 54
Utica, Gent. of 1st presb. so. 114; E. N. Gilbert, to constitute Rev. J. W. Fowler an Hon. Mem. 50; 164 00—476 27

*Orleans co.* Vt. Aux. So. G. H. Cook, Tr.
Craftsbury, Cong. chh. coll. 6; mon. con. 8,81; two ladies, 1,50; 16 31
Greensboro', Gent. and la. 18 31—34 62

*Oxford co.* Me. Aux. So. L. Whitman, Tr.
Sumner, Chh. 13 50
Sweden, Chh. 12 00
Turner, Fem. char. so. 12 00—37 50

*Palestine Miss. So.* Ms. E. Alden, Tr.
Coll. at 15th ann. meeting, 27 58
Abington, Mon. con. 2d par. 26 00
Halifax, A friend, 1 51—55 09

*Rutland co.* Vt. Aux. So. J. D. Butler, Tr.
Chittenden, Cong. chh. mon. con. 1,53; coll. 10; 11 53
Clarendon, do. mon. con. and contrib. 28 75
Poultney, do. 52 80
Rutland, La. 8 18—101 26

*Taunton and vic.* Ms. Aux. So. H. Read, Tr.
Fall River, 280 09
Norton, Mon. con. 50 00
Raynham, Miss. so. to constitute Rev. Enoch Sanford an Hon. Mem. 57 06
Rehoboth, 46 00
Seekonk, Gent. 61,84; la. 31,52; la. bible class, 3; 96 36
Taunton and Middleboro' Precinct, 34 50
West Taunton, 18 00—581

*Valley of the Mississippi*, Aux. So. W. T. Truman, Tr.
*Western Reserve aux. so.*
Cleveland, Mon. con. 1st presb. chh. 53,60; Conneaut, Mon. con. presb. chh. 11; Maumee city, do. do. 10,57; Oberlin, mon. con. 22,37; Strongsville, presb. chh. 13,53; Wakeman, do. 5,82; Ashtabula co. Morgan, 12,71; Rome, 14,29; Medina co. Harrisville, 4; Westfield, 12; Portage co. Aurora, 6,25; 166 14

*Windham co.* Vt. Aux. So. N. B. Williston, Tr.
Brattleboro', Coll. in Mr. Walker's so. 20 01

*Windsor co.* Vt. Aux. So. Rev. J. Richards, Tr.
Royalton, Cong. chh. 56 00
Windsor, La. 23 60—79 60

*Total from the above sources,* $10,101 26

## VARIOUS COLLECTIONS AND DONATIONS.

*Addison*, N. Y. Mon. con. 5 00
*Alleghany*, N. Y. Indian contrib. 5 00
*Andover*, Ms. Mon. con. to constitute Rev. L. L. Langstroth an Hon. Mem. 50; W. par. Mon. con. 16; 66 00
*Baltimore*, Md. Juv. miss. so. 3d pay. for *Eliza Conklin* in Ceylon, 20 00
*Barrington*, R. I. La. benev. asso. 14 00
*Barton*, Vt. J. H. Kimball, 3 50
*Buskingridge*, N. J. Presb. chh. and cong. 83,81; Miss A. Annin, dec'd, 10; 93 81
*Belchertown*, Ms. 1st cong. chh. and so. mon. con. 11; fem. sew. so. 20; 31 00
*Berkshire*, N. Y. Mon. con. 15 00
*Bethlehem*, N. Y., D. H. Moffat, 10 00
*Boonton*, N. J. Mon. con. 10 00
*Boston*, Ms. Fem. so. for. pro. chris. among the Jews, for sch. in Bombay, 100; a friend, 10; N. Willis, 3; unknown, 5,77; 118 77
*Braintree*, Ms. S. par. Gent. and la. 17,76; mon. con. 15; 32 76
*Brandywine Manor*, Pa. Sch. for Mr. Schneider, 15 00
*Brookfield*, N. Y. Presb. chh. 4 28
*Brunswick*, Me. Sab. sch. 1st par. for sch. in Syria, 18 00
*Buffaloe*, Pa. Cong. 13 00
*Cambridge*, Ms. Miss. sew. circle of Shepard chh. 20; mon. con. 31; 51 00
*Canterbury*, N. Y. Mon. coll. 12 00
*Charlestown*, Ms. 1st cong. coll. 118,38; mon. con. 98,24; fem. sew. so. 20; Winthrop chh. and so. 157,74; av. of necklace, 3,50; 397 86
*Chazy*, N. Y. 10 31
*Chester*, N. H. Mon. con. 65; la. asso. for *Joel R. Arnold* in Ceylon, 30; 95 00
*Cleaveland*, O. Mrs. M. Day, 5 00
*Crown Point*, N. Y. Cong. chh. and so. 15 00
*Danville*, Pa. Chh. 94,05; mon. con. 98,02; fem. miss. so. 33; 225 07
*Delaware co.* N. Y. Aux. so. 59 18
*Derby*, Vt. Mon. con. 30 00
*Dorset*, Vt. Cong. chh. mon. con. 7; benev. asso. 13; 20 00
*Dudley*, Ms. Mon. con. 12 60
*East Greenwich*, R. I., A. N. Newton, 1 00
*East Windsor*, Ct. Theol. Institute mon. con. 30 00
*Fairfield*, N. Y. Mon. con. 100 00
*Fiskhill*, N. Y. Mrs. R. G. Armstrong, 2 00
*Fort Edward*, N. Y. Mrs. A. L. Hasbrouck, 5 00
*Fort Towson*, Ark. Mon. con. 25 00
*Fowlerville*, N. Y. Mon. con. 20 00
*Fryburg*, Me. Cong. chh. mon. con. to constitute Rev. Eaton Mason of Sweden, an Hon. Mem. 50 00
*Germantown*, Pa. Inf. sab. sch. for Mrs. Wilson's sch. at Cape Palmas, 5; a friend, for fem. child at do. 15; 20 00
*Gettysburgh*, Pa. Mon. con. presb. chh. 29 00
*Glover*, Vt. Timothy Lyman, dec'd, 10 00

*Greenfield*, N. Y. Chh. and cong. 10 37
*Greenwich*, Ct. Rev. Dr. Lewis, 10 00
*Hadley*, Ms. Mon. con. 35 06
*Hallowell*, Me. RUFUS K. PAGE, which constitutes him an Hon. Mem. 100 00
*Hamilton*, U. C. Mon. con. 27 50
*Hanover*, N. H., A friend, 50 00
*Harrisburgh*, Pa. Indiv. 40 00
*Haverhill*, N. H. Cong. chh. S. par. 55 50
*Haverhill*, Ms. Cong. Centre chh. mon. con. 73 00
*Holliston*, Ms. La. benev. read. so. for Choctaw miss. 14 00
*Hudson*, N. Y. Sab. sch. presb. chh. 25 00
*Indiana*, Miss. so. Mr. and Mrs. I. 2; Col. F. 2; indiv. 3; Dubois co. J. A. 5; Mrs. F. 5; indiv. 4,44; Hopewell, Presb. cong. 5,25; Potterville, Coll. 7,78; Smyrna, Chh. 2,56; indiv. 3; Sullivan co. indiv. 11,57; 51 60
*Jaffrey*, N. H. Mon. con. 40 52
*Kennebunkport*, Me. Mon. con. 19; fem. asso. 21; 40 00
*Kingsport*, E. Ten. Cong. and benev. so. 30 00
*Kingston*, R. I. Cong. chh. 11,51; Mr. W.'s fam. 2; 13 51
*Kirby*, Vt. Cong. chh. and so. coll. 7 09
*Le Roy*, N. Y. Presb. chh. to ed. hea. chil. 13 00
*Lewisburgh*, Pa. Presb. chh. 40,50; sab. sch. 1,88; 42 38
*Londonderry*, Vt. Mon. con. for wes. miss. 14 86
*Manchester*, Ms. Cong. chh. 28 00
*Marlboro'*, N. Y. Presb. chh. mon. con. 18 00
*Middleton*, Ms. Mon. con. 15 00
*Milford*, Ms. Mon. con. 15 00
*Milton*, Pa. Presb. chh. 11 25
*Monticello*, N. Y. 16 00
*Moscow*, N. Y. Presb. chh. mon. con. 17 00
*Newburgh*, N. Y. Presb. chh. coll. 68,62; mon. con. 50; 118 62
*New Castle Presbytery*, Del. For Rev. Mr. Schneider, 60 00
*New Hampshire*, A friend, 2 00
*New London*, Ct. Unknown, 10 00
*New Providence*, N. J. Presb. chh. mon. con. 21 59
*New Windsor*, N. Y. Presb. chh. mon. con. 40; coll. 20; 60 00
*Northampton*, Ms. A friend, 10 00
*Northboro'*, Ms. Evang. so mon. con. 5 50
*Northern Liberties*, Pa. 1st presb. chh. $40 ackn. in June as fr. Kensington.
*North Falmouth*, Ms. A lady, 1 00
*Northumberland*, Pa. Presb. chh. 20; sew. so. 10; fem. miss. so. 17,50; mon. con. 11; 58 50
*Norton*, Ms. Cong. chh. 30 00
*Parsippany*, N. J. Fem. evang. so. 22; fem. sew. and read. so. 16; 38 00
*Parsonsfield*, Me. Cong. chh. and so. mon. con. 30 00
*Philadelphia*, Pa. Youth's miss. so. of 11th presb. chh. for Dr. Butler, 35; R. W. Greene, 10; fem. so. for ed. hea. youth, 250; 295 00
*Pike*, Pa. Presb. chh. mon. con. 10 00
*Pittsford*, Vt. Mrs. R. Nourse, for *Josiah Nourse* in Ceylon, 20 00
*Plattsburgh*, N. Y. 66 69
*Poland*, Me. Mon. con. 19 54
*Portland*, Me. J. Bradley, 20 00
*Portsmouth*, N. H. Mon. con. N. par. 100 00
*Princeton*, Ms. Mon. con. of evang. cong. so. 7 24
*Providence*, R. I. Richmond-st. chh. 23 11
*Raynham*, Ms. A friend, 50
*Roxbury*, Ms. Eliot chh. and cong. 5; mon. con. 30,09; 35 09
*Rye*, N. Y. Mon. con. 5 50
*Sandwich Islands*, Miss Maria Ogden, 123 00
*Smithtown*, N. Y. Mrs. H. Buffett, 10; W. P. Buffett, 10; 20 00
*Somers*, N. Y. Presb. chh. 8,45; a friend, 1,55; 10 00
*Somerville*, N. J. Mrs. A. Vroome, 3d pay. for *Rynier Veghte* in Ceylon, 20 00
*South Salem*, N. Y. Presb. chh. mon. con. 63 00
*Stephentown*, N. Y. Rev. A. Underwood, 15 00
*Stoneham*, Ms. La. miss. so. 26 28
*Stonington*, Ct. 1st cong. so. 45 00
*Sunbury*, Pa. Presb. cong. 25,50; union sab. sch. 1,12; 26 62
*Tiverton*, R. I. An indiv. 18
*Troy*, N. Y. 1st presb. chh. 300; 2d do. fem. miss. asso. 100; 2d st. presb. chh. 395,69; E. Wickes, to constitute THOMAS W. BLATCHFORD an Hon. Mem. 100; 895 69
*U. S. Army*, H. A. Stinnecke, 50 00
*Uxbridge*, Ms. A class of young la. in sab. sch. 25 00
*Vergennes*, Vt. Cong. so. 100 00
*Wading River*, N. Y. Miss A. S. Corwin's m. box, 8 12
*Walton*, N. Y. 1st presb. chh. mon. con. 40 00
*Wappingers Creek*, N. Y. Presb. chh. 5 00
*Warrenton*, Va. A friend, for Ceylon, by E. L. D. 16 00
*Webster*, Ms. A friend, 10; do. 2; 12 00
*Wells Corner*, N. Y. Mon. con. and miss. box of Rev. W. Townlee, 3 62
*Westborough*, Ms. Chil. of mater. asso. for China, 3,25; mon. con. 14,92; 18 17
*Westminster*, Ms. A friend, 1 00
*West Rupert*, Vt. Cong. chh. 24 37
*Weymouth*, Ms. Juv. miss. so. N. par. 19 12
*Willsborough*, N. Y. Cong. chh. 12 00
*Winthrop*, Me. A friend, 1 00
*Woburn*, Ms. La. asso. 42 92
*Worcester*, N. Y. Cong. so. 14 00

## LEGACIES.

*Danville*, Pa. Daniel Montgomery, 400 00
*Hollis*, N. H. Benjamin Farley, by Noah Farley, Ex'r, 25 00
*Newtown*, N. Y. William Leverich, by A. Van Sinderen, Ex'r, 15 00
*Orford*, N. H. Miss Sarah W. Niles, ($42,21 having been rec'd previously,) by W. Green, 20 02
*Sandwich*, N. H. Lydia S. M'Gaffey, by Josiah M'Gaffey, Ex'r, 25 00

*Amount of donations and legacies acknowledged in the preceding lists*, $15,739 43. *Total of donations and legacies from August 1st, to June 10th*, $204,030 29.

## DONATIONS IN CLOTHING, &c.

*Chester*, Vt. A box, fr. la. of cong. so.
*Hartwick and Fly Creek*, N. Y., A box, fr. benev. so. for Dwight.
*Heath*, Ms. A box, fr. gent. and la. for Mr. Ayer, Pokegoma, 66 57
*Hudson*, O. Clothing, fr. ladies, for La Pointe, 77 02
*Lakeville*, N. Y., A box, fr. mite so.
*Merico*, N. Y., A box, fr. fem. miss. so. for Choctaw miss. 55 00
*New York city*, (via.) A barrel, for E. A. Webster, Bombay; a box, for Rev. George Champion, S. E. Africa.
*Northbridge*, Ms. Books, fr. indiv. in cong. chh. for John Crane, Ceylon, 3 10
*Pelham*, N. H., A bundle, fr. misses so. for Ind. children.
*Peterboro'*, N. Y., A box, fr. ladies, for Mr. Stevens, Lake Harriet.
*Philadelphia*, Pa. A box and map, fr. fem. so. for ed. hea. youth, ackn. in Her. for May; a box and barrel, for Miss Meigs and others, Ceylon.
*Portland*, N. Y. Flannel, fr. fem. so. rec'd at Cattaraugus, 16 00
*Springfield*, Ms. Books, fr. G. Merriam, 55 00
*Verona*, N. Y., A box, fr. 2d so. of young people, 50 00
*Waterford*, Me. A keg, for Rev. Cyrus Stone, Bombay.
*Westford*, N. Y., A box, fr. fem. benev. so.

---

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE

# MISSIONARY HERALD.

VOL. XXXIII. AUGUST, 1837. No. 8.

## American Board of Commissioners for Foreign Missions.

### Ceylon.

#### GENERAL LETTER ON THE HISTORY AND STATE OF THE MISSION.

THE communication from which the following extracts are made was drawn up by the mission, in reply to a list of questions forwarded by the Secretaries of the Board. No date is attached to the document, but it was probably written about a year since.

*Location and Extent of Jaffna—Population and Religion.*

Jaffna is a district of Ceylon, constituting the northern angle of the island. It might in some respects geographically be considered as independent of any other place. From the main land of Ceylon, it is severed by an arm of the sea, varying in breadth, from one to ten or twenty miles. The people of Jaffna differ from the great majority of those of the rest of Ceylon in origin, language, religion, and slightly even in their physiological character. Formerly a dynasty of independent kings reigned in this district. Now all traces of political distinctness are obliterated, and Jaffna has been made by royal charters and acts of parliament an integral part of Ceylon. It consists of one large and several smaller islands. Including every thing, the area of the district of Jaffna is 1,220 square miles, and the population by a recent census is 166,181 souls. More than 15,000 of these live in the island of Jaffna, and its small dependencies, which altogether do not comprise 450 square miles. This almost unexampled density of population, 365 to the square mile, is to be regarded as one of the most striking missionary characteristics of Jaffna. You perceive that it is in a very peculiar manner situated so as to admit of preaching from house to house, and that large congregations could, if so inclined, easily convene.

This dense population is agricultural. Still they do not raise sufficient for their support. Each year large quantities of rice are imported from Hindoostan. Tobacco and palmyra rafters are the chief exports. The people are in general neither very poor nor rich. Few are so degraded as many in continental India. On the other hand there are few of the energetic and liberalized class who are to be found in the cities of Hindoostan.

The proselyting genius of the Portuguese and Dutch governments produced many nominal conversions to Romish or Protestant Christianity. When the British came into power, they proclaimed toleration, and most of the people relapsed into heathenism. Several thousands remained in connection with the church of Rome. But the ancient lustre of heathenism has not been restored. In all of Jaffna there is not a single temple equal to many, even in the small provincial towns on the continent. The revenues of idolatry here are small. Multitudes adhere to their faith through blind attachment to their ancestors. Others are very bigoted in their creed, the more so because of attempts in times past to convert them by force. On the whole the religious state of the people offers great encouragement for evangelical labor. It should not be omitted, that the past and present missionary labors in this island have in many instances prepared the way for success in future much greater, as we trust, than all that has yet appeared. Compared with their former state, many of the Jaffna people

are willing to listen to religious truth; they are more candid and understand better what is told them.

The climate is more salubrious than that of India in general. Strong breezes from the sea temper the heat which otherwise would be excessive. Many of the people are intelligent, but very few are inquisitive. A desire to make new discoveries is seldom found in a Hindoo. "What shall I eat? what shall I drink? wherewithal shall I be clothed?" is the extent of national inquisitiveness. Still there is a great demand for schools in Jaffna, especially English schools. The hope of ultimately receiving employment from the missionaries or from government is the great incentive to a thirst for education.

Having previously stated that nine missionaries and two male assistant missionaries, under the direction of the Board, two missionaries of the English Church Missionary Society, and two of the English Wesleyan Society were employed in the district; and having given the population of their several parishes, the writers proceed—

From the above it appears that 115,000 people in Jaffna are supplied in some manner with preaching. The remaining fifty thousand all lie so amongst these, that if two or three new stations were occupied, and those we now have were well manned, all might be in some degree reached.

*Tamul Population on the Continent.*

There are no cities in Jaffna. The town of Jaffnapatam is small, unless the surrounding villages are counted along with it. In Jaffnapatam there are but a few hundred houses, inhabited chiefly by the descendants of the Dutch and Portuguese. Our information respecting Jaffna is accurate and minute. We regret that we cannot thus speak of the great regions on the continent inhabited by the Tamul people. In half civilized countries of large extent there is of necessity much uncertainty in all estimates of population.

Madras, in north latitude 13, 5, east longitude 80, 29, indicates the northern limit to which the Tamul population of Hindoostan extends, and is the most conspicuous place inhabited by this race. Its population has recently been computed at 416,000 souls. A large portion of these may be regarded as unsupplied with adequate means for their salvation. There are nine English missionaries in the city, but what are these among so many. If they exerted all the energy of which human nature is capable there would remain many tens of thousands unreached and unevangelized. Besides most of the English missionaries in Madras are more or less occupied with labors in the English language. Madras is the metropolis of southern Hindoostan. It contains many natives of great business activity and comparative enlargement of mind. These men are more free from prejudices than their countrymen in small towns and secluded villages. If thoroughly converted they will bring much of strength and of active habits to their new faith. The traits of character which make them difficult of access at first will make them of more value if eventually gained. Patiently to search out, follow up, and act upon this class of men will require a great increase of missionaries in Madras. What has just been said of the intelligent men of Madras is equally true, though in a more limited degree, of those in the inferior, yet large cities of India. This should be borne in mind in connection with the ensuing remarks.

The region inhabited by those who speak Tamul on the continent is bounded on the north by a line which we may suppose to be drawn from Madras toward the west. It extends from this limit to Cape Comorin at the extreme south of Hindoostan, from the sea shore on the east to the western branches of the Southern Ghaut mountains on the west. This space comprises an area of from 75,000 to 100,000 square miles. The population has been variously estimated at from 3,000,000 to 10,000,000. Perhaps 6,000,000 or 8,000,000 approximates most nearly to the truth.

The general aspect of the country is flat and uninteresting. Comparatively few of the Tamul people dwell among the mountains which bound them to the west. They reside chiefly in the wide plains which extend to the sea, and which are known as the Carnatic. Whilst traversing this country you never see farms with the owner's cottage in the midst. The roads lead over barren plains, parched by the sun, producing spontaneously little else than short withered grass and thorn-trees. At intervals of from half a mile to five miles are mud built villages, some of which are shaded by a few fine trees. The villages generally lie off the road, and the land around them is cultivated. At intervals of ten, twenty, or fifty miles the roads

pass through large towns of from 1,000 to 5,000 people. Vestiges of former magnificence may often be seen in these large places. Temples of stone, large and well ornamented, impart to many of them an air of barbarian respectability. Most of these large towns contain very good native dwellings. Still more unfrequent than the large towns are the cities. These are composed of mean native houses with many of a very superior description intermingled. Here also reside the English gentlemen in the civil or military services of the government. In the cities are the residences of the Hindoo Britons, or descendants of the Europeans and natives. These often live with much appearance of comfort.

Around the cities are towns and villages. The neighboring country is better cultivated than in general is the case, and all things bear a superior aspect. Of these cities there are more than twenty, inhabited in whole or in great part by Tamul people. There are probably five hundred towns of from 1,000 to 5,000 people, and in some few cases 10,000. There are probably 10,000 Tamul villages of from fifty to 1,000 people each.

*Number and Location of Missionaries—Language and Readers.*

We will now state how far this field is supplied with missionaries. At Madras, there are, as we have said, nine missionaries. Combaconum N. lat. 11°, E. long. 79° 25′, has a population of 42,000, with many villages around. It lies twenty miles N. N. E. of Tanjore, and has one missionary of the London Missionary Society. Salemis, in N. lat. 10° 55′, E. long. 78° 4′, has 60,000 people and 40,000 more in the adjacent villages. The whole district of which it is the capital contains 1,125,000 people. In this city is one missionary of the London Society. Coimbatoor, N. lat. 10° 55′, E. long. 77° 6′, has 15,000 or 20,000 people, with many villages around. The district contains 800,000 people. Here is one missionary of the London Society. Chittoor lies eighty miles west of Madras, and contains a population of 10,000, with 60,000 within a circuit of thirty miles. At Chittoor there is one missionary of the London Society. In Belgaum, in N. lat. 15° 40′, E. long. 74′ 30′, are 25,000 people, with some villages near; there are two missionaries of the London Society. Bangatore, in N. lat. 13°, E. long. 77° 62′, lies at the distance of 215 miles from Madras; it is under the dominion of the rajah of Mysore though one of the chief military stations of the British government. The rajah has much impeded the missionary operations. There are in this city 60,000 people. Half speak Tamul, and half Canarese. There is one missionary of the London Missionary Society. Nagapatam lies forty miles east of Tanjore on the sea coast, with 30,000 people. The English Wesleyans have here two missionaries. Nagaporam, with 10,000 people, is twenty-one miles northeast from Combaconum, ten miles west of Tanjore. Here the English church mission have an establishment, though at present no missionary. At Sadras, a small town of 4,000 or 5,000 people, but quite commercial, on the sea coast, forty-seven miles south of Madras, no missionary. The same is the case with Pallicat, a large seaport town twenty-five miles north of Madras, formerly a Dutch settlement, now ceded to the English. On the sea coast 145 miles south by west from Madras is the Danish colony of Tranquebar. In 1812 there were 19,679 people here, since which the population is said to have much increased. The Danish government have one missionary here. Trichinopoly is a sort of second capital to Southern India, after Madras, from which city it lies 268 miles to the southwest. The population is large, and there is but one missionary there of the Gospel Propagation Society. Tanjore is in the hands of a native prince. It is a large city forty miles east of Trichinopoly. The adjacent country is in the hands of the British, and is very populous. There are two missionaries of the Gospel Propagation Society here. Next towards the south is the district and city of Madura, concerning which our brethren residing there will speak. South of Madura is the district of Tinnevelly, with 700,000 people. At and near Palamcotta, sixty-five miles east northeast from Cape Comorin are eight missionaries. Further south in this district, at Nagercoil, are two missionaries of the London Society.

Comparing this statement of the supply of the field with the preceding sketch of its extent you will be able to form some idea of its destitution.

There are more intelligent and inquisitive individuals in the continental cities than can be found in Jaffna, but the national character of the mass of the people, especially in the villages, is probably inferior in these respects to that of the people here. English schools, if well sustained by the missionaries, would be

well received every where; and common free schools might, with a little prudence at first, be established also. For the latter there is even a demand in many places where brahminical influence is comparatively weak.

The language is a written one, but when reduced to writing we are unable to say. They write on the leaf of the palmyra with a style, and a book is formed by preforating the leaves which are all cut to the same width and strung upon a large twine. These books are very numerous, embracing some of the *vedas* and most of the *puranas* common to the Hindoo religion. We have a catalogue of 424 old books of various sizes, sacred books, such as vedas, puranas, etc.; moral, grammatical, astronomical, medical, and miscellaneous; on castes, warrejisters, plays, poetical, etc.; dictionaries of the language are common but not very good.

The printed character has been in use on the continent, and to some extent in Jaffna, ever since missionaries came to Tranquebar; but even now the proportion of adult males who can read it is small. Of 150 men fifteen may be able to read the printed character so as to understand the subject treated of, but not more than two of these can read readily so as to entertain an audience. Good reading in the Tamul printed character is a very rare qualification. Of women we have seen but two or three who could read at all. In these remarks we do not refer to those in the district who have been taught in mission schools, by which the proportion of good readers is more than doubled, and of common readers greatly increased. The desire for hearing is very limited; and what we understand by a fondness for reading is very rare, if indeed it exists among the Tamul people. With the exception of brahmins and Roman Catholics, there has been little unwillingness to receive and read christian books. On the contrary there has been a desire to receive them, and that desire is gradually increasing.

The priesthood, both Roman Catholic and heathen, are undoubtedly opposed to our object, and do what they can to counteract our efforts. This may be said also of a few of the people. But the great mass of the people are friendly, at least, so far as to commit their children to our care to receive christian education, to receive our bibles and tracts, and occasionally to hear our gospel preached, and generally without opposition, often with considerable interest and approbation. The great mass of the people are convinced that our object is benevolent; that we sincerely strive to do them good both in temporal and spiritual things; and on these accounts rejoice to have us come and settle among them.

*Climate—Native Schools—Mission Free Schools—Openings for Bibles and Tracts.*

The climate of Ceylon is good, and if people are careful to choose situations free from marsh miasma, and to avoid exposure to the sun in the hot parts of the day, etc., they will probably live as long here as in America. The principal diseases to which they are exposed are fever and bowel complaints. Persons of bilious habits do not suffer very extensively. To those who are disposed to pulmonary complaints this is an excellent climate. Indeed we believe that many who may be predisposed to them in America, and who would eventually sink under them, might escape altogether here. We have seldom met with a very marked case of consumption.

Schools among the higher and middle classes of people were very common when the missionaries arrived; but the extent of education was very limited. A few proverbs on moral subjects committed to memory and an ability to read a little on the ola was a common course. Some studied more and read the higher books, and learned to explain some of the puranas. Most of their books, however, are filled with idolatry interwoven with the wars, intrigues, and obscene conduct of their gods. The general tendency of these books is to show that fate and transmigration supersede human responsibility, and that the controlling power of the gods takes away free agency. All their philosophy and religion tend to the same results. Of course a christian school cannot be compared with a heathen school, except in the ability to read, write, etc.; and in these respects those under our care secure the approbation of the people in preference to the Tamul schools.

After giving some account of the schools under the care of the mission, as now in operation, the document furnishes the following summary view of their results from the establishment of the mission.

Allowing that our children on an average stay in our schools five years, we shall have—

| | |
|---|---|
| In 1836 | 7,000 |
| 1831 | 5,000 |
| 1826 | 2,500 |
| 1821 | 1,000 |
| | 15,500 |

children who have been taught in our native free schools since the commencement of our mission.

Against educating the male sex, there never have been any prejudices that we are aware of, when conducted by teachers of their own appointment, and when their own books only have been used. A considerable degree of prejudice has existed against our schools from time to time, on account of the introduction of Christianity: and among the brahmins and other higher castes, especially the former, it remains. As a general thing, however, it has disappeared. The people either care nothing about it, or their desire to have their children educated free of expense prevails over their prejudices. We have frequent application for new schools; the prejudices against our boarding establishments, which were at first very strong, have given way to a very great extent. Some, however, especially the brahmins, stand aloof from us. They will not commit their children to our care.

The people, as a general thing, are still opposed to female education. In this department of our labor we have, however, succeeded to a considerable degree. The small presents we give the girls from time to time, induce their parents to send them to school. Our female charity boarding school has flourished, and the people begin to see such advantages from it that they are desirous of committing many more of their daughters to us than we can take. This desire, however, is seen more in the middle than in the higher classes of society. Our schoolmasters are generally men of respectability, and of good caste, but their literary qualifications for the most part are not good. The majority of them are heathen; a large number, however, have become hopefully pious. We have not, except in a few instances, made it a point to train up persons for schoolmasters. Could we have had the means of doing it at the commencement of our mission, we feel that we should have done a work of the first importance. The superintendents of our schools are generally pious; and though their literary attainments are not so great as we could wish, they are as great as our schools require.

The present number of native free schools in the district connected with the missionary establishments, is 171, containing 7,000 children. In addition to these there are connected with all the benevolent establishments in the district 1,228 children learning the English language; making a total of 8,228 children under a course of religious instruction. To these should be added the schools supported by the people in which only heathenism is taught. Of these there is said to be 239 schools belonging to the heathen, and twenty-four to the Roman Catholics. These schools are not usually large. They may all of them contain 4,000 children. As heathenism is taught in the former, and Romanism in the latter, they are important only as they teach the children the Scriptures and tracts which we present them.

Portions of the Scriptures are constantly used as reading books in all the schools connected with the protestant missions. It will be seen at once that the number we shall constantly need for all these schools is very large. And when it is considered that we are in this way fast raising up a reading population in the district, who, as they become men and women, should have either the whole or large portions of the Scriptures in their hands, it will be seen that there are hardly any limits to the increasing demand for the Tamul Scriptures. To this must be added the adult population, both heathen and Catholic and Mohammedan, many of whom will thankfully receive portions of the Scriptures. Lastly, the native members of our churches must be supplied. These should, in general, have the whole Old and New Testament.

On the continent there is a vast extent of country, and a population of 8,000,000 or 10,000,000 speaking the Tamul language, extending from Madras to cape Comorin. As we have already a mission and schools in the district of Madura, which we expect will soon be greatly strengthened and enlarged; as we are expecting also shortly to occupy Madras, we can distribute large portions of Tamul Scriptures, not merely in the vicinity of missionary stations, but at a distance on missionary tours. As soon, therefore, as parts of the Scriptures in sufficient numbers can be prepared for distribution among the people, there is hardly any limit to the demand. Thousands and millions are perishing in sin, with scarcely a ray of spiritual light to lead them in the road to heaven.

The difficulty has hitherto been that Tamul Scriptures, especially in small portions, could not be prepared in sufficient quantities to allow of extensive distribution, even among those who would receive and peruse them. As soon as our contemplated printing presses are established at Madras, we shall be able not only to expend all that the American Bible Society have granted us, but shall have to make still greater demands upon their bounty.

As the use of Tamul tracts and Scriptures are so intimately connected in all our operations, remarks that have been made, and the statistics given in answering the last question respecting the Bible Society apply with equal force to the Tract Society. Our tract operations during the last two or three years have been greatly enlarged, both as to the number printed, and the great variety of the tracts. They are very extensively read in all the schools in the district. They are also distributed extensively among the people by ourselves and native helpers, at their festivals, in the markets, and by the way-side; so that nearly all the people who can read, in this district receive more or less of our tracts. Our tracts are also more extensively known and prized on the continent than formerly. Large supplies are constantly sent to Madura, Trichinopoly, and many other places. The field of profitable distribution on the continent is immense, and there need be scarcely any limit to our tract operations in future, but our means of preparing and printing them. Doct. Scudder, in a late tour on the continent, principally in the Tanjore district, distributed 30,000, and could have distributed many times this number had they been at his command.

*Number Received to the Churches—Revivals—Changes Effected.*

In Jaffna we have seven churches, viz:—

| | | | |
|---|---|---|---|
| Tillipally, | containing | 41 | members. |
| Batticotta, | " | 80 | " |
| Oodooville, | " | 56 | " |
| Panditeripo, | " | 17 | " |
| Manepy, | " | 45 | " |
| Chavagacherry, | " | 22 | " |
| Varany, | " | 12 | " |
| Total, | | 273 | " |

During the several years since the establishment of the mission persons have been received to the mission churches as follows:—

| | | | |
|---|---|---|---|
| In 1819 | 2 | 1828 | 20 |
| 1820 | 2 | 1829 | 8 |
| 1821 | 8 | 1830 | 6 |
| 1822 | 8 | 1831 | 62 |
| 1823 | 5 | 1832 | 26 |
| 1824 | 8 | 1833 | 17 |
| 1825 | 49 | 1834 | 18 |
| 1826 | 10 | 1835 | 67 |
| 1827 | 12 | | |
| | | Total, | 328 |

Twenty-three have died in the faith; twenty-one have been excommunicated; and 236 are or have been connected with the schools.

In the year 1819, three years after the arrival of the missionaries, there was at Batticotta what may be called a revival of religion. Very circumscribed of course, from the fact that only eight or ten of the pupils were then instructed in the necessity of a change of heart, and obedience to God, through our Lord Jesus Christ. Still it bore the strong and striking marks of a revival, and two were added to the church, and one forcibly kept back by his relations.

In the year 1821 there was a revival at Tillipally, which commenced immediately after Mr. Poor's death. In the year 1821 eight were added to the church. At the commencement of 1824 there was a great revival of religion at all the five stations then occupied. Its influence was confined principally to our charity boarding schools, and teachers of village schools. As some of the fruits of this revival forty-one were received to our church at one time, January 20th, 1825; and in July 1825 eight more. In October of the same year (1824) there was an awaking, less powerful, but marked. At this time several gave evidence of a change of heart. In the year 1827, though we saw nothing like a marked revival, there was a very interesting state of anxious inquiry among many of the young men, and some of our neighbors who had been more particularly instructed. This state of feeling commenced in 1826, and continued many months of 1827. Thirty-one were added to the church. In 1830 the mission experienced another revival of religion. Though we saw no manifest tokens of the Spirit's power at the quarterly communion in October, still we had reason to believe God was not far from us, nay, that he was with us for one or two months previous. Encouraged by these signs of the times, two of the missionaries went directly from the quarterly meeting to Batticotta to labor with the lads in the seminary. The results were very encouraging at Batticotta, and the revival spread to all the other stations. A number of schoolmasters belonging

to the native free schools were awakened. In April following thirty-four natives were admitted to the church, and in July twenty-seven more were added; making in all sixty-one. Of these twenty-eight belonged to Batticotta seminary, three to the female central school; and fourteen were schoolmasters; two children of the missionaries, and ten other males and females.

In the latter part of 1834 a very powerful work of grace commenced at a protracted meeting held in the seminary at Batticotta. It extended to all the stations, except Varany, which was then recently commenced. About fifty were admitted the following March (1835); and in the course of the year seventy-seven were added to the church. Of these twenty-five belonged to the seminary, or had recently left; twelve to the central school for girls at Oodooville; nine were masters in the native free schools. Thirty were neighbors, and two youth in our native free schools. In the latter part of 1835 the seminary at Batticotta was again visited with the influences of the Holy Spirit. There was also an unusual excitement at Oodooville, but the work was not very abiding at either station.

Several important changes, both in the condition and character of this people have occurred since the commencement of this mission. In some cases the causes are complex.

1. On the subject of education there is a very decided and marked change. This can be traced to the influence of our school system. Almost every interpreter or other native holding a high office, has been under the instruction of a missionary, either Wesleyan, Episcopalian, or American. This too is a subject of great interest of late.

2. Crime is greatly diminished. Cases of murder, perjury, forgery, and theft, as they come before the supreme court, are not half so numerous as they were fifteen or twenty years ago. This is owing to the increase of education, to the preaching and spread of the gospel; and to the more frequent and prompt administration of justice.

3. Heathenism is greatly modified. Belief in idols and idol-worship is weakened; infidelity or deism is more common, and Christianity gains ground. The causes are schools, preaching, bibles, and tracts.

TRIENNIAL REPORT OF THE MISSION SEMINARY AT BATTICOTTA, FOR SEPTEMBER, 1836.

The earlier part of the report is occupied with statements, relating to the classes admitted and dismissed, course of study, examinations, etc., and then proceeds to notice its—

*Moral and Religious State—Numerical Results.*

Of the students now in the seminary forty-six have been received to the church, as apparently "born again;" and about twenty are candidates for admission. The great danger of self-deception, in regard to personal piety, and the sinister motives which may induce those in a state of dependence to make an empty profession of Christianity, and the evils which result from filling up the church with those who have "a name to live, but are dead," require much caution in their admission to christian communion. A part only of those who offer themselves are generally received. But though of many, perhaps a majority, it must be said, they are, as yet, unconverted, "having no hope and without God in the world," few probably, have any confidence in Hindooism; they are nearly all, in some sense, believers in the christian system, and are, in a greater or less degree, made instrumental in enlightening their benighted countrymen.

Were the seminary regarded merely as a literary institution, and as designed to promote only the temporal interests of the native inhabitants, this view of its religious character would be important. The great obstacles to the progress of society among them is *want of moral principle.* This renders them unhappy in their domestic relations, mutually distrustful and dishonest in most of their social dealings, and unfit for those situations of responsibility in which they might otherwise be placed by the government under which it is their happiness to live. Of this they are in some respects sensible, for there are few of them who do not prefer to trust their liberty, property, or life with christian judges or jurors, rather than heathen. In this respect their practical language is, "Let us fall into the hands of strangers and foreigners, but not into the hands of our own countrymen." This is especially the case wherever the influence of *bribes* is feared; and this state of things shows the natives themselves the

[The cut below is a view of the mission premises at Batticotta, from the southeast. The building on the right is occupied by one of the mission families; that on the left contains sleeping rooms for pupils; and the central building contains the chapel, library, study and lecture-rooms, etc., for the seminary.]



MISSION PREMISES AT BATTICOTTA.

necessity of reform, as do also the inconveniences and sufferings they experience from the prevalence of lying, false-witness, theft, robbery, drunkenness, adultery, and various other crimes. The Moral Improvement Society in the seminary, for the promotion of temperance, truth, and purity, has ever been regarded with favor, and its monthly meetings, at which four of the students read dissertations, or give addresses on appropriate subjects, have excited interest, and tended to promote its objects.

But the change needed is *regeneration*, rather than *reform*. The people must have a new object of worship, and a new code of moral laws, enforced by new sanctions. Nothing else will lead those, whose almost only rule of right and wrong is *expediency*, to act from high and holy *principle*. They must feel that influence which changes the *heart*, "out of which proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies;" and if the exclusive object of the institution were to train up youth in correct moral principles and habits, and thus to prepare them for usefulness and happiness in life, this would be most effectually done, by using all proper means for their conversion to the christian faith.

After remarking upon some of the difficulties which had been encountered, the writers add the following statements respecting what had been accomplished during the twelve years of the seminary's operations.

In July, 1823, the school was opened, by the admission of thirty-six lads, who had been instructed for some years in the boarding establishments of the mission. Not long after, twelve others, who had not been taught in these schools, but had, in other places, attended to the required studies, were also received. All were divided into two classes, and entered on the prescribed course in the Tamul and English languages, and the elements of science. Since then eight classes have been admitted, of which five are now under instruction.

The first class completed its course, and was honorably dismissed in September 1828. It then consisted of fifteen members; of whom six are now in the service of the mission, five are employed by government, one is connected with the Wesleyan mission, one has returned to his farm, and two have died. Of the latter, one was a physician, successfully engaged in the practice of medicine at Batticotta, and the other was employed at Trichinopoly as an English schoolmaster.

The whole number received into the seminary, from its commencement, is 290, of whom 143 now remain. Of the 147 who have left, fifty-seven are employed by the American missions in Jaffna and Madura, twenty-two are in the service of government, ten in that of other missions on the island, seven as tutors in European families, and ten have died. Of the forty-one remaining, eighteen were members of the classes now under instruction, and were dismissed as unworthy of a gratuitous support, or left from ill health or some other cause; and the others—not known to be in employment as the result of their education—were, a large proportion of them, dismissed for improper conduct, or for want of a capacity to learn. Only two of the number finished their studies; they were for a time employed by the mission, but subsequently were dismissed from employment, and from the church.

Those in the service of the American missions are two of them native preachers, forty-four are catechists, English and Tamul teachers, and superintendents of schools, two are Tamul schoolmasters in common village schools, and nine are in the printing establishment or engaged in other manual labor. Of the ten who have died five were in mission service at the time of their decease.

Of the whole number who have left the seminary, only seventy-two continued their studies until the classes to which they belonged finished their course, and were regularly dismissed. This has been owing to two causes, in addition to those already mentioned, viz. the urgent want of assistants in the mission, which has made it necessary to call some prematurely from their studies, and the favorable openings for profitable situations elsewhere, for those even partially educated, by which many have been rendered restless until they have broken away to get into some place to receive wages. These causes, it is believed, will operate less powerfully in time to come, so that the members of succeeding classes will have a fairer prospect, than those who have gone before, of completing their course.

To show the christian influence of the seminary on lads and youth who when they entered were nearly all heathen, it may be mentioned, that, of those who have left, eighty-one had made a public profession of their faith in Christ, and

been received to the church, before leaving. Most of them have continued to conduct themselves in a manner consistent with their profession. Thirteen, however, are now in a state either of suspension or excommunication from the church; the principal occasion of which is their marrying heathen wives, and yielding to the heathenish practices usually connected with and consequent on such marriages.

Some general results are noticed, which are not so tangible, and cannot be presented so readily in the form of statements; but which, although they are not so easily estimated, are of great importance, and obvious to the careful observer;—such as elevating the standard of education, imbuing many of the young with principles opposed to the prevailing idolatry, progress in undermining this system, etc.

### *Propects of the Seminary in Connection with the Mission.*

As to the prospects of the seminary, in regard to its great object, the propagation of Christianity, it may be proper to state that intelligent Hindoos acquainted with the efforts made for nearly three centuries by the Portuguese and Dutch to convert the natives of Ceylon to Christianity, frequently remark that, as the powerful influence of those governments was ineffectual to destroy idolatry and establish Christianity, they can have nothing to fear or hope from the puny efforts of a few missionaries. They are not aware that though the Lord was not in the wind, or the earthquake, or the fire, he may be "in the still small voice;" and that, though systems of coercion and government enactment may avail little in binding the will or changing the heart, there is a power of mind over mind—that truth is mighty, and that the Spirit of God is almighty.

In view of the fascinating and all pervading systems of error, by which the people are held in bondage, it is obvious, judging from the adaptation of means to ends, that one of the most hopeful forms of effort for the introduction of a pure religion, is an extended, vigorous and thorough system of early christian education. This, if persevered in, must unfetter the native mind from the shackles of superstition, and prepare the free-born spirit to break away from the slavery of Satan, and to stand forth in the liberty wherewith Christ maketh free. It will bring the gospel into close contact with the moral sense of the community, and bring to bear on the unshielded conscience those weapons which are "mighty through God."

The Hindoos know nothing of a religion which reaches the heart, and when they find one touching the very springs of action, and renovating the whole man, they are not slow to admit that it must be divine.

Much, therefore, depends on the character of the first native converts, especially the educated converts. They are in a peculiar sense the representatives of Christianity to their countrymen. Whether the few scores now in the district, who may be considered as the more ripened fruits of the educational system, considering all the adverse influences under which they are called to maintain their profession, do or do not, in the eyes of their Lord and Master, fall below a similar class in christian communities, is not perhaps easy to determine. But this is certain, were every one an epistle of Christ, "read and known of all men;" every one a walking, transparent temple of the Holy Ghost, "holding forth the word of life," there would be a moral power exerted by means of this system, which would need only extension; and the accompanying influences of the Spirit, which would not be withheld, to chase away the darkness of paganism, and introduce the light of a brighter age.

It is by no means affirmed that this is the order in which God may he expected to work in every country, or exclusively in any. That Spirit, who first moved on the face of the waters, is a sovereign and almighty agent, and has access to the human mind in ways, and by means, unknown to us. Nor, although he sanctifies men through the truth, can we affirm the amount of knowledge necessary for this purpose, or for conversion. It is enough to say that the simple preaching of the gospel, even to illiterate heathen, may be, for it often has been, effectual to their salvation. This was indeed the command, "Go ye into all the world, and preach the gospel to every creature." It was not, "Go and distribute books and establish schools;" because preaching was the great and universal method of converting men, and the others only subordinate and limited aids. They are to be regarded, principally, as preparatory; or as one form of preaching by making known the gospel.

But there are states of society where these aids are extremely necessary; and the argument is, not only that when they

are brought fully into operation, there is great hope of success, but, inasmuch as Christians are bound to use every method in their power to save a lost world, they should not only preach, but teach Christianity in every possible manner. How far literature or science should also be taught must, of course, depend on the state of society, the facilities and necessity for such instruction, and the prospect of its direct subserviency to the spread of the gospel.

In India the most efficient method of preparing the community for hearing the gospel preached, for reading the Scriptures, and for understanding the plan of salvation, is by extensive christian school establishments; among which there must be, of necessity, some leading institutions to raise up teachers, prepare books, and give a general tone to education. Christian countries might do better without these institutions, for they have many substitutes, such as domestic education, libraries, weekly lectures, voluntary associations for mutual improvement, etc.; and the infant mind is not systematically trained to every thing corrupt in sentiment and vile in practice; nor the very atmosphere which they breathe polluted. The golden rule would undoubtedly require that some part of the money expended in those countries on the various establishments for education, from the infant school to the highest university, should be devoted to the improvement of the rising generation in pagan lands, "that there may be equality;" for were all their schools, colleges, and theological seminaries struck out of existence, they would, for a time at least, exhibit but a faint picture of the darkness which now rests on all heathen nations.

It should also be remembered that the gospel is to be introduced, and the whole structure of society remodeled, by a native agency, called forth, educated, and fitted for the service by a few foreigners. It is by no means a novel view of the subject, that as India has been subdued, and is kept in subjection to British sway in a great measure by native troops under British officers, so it is to be brought into submission to Christ by spiritual soldiers from its own population, equipped and directed by foreign leaders. But how many are the agents needed in this immense enterprise, and how thorough must be that training and that course of discipline by which those so little fitted for the work, not merely of reform but of moral revolution, shall take a stand against the tide of custom, and caste, and prescriptive right, which comes down the channel of centuries, swollen by the out breakings of depravity on every side, and bearing on its bosom the whole social fabric of tens and almost hundreds of millions. Whence are the Luthers to arise in this reformation but from some "school of the prophets," where the mind has been trained to independent thought, severe induction, and manly decision; and the heart brought under the full influence of the gospel, so as not to count life dear, but every thing loss to "win Christ?" Surely in such a conflict many must be prepared to know "the fellowship of his sufferings," and "to fill up that which remains behind of the afflictions of Christ, for his body's sake, which is the church," being willingly "made conformable unto his death."

The extent to which native agents may be profitably employed, under the superintendence of a missionary, and the great importance of systematic means to raise up and qualify them, seems not to have been in general sufficiently considered, though it is universally conceded that Christianity must be in an important sense self-propagating, like the sacred banian tree of this country. Perhaps one missionary with ten or twelve well qualified native assistants, will effect as much missionary labor, as four or five foreign missionaries without assistants, and at less than half the expense. The foreign laborers must be regarded as pioneers, or rather as engineers, to "roll the stone from the well's mouth," and open the fountain of living waters, while the country is to be irrigated by the inhabitants of the soil. The many and weighty motives which urge to the rescue of a world lying "in the arms of the wicked one," enforce on the christian church the duty not only of sending forth foreign missionaries in great numbers, even by hundreds and thousands, but of devoting some to the establishment of those institutions, which may create a native ministry, and bring forth, in every department of labor, native talent and piety; so that there may be an adequate supply of schoolmasters, interpreters, translators, catechists and preachers, whose services will be found necessary in perpetuating as well as in introducing the institutions of the gospel.

### *Reception of a new Class to the Seminary—Its Influence.*

Messrs. Hoisington and Ward, writing on the 21st of November, 1836, soon after the beginning of a new year in the studies of

the seminary, mention some facts illustrating the high estimation in which many of the natives hold the seminary, and their eagerness to secure its advantages for their sons. The writers remark—

The new class consists of forty-six boys. On the day preceding the close of the term, we examined and received twenty-seven boys for this class, and two for the then fourth class. We then gave notice that on the next week, the sixth of October, we should again receive and examine candidates for the seminary. The appointed day arrived, and more than 130 boys presented themselves as candidates. They were accompanied by their parents, friends, and teachers, to a still greater number. There were some boys from all, or nearly all the English schools in the district. The eagerness on the part of the friends to secure the best place to get noticed and to urge their plea, made the crowd so great that we could not proceed with the examination till we had first cleared the room, and set a guard around us and the boys to be examined. We then proceeded with the examination and filled up the class to the number of forty-six. This class, as to their attainments, are considerably in advance of the previous class at the time of their admission. Fifty might have been selected from the rejected candidates, as well filled as the class received last year. These, with many others who have been sent away unsuccessful in their application, and grieved, will doubtless renew their application another year, with the additional qualification of another year's study. Hence we shall be able considerably to raise the standard of admission.

This occasion was one of unexampled interest, compared with any thing of the kind in this country. It exhibited several important and encouraging facts. It shewed that there is no longer any occasion to support boys in their preparatory course, except perhaps in some few cases, as of individuals from the islands, or distant parishes. The advance in the cause of education as herein evinced, is truly encouraging.

The seminary need no longer be a school of infants, graduating mere children. We shall feel compelled even to raise the terms of admission, and in this way to carry up the whole course of instruction in the institution.

It is also obvious that the district, in some important respects, is under our control. The influence which the seminary may be made to exert on the character of education in the district is of sufficient importance in itself to justify the continuance, and even the enlargement of the institution. By this means we can secure, even in government school boys, a rather extensive knowledge of the christian lessons of our own system. It is not now an uncommon thing for a heathen father to inquire, as his little son returns home from time to time, "My son, have you got that christian lesson?" "have you finished that christian book?" This not only illustrates the influence of the seminary, but also shews the high estimate which the people are beginning to place upon a proper education for their children. But it is not merely in connection with schools, that the influence of the seminary is felt. To say nothing of the influence which our pious students exert before and after leaving it, the institution has been, and is a prominent means of bringing within the influence of the gospel—to our houses and our churches—many influential men—men who, in former times, not only stood aloof from us, but shewed themselves entirely opposed to our object and operations. Many cases might be specified, but it is not necessary. Nothing seems to us plainer, than that the seminary forms one of the most promising features of our system, when viewed simply in reference to the conversion and salvation of the people, even to adults.

From these and other developements in the operation of our school system, we are made to feel more and more confidence that it is approved of God, and that an important interest is put into our hands, which we are called upon to employ for the redemption of this people. We would say this for the encouragement of the Committee and the church. Herein we think they can see that their labor has not been in vain in the Lord. We would thank God and take courage.

## Mahrattas.

### EXTRACTS FROM THE JOURNAL OF MR. ALLEN.

Mr. Allen still continues to spend much of his time on tours for preaching and distributing books and tracts in the country east of Ahmednuggur.

*Prevailing Ignorance—Suttee at Pytan.*

*July* 22, 1836. About eight o'clock this morning I proceeded to Nardoor, twelve miles. On my way I went into several small villages which were near the road. There is no school in any of them; and in some of them there is not a person who can read. In one village, called Meera, I spoke for some time to twelve or fifteen persons who were sitting near the principal village temple. Of these persons, four or five were intelligent brahmins. I gave them some tracts and portions of the Scriptures, which they promised to read. I arrived at Nardoor about two o'clock. Before night a man came from Meera, four miles, bringing all the tracts and Scriptures I distributed there. He said the brahmins told him to give them all to me, and to say that they had examined them enough to see that they would be of no use to them, and so they returned them to me. Such is the reception, or rather the rejection, which the gospel meets with from proud and self-righteous brahmins. Nardoor contains probably fifty or sixty houses. But in this population there is but one man who can read, and he has gone on a pilgrimage to Punderpoor.

23. This morning I spoke for some time to twenty or thirty persons near the principal village idols. And as usual in small places these idols were placed just outside of the gate, so that they can be easily worshipped as the inhabitants go out and come into the village. And this they commonly do when they go to their labor in the morning, and also when they return home in the evening.

Leaving Nardoor I proceeded to Sewgaum, stopping for a short time in the villages near the road. These villages are all small, and their inhabitants are poor and wretched. In one village a large company of women were bringing water from a river near by, and pouring it upon some stone images. They at the same time repeated some words, but in so low a tone of voice that I could not understand them. I inquired of men who were standing near the images why the women were doing so, and they said it was done to procure rain. I asked them what connection such work could have with the falling of rain. They gave two reasons for it;—one was, "It is our custom to do so when the rain does not fall at the usual time;" and the other was, "The brahmins tell us to do so." The quantity of water which was flowing from the images, showed that the women had been diligently at work for some time. Nothing is too foolish or absurd to be taught by the brahmins, or to be believed and practised by the ignorant and superstitious Hindoos. I endeavored to direct their minds to God, as the only proper object of worship, and to describe the way of obtaining his favor. I arrived at Sewgaum, and succeeded in obtaining permission to occupy an old mosque. This village is larger than I expected, and probably contains four hundred or five hundred houses. No missionary has ever before been to it, and to most of the people Christianity is a new subject. In such circumstances, people from motives of curiosity are desirous to obtain books, and are attentive to what is addressed to them.

Having gone forward to Pytan, on the sacred river Godavery, Mr. Allen gives an account of some brahmins, with whom he had an interview on the banks of the stream.

25. They were well acquainted with the history of Pytan, and I improved the opportunity in making inquiries concerning its antiquities, religious establishments, etc. As we were looking at the objects around us, one of the company, pointing to a heap of ashes near by, said to me, "That is the place where *suttee** was performed." When I arrived on the bank of the river in the forenoon, I heard a man say that a suttee had just taken place on the other side, and that he had been over to see it. Finding myself on the spot with the evidence of it before me, and in company with persons who had been witnesses, I now made more particular inquiries concerning it. The widow was a young woman about eighteen years old. The husband was a few years older. They were of the brahminical caste, and of very respectable parentage. They both belonged to Pytan, and their connections are now living here. The funeral pile ordinarily prepared for burning a dead body consists of dried wood and cowdung. In the present case resinous and oily substances were intermixed and thrown upon the other materials. A slight frame of wood was erected about three feet above the pile. This frame was supported by posts at the corners, and was loaded with combustible materials. While this preparation was being made, the widow was engaged in set-

*A name given in India to the act of a woman's burning herself with the dead body of her husband.

tling her worldly concerns, and in going through the rites prescribed preparatory to self-immolation. The report of what was to take place having spread, thousands of all classes assembled to witness it. Brahmins of the highest reputation for learning and sanctity hastened to lend their assistance. A strong armed force was dispatched to the place to preserve order and tranquillity. When the requisite preparations had been made, and the prescribed rites on her part had been performed, she came to the place, following the bier of her husband, and accompanied by her friends. The mourning rites were then performed, partly by herself and partly by the officiating brahmins. She then ascended the funeral pile and sat down in the place prepared for her by the corpse of her departed husband. Combustible materials were placed close around, carefully, however, leaving her exposed to view on every side. In her left hand she had a small lighted match, and in her right hand a quantity of camphor. When every thing was prepared she applied the match to the camphor, which was immediately applied to the combustible materials above and around her, and the whole was at once enveloped in flame and smoke. The instant she applied the fire to these materials, the drums were beaten, the trumpets were sounded, every instrument of music was played, and the whole multitude shouted in approbation of the deed. And this they continued to do, witnessing her convulsions and contortions, which showed the agony of death, till all signs of life disappeared, and it was evident that her spirit had departed. The brahmins who were with me witnessed the whole, and they described it as they would have done any festive and joyful occasion. I expressed my views and feelings of such works and rites, and told them that I believed self-murder to be a great sin in those who committed it, and in all who were accessory to it. They zealously vindicated it, as a deed of great merit, and said that by thus immolating herself, she had merited and now obtained great happiness. I found it was of little use to attempt reasoning with them, so bigotted were they in their opinions, and so positive in vindication of them. In places subject to the East India Company, suttees are now prohibited by law, and I have not heard of any being performed in such territories for some years past. Pytan belongs to an independent native prince, the nizam of Hydrabad, and here Hindooism continues to exhibit its true spirit in the character and actions of the people. Pytan is a populous place, and an uncommonly large proportion of the people are brahmins. It is one of the strong holds of the prince of darkness.

### *Native Christians at Jalna—Mohammedan and Hindoo Mendicants.*

The interesting collection of native Christians at Jalna has been repeatedly mentioned by Mr. Allen in previous journals, [vol. xxxi, p. 457.]

*Aug.* 3. Jalna. Attended a meeting of the native Christians which was held with a view to their forming themselves into a christian society. This they did by adopting some regulations which I had prepared in view of their state and circumstances. These regulations provide for two religious services every week, which all who belong to the society, and are not at the time detained by sickness, or engaged in necessary duty, are expected to attend. They provide for the education of the children and any adults who may be unable to read, belonging to the society. The regulations also require all the members to discharge the duties enjoined by Christianity to each other in seasons of affliction, sickness, etc.; and also to invite, and try to persuade their friends and acquaintance, whether protestants, catholics, or heathen, to unite with them in the worship of the true God and of Jesus Christ our Lord and Savior. I was gratified to see three or four Roman Catholics and some Hindoos present, who expressed a desire to join the society. Two of the latter class (Hindoos) requested to be baptised; but I thought it best to defer complying with their request, till they should give more evidence of being suitable subjects. They joined the society, and thus engaged to observe its regulations. May the Holy Spirit guide them to a knowledge of the truth as it is in Jesus. This evening I preached to a small but attentive assembly.

7. Sabbath. This morning I preached in one of the regimental mess houses. Nearly one hundred people were present. I gave notice that the Lord's supper would be administered in the same place. After the service was finished I was engaged for some time in conversing with people who wished to partake of the ordinances in the evening. In the afternoon at three o'clock I attended a meeting of some members of the native society who wished to be admitted to the

ordinance. In the morning I again preached at the mess-house. Agreeably to the request of some christian friends, I then administered the sacrament of the Lord's supper, when nineteen persons of different religious denominations, from different countries, and of different complexions, united in commemorating the love of their common Lord and Savior. Several persons who expected to be present, and partake of the ordinance, were prevented by sickness, and other causes.

13. Kurmar. The Mohammedan and Hindoo mendicants are very numerous and are a great nuisance. They roam about the country, subsisting on charity, on the pretence of having renounced the world with its riches, pursuits, and pleasures. Some of them beg in a quiet and inoffensive manner; but others resort to ways and means which are shocking to the feelings and disgraceful to humanity. Sometimes they excite the fears of the timid and superstitious by pretending to use magic and incantation, and by uttering unintelligible words and phrases, supposed to be curses and imprecations, till people give them something through fear of their displeasure. Sometimes they resort to abusive and obscene language, and even to indecent and shameless exposure of their persons, till those from whom they design to obtain something, annoyed and disgusted, hire them to go away. And yet such is the respect felt for these professed religious mendicants, that no efforts are made either by government, or by individuals to put a stop to their imposition and nefarious practices. I know of nothing which shows in a more affecting and shocking light, the absurd and perverted religious notions, and the deplorable state of the people in this country. How much the purifying and enlightening influence of Christianity is here needed, and how great is the change which it is destined to effect!

*Atmospherical Phenomenon at Bendalla.*

20. Bendalla. Arrived here last night, and stopped in a temple of Marootee just outside the village. At several places on the road the atmospherical phenomenon called *mirage* appeared in great variety and beauty. Sometimes it appeared like a broad river, flowing with a rapid current and agitated by the wind. In another place it exhibited the appearance of a lake several miles in extent, studded with islands, and ruffled with waves. This phenomenon is not uncommon in some parts of the Deckan. I have several times seen it before, but never in such variety and beauty as I saw yesterday. The name in the Mahratta language is *murgrul*, literally *deer-water;* and the people say it is so called because of the deer, deceived in supposing places exhibiting this phenomena to be rivers and ponds of water, are often seen pursuing the floating vapor in the delusive hope of quenching their thirst.

Bendalla is a small village. Only one man belonging to it is able to read, and he is absent. The people are ignorant and superstitious. The worship of Marootee, the god in whose temple I have stopped, and where I am now writing, is believed to be especially meritorious in this month. In this opinion the people have hired a man for this month, to attend upon the idol and perform the various parts of his worship. One part of this man's duty is to go every day to a sacred place in the Godavery, six miles distant, and bring water to wash the idol, etc. I have said much to them on the worship of the true God, and they have been attentive, but they are likely to forget or disregard it, and do in future as they have done. The Hindoos are slaves to custom, and, "our fathers did so, and taught us to do so," is with them sufficient authority for any practice, whether religious or secular.

## Singapore.

EXTRACTS FROM THE ANNUAL REPORT OF THE MISSION FOR THE YEAR 1836.

*Schools—Religious Meetings—Books and Tracts—Prospects.*

THE dispensary was kept open till June of last year, when all the brethren of the mission having become convinced that they had attached too much comparative importance to it, determined to devote their time to other labors promising to result in greater good. The sick were, however, permitted to call at the houses of the missionaries and receive such medical treatment as their cases should require.

Respecting schools under the care of the mission the report states—

The school begun in July 1835, in Campong Glan, has been continued. The number of scholars does not often exceed twelve. These have been pretty regular in their attendance. We made considerable effort to introduce a better

mode of instruction at the beginning of the year, but all our endeavors to change the habits of the teacher were in vain. The scholars were, therefore, required to learn a few characters every day, in addition to reading and committing the sounds only to memory. The school has been visited as often as two or three times a week, and the boys required to give the meaning of these characters in the Malay language, which is the language of their mothers. They have thus learned the meaning of two hundred or three hundred characters. This, though but a small attainment, compared with what they might have made, is, we think, of more value than what they would learn in the native way in two years. They have received religious instruction on the Sabbath, with a few exceptions. They have obtained considerable knowledge of the leading truths of Christianity, and one of them has seemed at times to be somewhat affected by them; but we have had too much experience among the heathen already, to put much confidence in so slight indications of good. In July we commenced, at the urgent request of the parents, a school for Canton Chinese boys. The number attending is about twelve. They have studied with a good degree of interest, for Chinese boys, and made very good progress compared with that usually made in Chinese schools. They too have usually had religious instruction on the Sabbath, and appeared interested in it.

Religious meetings continued to be attended at the dispensary, as mentioned last year, till that was given up. They were then held in the printing office. The number present has been less than before the change of place, and consists almost exclusively of persons residing on the mission premises.

During the last four months daily worship has been attended with the block cutters, printers, etc. Twenty-five is the average attendance, which is entirely voluntary, except so far as it is done to please their employers. A short portion of Scripture is read, and the meaning given in the dialect spoken, by a teacher, and sometimes a few remarks are added by Mr. Tracy, who meets with them; and then a prayer is offered by him or Achang, the head printer, who was Leang Afa's assistant in China; or by Chae Hoo, the young man baptised last year.

The evangelist, Leang Afa, has spent several weeks here, and frequently preached. In May he made the experiment of preaching in the open streets in town. His audience usually varied from fifty to one hundred, most of whom appeared to listen with a good degree of attention and seriousness during the whole of his discourse, which usually lasted nearly an hour. His manner is rather dull, and by no means calculated for field preaching. We have heard of no person's being benefitted by his preaching, except Keseng, a youth educated at the Malacca college, and now in our employment. He refers to Afa's preaching as one of the means of increasing his knowledge and faith in Christianity. He has an irreproachable character, so far as we know. He was regarded so favorably by Mr. Collie, who was at the head of the college when he was at Malacca, that he intended to baptize him and make him a catechist. He says that he then believed Christianity "a little, but now believes it more." He says he prays in secret daily, and finds enjoyment in it. He has requested baptism, which he will probably receive soon, and be admitted as a member of the mission church.

As to the effects of the religious instructions given, upon other persons, we have little to say. We hope Achang and Chae Hoo have been growing in knowledge and grace. The latter, especially, seems to be making progress. His prayers, so far as they are understood by any of us, are appropriate, and often refer in an interesting manner to the Scripture just read. The Bible and a hymn-book are often seen open on his table. Most of those who attend our religious exercises appear to care little about them, and we have no reason to suppose that any favorable impression is made upon their minds. Several of them will tell us they believe in Christ, but in works they deny him. More good might be expected to be done, were we able to speak their language: but most of them are Canton men, and do not understand the Hokien dialect, which Messrs. Tracy and Dickinson study; and even those few who do understand that dialect, cannot be expected to derive much benefit from our instructions, till some of us can speak their language with more correctness and fluency.

Distribution of tracts and books. Less has been done in this department of labor this year, than was done last; chiefly because the other occupations and health of Mr. Tracy have rendered it impossible for him to attend to it, and the newly arrived members of the mission thought it inexpedient for them to devote time to it before they have become able to con-

verse to some extent in the languages they study. Nearly all the junks here in the former part of the year were visited and supplied with tracts and books. The Chinese always appear glad to receive them, and we know that some of them are read, and we suppose that most of those who read them can understand them. We have reason, however, to apprehend that the number of intelligent readers is smaller than has been supposed. Other communications will give you important facts in relation to the distribution of books among the Malays and Bugis.

Chinese printing, next to the study of languages and schools, perhaps, has been the most important part of our work. About the commencement of the year, ten block-cutters and a copyist arrived from China, and another was engaged here. These have all been kept constantly employed, chiefly in cutting blocks for new tracts, and for the new version of the Chinese Scriptures. The blocks for the New Testament are done, and for twelve tracts by Mr. Gutzlaff, several of which are large.

There seems to be less probability of our being able soon to accomplish much for the benefit of the inhabitants of Singapore, than we had supposed before coming here, and for some time after our arrival. The Chinese will take our books gladly, but we sometimes see their leaves used for waste paper. They frequently assent to the truth with their lips, but we have too abundant evidence that it is only with the lips. They are lovers of money, careless of the future, and almost or quite entirely indifferent about religion. The Malays and Bugis are generally unable to read, and are bigoted Mohammedans.

If we attempt to do good by distributing books, the indifference of the Chinese makes it difficult to fix their attention on the subject of religion, and still more so to make them feel their guilt: and if we go among the Malays and Bugis, their extreme ignorance and bigotry present equally discouraging difficulties. If we turn our attention to the rising generation, we find the native teachers so unfaithful, and so poorly qualified for their work, that little good can be expected from schools under their care only, even if we could retain the scholars for years; and our endeavors to procure children to live on the mission premises have, thus far, been attended with little success. A few boys, Malay, Bugis, and Caffree have been obtained, but it seems very difficult to obtain girls of any nation, or Chinese boys. The latter are very few, considering the number of Chinese here, and are therefore thought the more of by their parents. Only a small proportion of the Chinese here are married, not more than one in ten. The Malays and Bugis are afraid their children will become Christians, if they come under our influence.

Our prospects of usefulness abroad are, for aught we know, as encouraging as we had anticipated, except as they are affected by the fact that the Malays and Bugis are almost all unable to read, and care little about the education of their children, and that our hopes of obtaining pupils for our school from Siam are nearly or quite cut off by the law, which we are told is in force there, prohibiting any person born in Siam from leaving the country.

We can print books in any language we choose, and send them in any direction. We can study to good advantage most of the languages spoken in the surrounding countries, and when able, translate the Scriptures and prepare books for them. We can teach in safety any children that may be sent to us, or that we can obtain here.

In these ways we would labor with all the strength given us, confidently hoping that, however many the obstacles in our way, it will eventually appear that our labor has not been in vain.

## Southern Africa.

### LETTER FROM DOCT. WILSON, DATED AT GRAHAM'S TOWN, APRIL 17, 1837.

In the last three numbers of this work, pp. 187, 236, and 291, accounts have been given of the arrival of Messrs. Lindley, Venable, and Wilson, with their wives, in the country of Moselekatsi, and of their favorable reception by that prince. Hopes were entertained that the Lord would enable them to prosecute their work successfully and without molestation. But he has seen best to visit the mission families with severe sickness, to remove one of their number by death, to convert their quiet abode into a battle field, and after a large portion of the tribe for whom they were beginning to labor had been cut off, to indicate very plainly that his servants must resort to another portion of his vineyard.

In a brief communication recently received from Doct. Wilson, he refers to full ac-

counts of the breaking up of the mission, which had been forwarded to the Missionary Rooms; but as these have not yet been received, the following letter from him is copied from the Southern Religious Telegraph.

Graham's Town, where the letter is dated, is about one hundred miles northeast of Algoa Bay, and nearly half way from Cape Town to Port Natal. The missionaries had proceeded thus far on their way to join their brethren in the country of Dingaan, nearer the sea-coast. An account of the place was given at p. 241 of the last volume.

*Decease of Mrs. Wilson—Attack of Moselekatsi on the Farmers—Abandonment of Mosika.*

We know that the Lord is good and merciful, and that he afflicts us only for our good. Let us join in blessing him for the evidence that our dear deceased friend has left, that what is our loss, is her infinite gain. On this subject I think we need have no misgivings. I believe that she is with that Savior whom she loved, and whom she served in her native land, and for whose sake she left mother and sister and all that were dear to her, and has found an early grave in a strange land. When she lay on her death bed, she requested me to say to her mother and sister and friends that she had never regretted that she had come to Africa. Although she was cut down before she had seen the heathen turning to God, yet when the messenger came, she was found in the service of her Master. It is our duty to obey, results are with God.

And this is not the only affliction that it has pleased God to send upon our mission. All the other members of the mission were visited with the same disease excepting myself. Mrs. Lindley was not so severely attacked as the others. For about three or four months, I was physician, cook, and had also to look after the out-door business of the mission. We were somewhat assisted by a Hottentot whom we brought from Cape Town. Mr. Venable is still in bad health from the consequences of his attack of sickness.

Nor is our tale of sorrow yet ended. Our mission among the people of Moselekatsi is entirely destroyed; and we are now on our way to join our brethren in the country of Dingaan. In order that you may understand the reason of our leaving, I would premise, that about a year ago, a number of the Dutch farmers, becoming dissatisfied with the government, removed to the northward, far beyond the limits of the colony, and not very far distant from the country of Moselekatsi. These farmers had numerous flocks of sheep and cattle. Moselekatsi, for the purpose of plundering them of what they possessed, made two attacks upon them. The first attack took place about the first of September, 1836, and the second attack about six weeks afterwards. In the first he succeeded in killing about fifteen of the farmers, including women and children, and in carrying off a large number of sheep and cattle. In the second attack Moselekatsi sent his whole force against the farmers, who, being apprised of his coming, fortified themselves as well as they could. After a most desperate battle, in which great bravery was displayed on both sides, the people of Moselekatsi again succeeded in carrying off nearly all the flocks of the farmers. In this last battle there was great slaughter among the Zoolahs. The number of the farmers that were killed was only a few. This was owing to the Zoolahs not using fire-arms. When the army of the Zoolahs returned, there was nothing but lamentation heard in the land for weeks, on account of those slain in battle. A good many of those with whom we were acquainted, from the neighboring towns, were killed; numbers returned home wounded; some applied to me for surgical aid. I would state that these attacks of Moselekatsi were unprovoked on the part of the farmers. They had not done, nor do I believe they intended to do him any harm. After these attacks every thing was still for a time. The farmers in the mean time had fallen back towards the colony, where, being reinforced by new emigrants from the colony, they organised an army to retaliate on Moselekatsi, and recover their lost property. Accordingly on the first day of the present year, the army set off for the country of Moselekatsi. On the evening of the 16th of January they arrived in the neighborhood of where he lived, and early next morning they commenced the attack on the unsuspecting natives. Early in the morning I was awakened by the firing of guns; I arose and looked and saw the farmers on horseback, pursuing and shooting the natives, who were flying in every direction. As soon as they had finished the work of destruction at the village near us, the commander rode to the house and assured us that they intended no harm

against us or our property, and invited us to leave the country with them, as they thought it would not be safe for us to stay behind. They also added that they intended to come back after their return home, and to renew the war against Moselekatsi, with a much stronger force. He then left us and pursued on to destroy other towns. It now became a question with us, what was the path of duty. An army of white people had entered that part of the country where we had settled, and destroyed the people upon whom we expected to operate. These white men had come to our house and had treated us kindly and spared our property, while they had destroyed the lives of the natives and captured all their cattle. There was some reason to fear that Moselekatsi and his people would no longer regard us as their friends. Even if there had been no reason to think thus, yet it was plain that our field of labor was destroyed; and besides, we had every reason to believe that the farmers would continue their hostilities until they had either destroyed the power of Moselekatsi, or else had driven him far out of his country; so that it was plain that we should have to leave, and we thought that if we did not then leave, but staid behind the army of the farmers, that Moselekatsi would take offence at our wish to leave, and in that case we knew not how he would treat us. The farmers after destroying fourteen or fifteen villages, and capturing about 6,000 head of cattle, returned to our house about twelve o'clock. We decided to leave the country under their protection, and at one o'clock, P. M., of the same day, we were in our wagons leaving our station and all our plans for benefitting that people. I would remark, that Moselekatsi lost in that warfare, more than a thousand of his best fighting men, and the warfare is not yet terminated. About this time, the farmers intend to return with a much larger force, and overrun his country. So that Moselekatsi and his people must either fly far away, or else they will be destroyed. In view of these things, I think we have done right in leaving his country.

This emigration of the farmers from the colony, is going to form a new era in the history of the native tribes beyond the colony. As I said before, we are now on our way to join our brethren in the country of Dingaan. We have our fears, that the farmers and Dingaan will come into conflict in a few years.

## Nestorians of Persia.

### EXTRACTS FROM THE JOURNAL OF MR. PERKINS AT OOROOMIAH*

### *Public Civil Parade—Visits to Villages and Schools.*

*Aug.* 22, 1836. We rode out about two miles from the city, by invitation from the governor, to witness the ceremony of a *kallat pashan*—putting on a garment; i. e. a robe of honor, received by the chief magistrate, as a present from the king. In this instance both the governor and his eldest son, Jenghair Khan, received robes of honor; the latter as a token of royal congratulation, in prospect of his soon being married to a daughter of the old king. To-day the bride of this son of the governor reached Ooroomiah, after a long journey from Teheran, and her arrival added much to the importance of the occasion.

The governor and his son put on their robes of honor in private tents, and then presented themselves in a splendid tent to which we had been previously conducted. The sides of this tent were open, and under and around it sat scores of Persian nobles, and further back stood many thousands of all classes of the people. Amid this concourse a moolah rose, and with a stentorian voice read three highly commendatory letters, forwarded with the robes of honor to the governor and his son, by the king.

Persian nobles derive most of their authority, from impressions communicated on these occasions. The multitude, beholding the gorgeous garments, and listening to the flowery compliments from the king to their governor or prince, are led to consider him as one of his majesty's favorites: and their loyalty is kept alive by the annual arrival of a robe of honor, and this public display of putting it on.

After the moolah had finished reading the letters, trays of delicious sweetmeats were passed to those who were privileged to sit under and around the governor's tent. They filled their pockets and handkerchiefs with the sweetmeats and retired. The governor then rode on two miles further, unattended, save by his body guard, to meet his son's bride. The multitude remained at the

* The brethren of the mission have changed the orthography from Oormiah, as heretofore written, to Ooroomiah, as corresponding more nearly to the sound of the word as heard in conversation.—Ed.

place of putting on the robes of honor, awaiting his return. After an hour's absence his excellency arrived, escorting the royal stranger and her great retinue, and all proceeded to the city. The nuptial parties were preceded by a large number of musicians and professional dancers, who made the whole region resound with the rattle of their music, which, together with dancing, leaping, prostrations, and shouting, they kept up incessantly, until they reached the governor's palace. Pomp and noise are indispensable items in all public entertainments in Persia.

Both sides of the road were lined for a great distance with men, women, and children, as we advanced towards the city. Not less than twelve or fifteen thousand, probably, were thus arrayed shoulder to shoulder eager to hear and to listen. As we passed the last group, said mar Joseph, (one of the bishops who reside in our family) to me, "Could *I* have my wish, it would be, to behold this vast multitude all lying *dead corpses!*" Such was the language of a christian bishop! What do you mean? I interrogated him. "I mean as I say," he replied; "They are Mohammedans, and blaspheme the Messiah. I asked him whether he remembered that on one occasion, when Christ was reviled on earth, some of his disciples proposed to call down fire from heaven and consume the revilers, and Christ said to them, "Ye know not what manner of spirit ye are of." The good bishop felt and acknowledged the justice of the rebuke. He is naturally a very kind, amiable man; but neither he, nor his people, nor any other native Christians in Persia seem to know the meaning of christian compassion. Trodden down, as they are, by their Mohammedan rulers, they think not of forgiveness, but only of retaliating their wrongs by cherishing the most inveterate hatred toward their oppressors.

*Nov.* 10. We all started on a visiting excursion, among the Nestorian villages. We rode two fursaks, eight miles, to the village of priest John, the instructer of our teachers' school. The priest and his village received and entertained us with great cordiality. A young Mohammedan bey, son of the owner of the village, came also to the house of the priest to make our acquaintance. He appeared to be an amiable young man, and proposed to come and learn English of us. The Nestorians of the village all testified that this young man and his father are both very kind masters, for Mohammedans. A wife and daughter of the owner of the village were also here, at their summer residence, and they came to make the acquaintance of Mrs. Perkins and Mrs. Grant, who, on their pressing invitation, returned their visit. It is truly gratifying to behold so much harmony between lord and tenants, as exists in this village. It is very rarely found in this land of oppression.

11. Wishing to visit another village, at a considerable distance beyond, we passed the last night at Kavsee, that we might prosecute our journey early this morning. The priest is poor, but he seemed quite overjoyed by our visit, for which he had long been importuning us; and he spared no pains to make us comfortable. Notwithstanding our remonstrances, he abandoned his best, and in fact the only room of his house, for our lodgings; while he and his numerous household, sought lodgings elsewhere, as they could find them. And about day-break this morning our attendants brought us the joyful tidings, that the principal lady of the house, the wife of the priest's brother, had become the mother of a fine son during the night, in the stable. It was in a stable; but no matter for that, our blessed Lord was born in a stable.

We started about eight o'clock, priest John joining our party, and rode four fursaks, to Ada, the village of mar Joseph. Our road led us most of the way down an enchanting vale of a beautiful river. We reached Ada about noon, where we were again cordially welcomed by the bishop and his village.

12. We visited the Nestorian school in Ada, which we opened near three months ago. It now numbers about forty children, and is as well regulated as any school I ever visited. I was surprised, too, to witness the rapid improvement of the children. Most of them at the commencement of the school knew not a letter; and now all can read the Psalms, which we have copied upon cards, very well. Thus, in less than one year from the time of our arrival at Oorroomiah, we have been enabled to put a model school in operation, and carry it forward, until it has sent forth several teachers competent to collect and instruct other schools among the poor Nestorians, not surpassed in order and improvement by primary schools in America. An interesting fact in reference to this school is that little girls, as well as boys, attend it—a great novelty among the Nestorians! The girls were sent to school by their parents without any agency on our part, save

that we had stated to the Nestorians in our families that females as well as males, in America, all learn to read. We are careful not to press what the Nestorians regard as innovations, lest we should become obnoxious, as new measure men.

### *Assault on the Missionaries—Marriage of a Prince—Electrical Machine.*

Mr. Perkins gives a full account of an assault made upon himself and his associates, at Ada, by a company of rude men, in which their lives were in much danger, though no serious injury was sustained. The report of the violence soon reached the ears of the governor at Ooroomiah, who manifested the liveliest interest in the case and with exemplary promptness had the principal offender arrested and punished with great severity. More efficient means could hardly have been adopted to prevent a recurrence of a similar outrage.

We left Ada about noon, and enjoyed a delightful ride home.

14. The governor sent our meerza early this morning to procure the names of the individuals who assailed us at Ada, saying that they must be severely punished. In the afternoon he sent also an uncle and a brother to me to assure me that he had despatched officers to apprehend the assailants, and to intimate his desire that I should not complain to the prince at Tabreez, as he himself would punish them to my entire satisfaction.

15. Seeing the governor thus prompt in his disposition, to take cognizance of the affair, while as yet we had intimated no wish that he should do so, we thought it at least due to him, that we should propose to wait on him and make a full statement of the circumstances of the case. And at an hour named by his excellency for the purpose, Doct. Grant and myself called on him. He received us, as usual, with the utmost kindness and attention. He had a full court assembled, before whom and himself I made a minute statement of the circumstances of the assault. All seemed deeply affected, and professed to feel a high responsibility in looking after the affair. The governor remarked that the crime of the individual who made the attack upon me was greatly aggravated by two circumstances: 1. I was an Englishman (the Persians are too ignorant or too stupid to comprehend the distinct nationalty of Americans, however much we proclaim it), and an Englishman's person, he said, is held sacred in Persia: and 2. I was an English moolah, (pointing to me and a high moolah that sat beside me,) and our prophet, he added, enjoins the utmost reverence towards moolahs. His excellency then urged me to name the punishment I thought due to the man who assailed me, assuring me that he would inflict any punishment I might mention, whether it should be whipping, cutting off the hands, the nose, the ears, or the head. I decidedly declined intimating either the kind or degree of punishment, I might deem due in the case, suggesting to the governor, that to decide that point was his own prerogative; and moreover if his punishment should not prove satisfactory, it would still be not our business, but that of the English ambassador, whose protection we enjoy, to take farther cognizance of the affair.

Some one of the governor's court suggested that the fact of the culprit's being intoxicated, might perhaps extenuate his crime. The governor then inquired of me how the law regards a drunkard in our country; whether it excuses his commission of crime, in consideration of his having been intoxicated at the time. I told him that our laws require, that, for whatever crime a man commits when intoxicated, he shall answer when he is sober. This principle seemed to strike them all as reasonable, though it is different from Persian practice.

The governor seemed truly solicitous, to inflict whatever punishment would be satisfactory to us, alike, I have no doubt, from personal friendliness towards us, and from a desire to appear praiseworthy in the view of the English ambassador, to whom he probably expected his conduct in the case would be reported.

22. We were invited by the governor to attend the wedding of Jenghair Khan, his eldest son. This wedding has been delayed about two months, ever since the arrival of the bride from Teheran, for want of funds sufficient to defray the necessary expenses. The governor inquired whether we would prefer to be reckoned among his own guests, who would consist of moollahs and the elder khans of the city, or among his son's guests, who would consist of younger people, and would be entertained with music, dancing, and other recreations. We expressed our preference to be numbered among the governor's guests, requesting the privilege, however, of attending both parties, alternately, (the en-

tertainments continue two or three days,) in consideration of our being strangers, and our desire to become acquainted with Persian customs. This privilege was readily granted.

27. The wedding commenced. We could not attend, during the day, it being our Sabbath.

28. We opened a box which had just arrived from America, containing an electrical machine. Our meerza called on us just as we had set up the machine, and put it in operation. We gave the meerza a shock, and he went immediately to Jenghair Khan, the bridegroom, at the wedding, and told him what a wonderful instrument had just reached us from the new world. The khan sent immediately to us, requesting us to come and spend the ensuing evening with his party, and bring the prodigy that had arrived from the new world, and entertain his company. At evening we accordingly put the machine in portable order, and carried it to the wedding. When we arrived, it was the hour for Mohammedan prayer. And it was truly affecting to witness the scores of Moslems, in all parts of the great hall, with their faces turned toward Mecca, bowing and prostrating themselves, and repeating their devotions. But truly appalling was their evident heartlessness, in the service. Numbers broke off and saluted us as we entered the room. The bridegroom conducted us to a seat, and after conversing with us a few moments, proposed that if we would excuse him, he would say his prayers. Certainly, we replied, and he kneeled by us and commenced his devotions, frequently breaking off, however, to give directions to his servants, or to pay us attention. Prayers being ended, the bridegroom invited us to exhibit the wonderful instrument from the new world. We therefore set up the machine, and directed a circle to be formed around the room. About fifty of the nobility of Ooroomiah were soon filed, with hands joined. Almost every variety of emotion was observable in their countenances. Some were pale with fear. One or two feigned business out, and left the circle. Others were smiling with incredulity. We turned the machine a few revolutions, and discharged the bottle. The experiment was a happy one and removed at once all suspicion of illusion. The shock, however, was not so heavy as to terrify the company, and we continued the process, increasing the power of each successive shock, until the party seemed wrapped in amazement, concluding that the mysterious engine possessed unlimited, as well as unseen power. A more favorable opportunity for such an exhibition could not possibly have been presented; and we hope and trust, that some thirst for science and improvement may have been enkindled in the minds of the scores of the Persian nobles, and multitudes of the people who witnessed it.

After spending an hour or two with the bridegroom, the governor sent to have us come and join his party. We therefore repaired to the palace of his excellency, where we were entertained by a most splendid exhibition of rockets and other fire-works. The Persians are exceedingly fond of this amusement, and they are able to practise it with great perfection. The exhibition of the fire-works closed the wedding of the governor's son.

### *Thanksgiving—Oppression of Jews—Prevalent Vices.*

*Dec.* 1. To-day we set apart as a season of thanksgiving. I preached from Psalms l, 14. "Offer unto God thanksgiving." Our mercies and deliverances during the past year have been so numberless and great, as in our view to call for special thanksgiving to God. At our religious service and at supper we had a bishop and deacon from Geog Tapa, in addition to the Nestorians connected with our families. In the evening we amused the Nestorians with an exhibition of the electrical machine. They were no less entertained and amused than the Mohammedans at the wedding. The whole season was one of deep interest to us, and we trust of profit to all.

6. We invited several Nestorians, with their families, to dine with us. Husbands and wives sat down at the table together, a privilege which the poor females had never before enjoyed; but both seemed equally delighted with the arrangement. The example of our families will, we hope, prove invaluable in raising the females to their proper rank among the natives.

16. This evening, as priest Abraham and the boy were reciting geography, the fact was presented, that in some countries men worship God, and in other countries they worship the sun, moon, stars, and other objects. I interrogated priest Abraham what the people in Persia worship, and he shrewdly replied, *mammon;* which is the Syriac word for wealth, or money. There is much of truth, as well as shrewdness, in this reply, when applied to Persians. The

most stupid among them, from whose appearance one would suppose that they possessed little more than a vegetable existence, are electrified at the mention of money. And the endless intrigues and crimes, constantly practised by all classes, to obtain the smallest sum of money, are at once ridiculous and appalling. In Persia the Scripture has full verification, that "the love of money is the root of all evil."

17. We received a visit from a Jewish physician, of high repute for medical skill among all classes of the natives. He complained bitterly of the oppression which his people here suffer from the Mohammedans. Two nights ago, he said, some Moslem ruffian went to the house of a Jew, and ordered him to bring out wine. The Jew went out and declared to them that he had no wine; at which reply the ruffians became enraged and killed the Jew on the spot. And a large number of the Jews, he said, had as yet tried in vain to induce the governor to apprehend and punish the murderers. I have no doubt respecting the accuracy of this statement. It accords entirely with numerous instances of outrageous oppression which we know the poor descendants of Israel to have suffered here during the past year. The Jewish doctor concluded his sad tale, by remarking that if the Messiah does not appear soon, he feared their nation would be exterminated. I inquired of him when he expected the Messiah to appear; and he replied that each of the six days of creation is the emblem of a thousand years; that four hundred of the sixth thousand years now remain; that the seventh day, or their Sabbath, is the emblem of a seventh thousand years, at the commencement of which period the Messiah is to come, and during which he is to reign. Consequently, four hundred years are to elapse, before the Messiah shall come. I suggested to him that if the Jews must wait four hundred years longer for the Messiah, under their present oppression and persecutions, I thought he had serious reason for apprehension respecting their extinction. "Ah," said he, "four hundred years are the utmost limit. We expect the Messiah soon: he may come this year, or this day."

The Jews here can converse readily with the Nestorians, so nearly do the languages of the two nations resemble each other. And common sufferers, as they are, from their oppressive masters, the Mohammedans, one would suppose that they would compassionate each other's condition. But the fact is far otherwise. The Nestorians despise the Jews, as heartily as the Moslems can despise both Jews and Nestorians. They will never eat any article of food prepared by a Jew, and will scarcely enter a Jewish dwelling. And whenever a Jew suffers oppression from Mohammedans, the Nestorians exult in his sufferings. They do this from principle. The Jews, they say, were the murderers of our Savior.

18. The particular subject which I presented to-day, in our Nestorian service, was lying. Our great school-room was nearly filled with attentive listeners. The sin of lying prevails to a most appalling extent among all classes of Nestorians, the ecclesiastics not excepted; as well as among their Mohammedan neighbors. I have just prepared a small tract on lying, in the Nestorian dialect, which is read in our schools, and is intended also for general circulation. It is composed mainly of quotations from Scripture, so that it cannot incur opposition from nominal Christians. The practice of lying is, moreover, universally condemned in theory by the Nestorians; and reformation from this and kindred vices can be urged with much greater plainness and less liability to offend, than on points that may be so construed as to appear sectarian.

23. To-day a letter reached us from mar Shimon, the patriarch of the Nestorians. It was brought by his younger brother and intended successor, who is visiting the churches in the province of Ooroomiah, to receive their annual contributions. Below is an extract from the patriarch's letter, relating to our operations among his people.

"And furthermore, behold our joy has been great, very great, on your account, from the day you entered the city of Ooroomiah for the purpose of opening schools—that work of benevolence in which you labor and toil, from your love to the kingdom of Christ. May God give you the strength and assistance of his own might; and may the Lord, our Lord, be with you in all the labors of love in which you engage. And your reward, your happiness, your bliss, and your glory, you will receive in the kingdom of heaven, amen."

The prospects of the missionaries in their several departments of labor continue to be highly favorable, and all classes of the people seem to be deeply interested.

# Proceedings of other Societies.

## DOMESTIC.

### ANNIVERSARIES OF SOCIETIES AND ECCLESIASTICAL BODIES.

#### GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

This body was convened in Philadelphia, on Thursday, May 18th, and was opened by a sermon from the Rev. Dr. Witherspoon, of South Carolina. The Rev. David Elliott, D. D., of the state of Pennsylvania, was chosen moderator, and the Rev. H. S. Pratt, of Georgia, clerk. From the report of the trustees of the assembly, it appeared that the amount of moneys received by them during the year, to be used in behalf of the several institutions under the patronage of the assembly, had been $27,031 93. The reports of the directors of the Theological Seminary at Princeton and of the Western Theological Seminary were presented. The 24th was observed as a day of religious services. The reports of the Boards of Education and Missions were presented.

The report on education stated that 562 beneficiaries under the care of the board, were prosecuting their studies for the ministry in various stages of study, and at 106 different literary and theological seminaries. The receipts of the board from all sources amounted during the year to $43,473 61; and the disbursements to $40,869 05.

The report on missions stated that the number of missionaries employed by the board in the several states of the Union is 272; who have labored in 675 congregations and missionary districts. The increase in the number of missionaries during the year has been thirty, and of congregations and districts aided 200: church members added by profession 1,680. In the churches aided were 500 Sabbath schools, with 2,300 teachers, and 20,000 pupils.—The receipts for the year, including a balance from the previous year, were $30,961 27; and the disbursements $30,930 27.

A Board of Foreign Missions was also organized by the assembly.

After transacting important ecclesiastical business, the assembly adjourned on the 15th of June.

#### WESTERN FOREIGN MISSIONARY SOCIETY.

The anniversary was held in the Central Presbyterian Church in Philadelphia on the 26th of June, Alexander Symington, Esq., the president, in the chair. Rev. Dr. Green led in prayer and the secretary, Walter Lowrie, Esq., read portions of the annual report, exhibiting the state of the society's operations and financial concerns, showing that the society has under its patronage three missions, one in Western Africa, one in Northern India, and one among the Indian tribes west of the State of Missouri. Additional missions to the Indian tribes, to Calcutta, and to China are in contemplation. The mission at Smyrna has been relinquished for the present.

The receipts during the year amounted to $22,832 54; to which was to be added a balance from the previous year, of $6,497 60. The disbursements were $26,222 15.

By a recent vote of the directors the name of the society has been changed, and the institution is to be denominated the Presbyterian Foreign Missionary Society. The offices of the society and the centre of its operations are to be removed from Pittsburg to the city of New York.

#### GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

The annual meeting was held in the city of New York, and was opened on the 7th of June with prayer by the Rev. Thomas M. Strong, president of the last synod, who also preached the annual sermon. Rev. Isaac N. Wyckoff was elected president and Rev. C. Hunt and Rev. G. I. Garretson clerks. Reports were presented by the trustees of Rutger's College, and the superintendents of the Theological Seminary connected with it, both institutions under the care of the synod; also reports from the Board of Foreign Missions, the Board of Domestic Missions, and the Board of Education, connected with the synod.

### GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH.

The ninth general meeting was held at Princeton, Kentucky, commencing on the 3d Tuesday, May 16th. The introductory sermon was preached by the Rev. Robert Dormell, who was also chosen moderator. In addition to the ordinary ecclesiastical business, measures were adopted for rescuing the college under the care of the assembly from its pecuniary embarrassment, and to put it in more successful operation.

By the reports presented relative to the Foreign Missionary Board, organized by the assembly at its meeting last year, it appears that about $4,000 have been collected. The consideration of the subject of a connection with any other missionary society was postponed till the next assembly, and the treasurer was directed to retain the funds.

The subscriptions to the Education Society connected with the assembly have increased to about $20,000. During the meeting $2,400 were subscribed.

### GERMAN FOREIGN MISSIONARY SOCIETY.

At the annual meeting of the General Synod of the Evangelical Lutheran Church in the United States, held at Hagerstown, Maryland, beginning the 29th of May, a society was organized, denominated the German Foreign Missionary Society. Rev. Dr. Schmucker, of York, Pa., was chosen president, and Rev. Prof. Krauth, of the Gettysburg Theological Seminary, corresponding secretary. A public meeting was held subsequently to the organization of the society, at which the Rev. Dr. Hazelius of South Carolina presided, and Rev. Messrs. W. D. Strobel, R. Weiser, and H. L. Pohlman delivered addresses.

### AMERICAN SUNDAY SCHOOL UNION.

The anniversary was in the church in Washington-square, Philadelphia, May 23d, the president, Alexander Henry, Esq., in the chair. The treasurer read his annual report, and also extracts from the report of the Board of Managers; and Rev. Dr. Brantly of the Baptist church, Rev. Mr. Coleman of the Episcopal Church, Rev. Mr. Todd of the Congregational church, Rev. R. J. Breckenridge of the Presbyterian church, William B. Richard, Esq., and Rev. W. S. Plumer, addressed the meeting.

From the report it appears that publications of the society have been distributed gratuitously, principally in the western and southern states, amounting in value to $3,455 71.

*New Books.*—The publication department of the society's transactions has been steadily advancing. The number of new works issued in the year is thirty-three, of which twenty-two are original. Their size varies from sixteen pages 32mo., to 272 pages 12mo.; giving an aggregate of 3,354 pages of new publications.

*Volumes issued.*—The number of volumes printed in the year is 890,662; of infant-school lessons, pamphlets, Journal, etc., 94,600; making about sixty-two millions of pages. In the aggregate of volumes are included 89,500 copies of the Union Questions; and in the aggregate of pages, 84,600 copies of the Sunday-school Journal.

The amount of publications sent to depositories in the year was $34,414 75; the amount sold at the Philadelphia depository was $41,051 96; making the whole amount thus disposed of, $75,456 71, being $2,700 above the business of the previous year. The actual receipts from sales in the same period were $39,268 04.

The cost in payment to authors for copyright and for the manufacture of the books, was $53,644 60.

*Receipts and Expenditures.*—Donations $34,035 54; sale of books $39,268 04. The expenditures were $86,683 68.

## American Board of Commissioners for Foreign Missions.

### CIRCULAR LETTER TO THE MISSIONARIES ON CURTAILING THEIR EXPENDITURES.

Those at all acquainted with the effect which the present commercial embarrassment has had on the minds of men, must have had fears that the Prudential Committee would be compelled to do more than merely detain missionaries from their fields of labor. Such is the fact. In the christian life we cannot stand still. We go either forward or backward. It is so in the great religious

enterprises of the churches in their social capacity. In missions to the heathen, we are now actually on our retreat! Let it be remembered, however, that it is properly the churches which are responsible for this; nay, the individual members of the churches. The American Board is merely an agent, acting in their behalf, and cannot go beyond the means which are placed at its disposal.

The circular letter, from which the following is extracted, was prepared by the Secretaries of the Board on the 23d of June, by order of the Prudential Committee, and goes at once to the missions among the Indian tribes by mail; to the missions in western and southeastern Asia, by vessels about to sail from Boston; to the missions in India, by way of London; and to the Sandwich Islands, by the first opportunity.

After giving a brief history of the financial operations of the Board for the past year, and describing the present state of the treasury, which need not be here repeated, the letter says;—

"Last fall the Committee made an estimate, founded generally upon the returns of the missions, of the remittances necessary to sustain the existing operations of the several missions. The sum total, not including the cost of exchange, was 182,000 dollars. You have been informed of the proportion of this sum which fell to your mission, and that you would be expected not to exceed it. But it is now evident that the receipts of the Board will not be such as to enable the Committee to remit this amount. Should the average monthly receipts be 19,000 dollars, and not a missionary be sent forth during the year, and should 182,000 dollars be remitted, as was proposed to the missions, the Board would be no better off in the fall of 1838, in a pecuniary point of view, than it is now."

The letter states, that the debt, at the next annual meeting of the Board, which is in September, will not probably be less than 45,000 dollars; and assigns reasons for strongly apprehending that the average monthly receipts of next year will fall below 19,000 dollars. Then follow paragraphs, to which the particular and prayerful attention of all who love the cause of missions to the heathen is invited.

"*The Results.* 1. On the 9th of May, the Committee were constrained to decide that the five missionaries, who were ready and expecting to go forth the present month, could not be sent, in the existing state of the treasury;—and how soon they can be, is now utterly uncertain.

"2. A circular letter is about being sent to the other thirty clerical missionaries, who have received appointments and most of whom will be ready and desirous to go next autumn, telling them that, according to present indications, they should make their arrangements for remaining in the country at least another year.

"3. On the 20th of the present month, the Committee, on further consideration of the financial state and prospects of the Board, resolved, 'That it is their unavoidable, though painful, duty to reduce the remittances to the missions under their care *forty thousand dollars* below the recent estimate for the coming year, so that the annual expenditure of the Board, including the existing debt, shall not exceed 230,000 dollars.'

"4. At the same meeting the Committee also resolved, 'That, should the average monthly receipts fall short of 19,000 dollars, *a further reduction will be necessary.*'

"This reduction was proportioned by the Committee among the several missions, and the secretaries were instructed to inform you, that your expenses must by all means be brought within the assigned limits. This necessity cannot be more painful to you, than it is to us. If the excision deprives you of your right arm, it deprives us of ours; and *we* are so situated as to be constrained to sympathize with all the missions, and suffer with all. Distressing as the necessity is, the reduction can no longer be avoided. God in his holy providence has rendered it *our* duty and *your* duty, and it must be made. The reduction from the late appropriation to your mission for the year ending July 31, 1838, is ———, and the sum now stands at ———. Unless a knowledge of this retrocession in our work shall rouse the churches to a serious consideration of the subject, so that by vigorous and healthful acts of self-denial they shall bring a sudden and great accession to our receipts, a greater sum cannot be afforded you. You are not expected to add to it by drafts on the Treasurer of the Board. From the time you receive this letter, and until otherwise instructed by the Committee, your annual expenses should not exceed the sum above named; and this is designed to cover both your expenses on the ground and the purchases made for you at home. It is a sum total, and the mission will make the best possible use of it. Probably it will be the rate of our remittance to you, until the missionaries now under appointment are on their way to their fields. Should your expenses be suffered to exceed the specified sum, the effect of every thousand dollars must be to detain one of the missionaries who are now waiting to be sent.

"You suffer, dear Brethren, not alone. The Greek and Nestorian missions each

makes sacrifices to the amount of 1,000 dollars; the Smyrna and Singapore missions, each $1,500; the Syrian, $1,750; the Constantinople, $2,000; the Mahrattas, $3,500; the South India, $4,800; the Ceylon, $5,000; the Sandwich Islands, $5,600; the missions to the Indian tribes, $10,000. It is not necessary to enumerate all the missions which suffer; these will suffice. We know, and the churches will know, that these reductions are effected only by disbanding schools, reducing printing establishments, stopping printing-presses, arresting the progress of seminaries, etc. etc. But then there is no alternative. The Board can remit only what it receives. The community does not, and so far as we can see will not, at present, furnish adequate means. Your expenses must therefore be reduced, at any sacrifice, to the prescribed limits; or greater evils—affecting the credit and stability of the Board, the sending forth of missionaries, and your own personal support—will ensue. We humbly hope that in answer to prayer the days of this severe visitation will be shortened, and that great good will be the ultimate result; but it will be good brought out of much evil.

"We fear that a still further reduction will be necessary, before we have seen an end to the present distress; but our waiting eyes are unto God, and yours will be in the same direction."

A letter of this nature could no longer be safely delayed, and the painful reductions required of the missionaries cannot now be wholly prevented. But they may be prevented in part. This lamentably *retrograde* movement may be arrested. The beloved missionaries may be relieved from the heart-breaking task of undoing what they have done with so much prayer and labor; and from the bitter disappointment of not only not receiving other brethren to their aid, when most urgently needed, but of being shorn also at the same time, of their customary facilities for exerting a wide and effectual influence on the heathen. The necessity of those further reductions, which must be almost destructive to some of the missions, may be saved. The Board, unaided, has no power to do this; nor have the executive committee and officers. The responsibility rests upon the christian community. They, with the divine blessing, can do it. Only let them realize the importance of the occasion, the necessity of immediate action, and that the result is to be attained by every one doing something, though it be but little. Then the grief of the missionaries will soon give place to joy, and they will soon resume their onward career.

But, it should be fully understood, *that, if prompt and special efforts be not made by the patrons of the missions now under the care of the Board, those missions must suffer distressing reductions; the more distressing, because, through the blessing of God, they are now, with few exceptions, in the full tide of successful operation.*

### MEETINGS IN BEHALF OF THE BOARD.

A public meeting for promoting the objects of the Board was held at the Broadway Tabernacle, in the City of New York, in connection with the other anniversaries in that city May 12th, Z. Lewis, Esq. presiding, the president being detained from the meeting by severe domestic affliction. Rev. Dr. Hillyer opened the meeting with prayer; after which Mr. Armstrong, one of the Secretaries of the Board, made a statement respecting the Board and its operations, and addresses were made by Rev. Dr. Ferris of New York, Rev. Mr. Bird from Syria, Rev. Mr. Cleveland from Detroit, John Nitchie, Esq. N. York, and Rev. T. Brainerd of Philadelphia, and Rev. F. Graves of Alton, Ill.

A meeting similar to that noticed above, and for the same purpose was held in the Central Presbyterian Church in Philadelphia, May 19th, Rev. Dr. Ludlow presiding. The condition of the Board and its missions was laid before the audience by Mr. Armstrong, and the Rev. Messrs. Brainerd, Read, Todd, and Plumer made addresses.

On the 1st of June another meeting was held in Boston, in connection with the religious anniversaries in that city, at which Hon. Samuel Hubbard presided. Statements relative to the affairs of the Board and its missions were made by Mr. Anderson, one of the Secretaries, and Rev. William Adams, Rev. Mr. Blagden, and Rev. Mr. Bird addressed the audience.

## RECENT INTELLIGENCE.

Sandwich Islands.—Rev. Ephraim Spaulding and his wife, with their two children arrived at Boston, June 28th, in the ship Adeline, captain Bulkley, of Newburyport. They embarked for Honolulu in

November, 1831. Mrs. Spaulding was immediately attacked with a disease which cut her off from all active labor during her residence at the islands. A pulmonary affection with which Mr. Spaulding was attacked last autumn deprived him of all hope of rendering further service in the mission. Under these circumstances it was thought expedient for them to return to their native land.

Mediterranean Missions.—Messrs. Holladay, Leyburn, and Stocking, with their wives, arrived at Malta, on their way to their respective missions, on the 20th of February, in good health; their voyage having been thus far in all respects favorable and pleasant.

Cherokees.—Mr. Butrick writes from Brainerd, under date of May 17th, that as most of the members of the church at Carmel had removed from the vicinity of that place, on account of the unfavorable circumstances in which they were placed by the settlement of white people there; it had been thought advisable that the separate church organization at Carmel should cease, and the members be received to the church at Brainerd, where it would be more convenient for them to attend on church ordinances. This had been effected. The church at Brainerd now consists of 110 members; of whom fifty-three previously belonged to that church, fifteen having been added to it during the year, and fifty-seven had been received from the church at Carmel. The audience on the Sabbath before Mr. Butrick wrote was larger than he had ever seen there before, and five adult Cherokees were baptised and received to the church.

Pawnees.—The postmaster at Fort Leavenworth, near the Pawnee country, under date of June 7th, has kindly furnished a statement of circumstances which induced him to suppose that Doct. Benedict Satterlee, of the Pawnee mission, had been cut off by the hand of violence. It appears that Doct. S. accompanied two Indians of the Pawnee tribe to meet and make peace with the Shiennes, another tribe in that quarter; and that when the two Indians returned without him, and were interrogated on the subject, they gave no satisfactory account, further than that in a storm of snow he became fatigued, and not being disposed to travel so fast as they, he was left behind. As Doct. Satterlee had, at the date of the letter referred to, been missing some months, and as pieces of clothing with marks of blood on them, and some other articles belonging to him, together with papers bearing his name, had been found on the prairie, the inference was drawn that he lost his life while on the journey with the Indians referred to. Intelligence subsequently received sheds some light on the case, though it does not remove all doubt. On the 31st of May Mr. Allis states the facts relative to the visit to the Shiennes and the reply of the two Indians respecting the absence of Doct. S. nearly as they are given above; adding that, after he was left by his companions, he probably went back to some trading-post higher up the Platte river. A brief communication from Doct. S. himself, dated on the Platte river, March 30th, though he says nothing on the subject, leads to the belief that the opinion of Mr. Allis is correct. It at least renders it almost certain that he did not perish in a storm of snow, and was not murdered by those Indians with whom he was returning from the Shienne village, or at the time supposed by the writer of the letter from Fort Leavenworth. Whether he did not subsequently lose his life on his journey from the trading post on the Platte river to the Pawnee village, as the articles found on the prairie would seem to indicate, must remain a matter of painful uncertainty until further information shall be received.

Indians on the Northwest Coast.—Rev. Samuel Parker, whose return from an exploring tour among the Indian tribes between the Rocky mountains and the Pacific ocean, was noticed at p. 317, has furnished a report of his tour from which extracts will be inserted in a future number. In the mean time the following statement is given relative to the route which he pursued, and the distances of the several places from each other, together with the names and number of the several tribes residing among the Rocky Mountains and between them and the coast.

Proceeding up the Missouri river, from Liberty, a frontier town in the state of Missouri, to Council Bluffs 350 miles; from Bellevue, near Council Bluffs, to the Black Hills, 720; from the Black Hills to the Rendezvous on Green river, a branch of the Colorado which empties into the gulf of California, 360; thence to Fort Wallawalla on the Columbia river, 600; thence to Fort Vancouver, 200; and thence to the Pacific ocean, 100: making the whole distance from the western boundary of the state of Missouri to the Pacific, on the route travelled by Mr. Parker, and estimated as accurately as he was able by the common rate of travelling, to be 2,320 miles. After reaching the waters of the Columbia river, Mr. Parker, besides a number of shorter excursions, made one to Colville, on the northwestern branch of the Columbia.

The tribes respecting which Mr. Parker obtained more or less information, with the number of persons estimated to belong to each, are the following. Of course great accuracy in these estimates is not to be expected. The information was principally obtained from gentlemen engaged in the Indian trade, more especially those of the Hudson's Bay Company, from whom Mr. P. received the most hospitable attentions, and numerous facilities for accomplishing his object.

| | |
|---|---|
| Flat Heads, | 500 |
| Nez Perces, | 1,600 |
| Black Feet, | 20,000 |
| Ogallalahs, (Sioux band) | 200 |
| Utows, | numerous |
| Shoshones or Snake Indians, (one band) | 600 |
| Claaptin, | 320 |
| Okanagans, | 1,200 |
| At Nalis, | 1,600 |
| Carryers, | 4,000 |
| Knives, | 1,100 |
| Walla Walla band, | 400 |
| Paloose, (Nez Perces band) | 240 |
| Spokien, | 800 |
| Sapewell, | 960 |
| Cœur de Leon, | 640 |
| Kettle Falls, | 560 |
| Yoo-koo-mans, | 360 |
| Sin-pau-e-lish, | 1,000 |
| Lake Indians, | 480 |
| Ponderas, | 1,500 |
| | 38,060 |

All these, except the Black Feet and the Ogallalahs, reside between the Rocky Mountains and the Falls of the Columbia. Some other tribes frequent that region, respecting whom no definite information was obtained. In the country below the falls there are nineteen bands of the Callapooahs, scattered on both sides of the Willamette, and numbering in all about 7,780. Beyond the Callapooahs, on the south, are the Umbaqua tribe, embracing six bands and about 3,450 persons. Near these on the north is a tribe called Clammat, numbering about 1,350; and on the south another tribe called Kincla, having five years ago, it is said, 4,000 warriors, which would make the whole tribe amount to about 20,000. Since that time a malignant fever and ague has raged among them, and if as mortal in their country as else where, their whole number would not now exceed 3,300. Near the mouth of the Columbia, along the coast southward, are the Killamooks, whose numbers are large but not ascertained definitely. South of these toward the boundaries of California are many tribes, supposed, in all, to embrace about 20,000 persons.

On the coast north of the Columbia river there are on Milbank sound three tribes, amounting to 2,180; Kigany, five tribes, 2,092; Queen Charlotte's Island, twelve bands, 8,600; Hanaga and Chatham Straits, nine bands, 6,160: making on the coast, between degrees of latitude forty-seven and fifty-five, 19,030 Indians. At Queen Charlotte's Island is a field of much promise for a missionary station, where the necessaries and many of the comforts of life can be easily obtained.

Communications have recently been received from Doct. Whitman and Messrs. Spaulding and Gray. They arrived at Fort Walla Walla on the 3d of September last, having been seven months on their journey from the state of New York to that post. Their route was the same as that of Mr. Parker. From Liberty to Walla Walla, a distance which they estimate at 2,200, they were four months and six days. The health of all the company was improved by the journey, though many hardships and privations and some perils were encountered. At the last date, which was October 31st, they had selected two stations, at which they hoped to become settled before the winter should set in. Portions of these communications will be given hereafter.

GRANTS FROM THE AMERICAN BIBLE SOCIETY.—For the purchase of Arabic Scriptures for the use of the mission in Syria, $500

For circulating the Scriptures at the Sandwich Islands, 3,000

For circulating the Scrip. in Ceylon, 2,000

Also for the mission in Ceylon, 100 Bibles and 500 Testaments.

For the mission to the Choctaws 100 Bibles and 100 Testaments.

## ANNUAL MEETING OF THE BOARD.

THE Twenty-eighth Annual Meeting of the *American Board of Commissioners for Foreign Missions*, will be held in the City of Newark, New Jersey, on the second Wednesday (13th day) of September next, at ten o'clock, A. M.

## Donations,

FROM JUNE 11TH, TO JULY 10TH, INCLUSIVE.

*Central Board of Foreign Missions,*
S. Reeve, Richmond, Va. Acting Tr. 1,000 00

*Addison co.* Vt. Aux. So. E. Brewster, Tr.
Canton, N. Y., G. Ray, 3 50
Cornwall, Mon. con. 25,45; int. on legacy of N. Ingraham, 7,20; 32 68
Middlebury College, Pastor. so. 12,50; L. S. M. 3; 15 50—51 68

*Boston and vic.* Ms. Aux. So. C. Stoddard, Tr. 1,200 00
Boston, Mon. con. viz.: in Park-st. chh. 622,01; Bowdoin do. 86,71; Green, do. 49,81; Pine, do. 170,04; Salem, do. 111,68; Free Chh. 18,75; South Boston, 70,50; 2,003 55
Salem-st. cong. 340 72
Old South, do. 3,578 22
Park-st. do. 1,256 61
Bowdoin-st. do. 1,610 71
Franklin-st. do. 1,588 94
Essex-st. do. 1,168 07
Pine-st. do. 298 96
South Boston, do, 120 20
Mariners' Chh. 75 75
Medford, do. 247 50
Roxbury, Mon. con. 51 72
Sch. of chil. 1; unknown, 5: 6 00
12,346 95
The above, deducting $10, expenses paid by aux. so. has been asstg. viz. in Sept. Feb. March, April, June, and July.

*Caledonia co.* Vt. Confer. of chhs. I. P. Dana, Tr.
St. Johnsbury, Mon. con. in 2d cong. chh. and so. 76,05; E. and T. Fairbanks and Co. 50; 126 13

*Cheshire co.* N. H. Aux. So. S. A. Gerould, Tr.
Alstead, W. par. La. 25 00
Jaffrey, Indiv. 72 00
Keene, Indiv. 7 00
Winchester, Manual labor so. 2 00—104 00

*Connecticut.* Ms. Aux. So. W. C. Mitchell, Tr.
Portland, 2d, 3d, and High-st. chhs. mon. con. in Rev. F. K. L. 501 00

*Essex co. North,* Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills Village, Mon. con. in Mr. Keeler's so. 40 00
Newburyport, 1st presb. chh. coll. 70; 2d do. 10,35; Dr. Dana's so. 1; 81 25—121 25

*Fairfield co. East,* Ct. Aux. So. S. Sterling, Tr.
Trumbull, La. sew. so. 20 00

*Geneva and vic.* N. Y. By C. A. Cook, Agent,
Geneseo, Presb. chh. 100 00
Geneva, C. A. Cook, 50 00—150 00

*Grafton co.* N. H. Aux. So. W. Green, Tr.
Bath, A revol. soldier, for Chinamiss. 10 00
Campton, Gent. 16,28; la. 18,61. 34 89
Canaan, Rev. Mr. Comant, 2 00
Hanover Plain and Dartmouth college, Mon. con. 118 00
Haverhill, Mon. con. 25 64
Hebron and Groton, Mon. con. 15 26
Lebanon, Mon. con. 90, chil. of mater. asso. 3,31; 93 31
Littleton, Mon. con. 11,68; an indiv. 8,32; 20 00
Plymouth, Mon. con. 30; gent. 15; la. 15; 60 00
Piermont, Rev. Mr. Fuller, 2 00
Rumney, G. Merrill, 3 00
Wentworth, Rev. Mr. Davis, 5 00—409 10

*Hampden co.* Ms. Aux. So. S. Warriner, Tr.
A friend, 50; a friend, 19,15; do. 1; 70 15
Blandford, J. Boies, 20 00
Chester, Mon. con. 7,50; gent. 18,33; 25 83
East Granville, Dr. Cooley's chh. 7; gent. 9,08; 16 08
Middle Granville, La. 9,18. O. R. S. 32 78
Monson, For support of Rev. J. L. Merrick, 80 00
Montgomery, 4 00
South Hadley Canal, Gent. and la. 37 54
Westfield, Gent. 30,43; la. 11,50; mon. con. 92,29; 194 22
West Springfield, 1st par. 85 00
Wilbraham, Mrs. D. B. 1; Miss M. N. 1; 2 00
549 00
Ded. for printing reports, 70 00—504 00

*Hartford co., South,* Ct. Aux. So. R. Hubbard, Tr.
Middletown, Young la. Chinese miss. so. 50 00

*Lincoln co.* Me. Aux. So. Rev. S. White, Tr.
Bristol, La. 19,50; mon. con. 13; 32 50
Edgecomb, La. 10; mon. con. 5, 15 00—47 50

*Massachusetts, Western.* Ms. Chin. so.
J. S. Adams, Tr.
Ashby, Asso. 7 00

*New Haven City,* Ct. Aux. So. F. T. Jarman, Tr.
Fair Haven, Cong. so. 8; mon. con. 6,75; 14 75
New Haven, Mon. con. Centre chh. 11,43; united so. 27,32; free chh. 51,81; 3d chh. 4,33; Yale coll. 16,25; H. E. Hodges, 10; W. a friend, 10; 131 14—145 89

*New Haven co. West,* Ct. Aux. So. W. Stebbins, Tr.
Woodbridge, Mon. con. 5 00

*New York City and Brooklyn,* Aux. So. W. W. Chester, Tr.
Of which fr. W. C. R. for two children in Ceylon, 40; fr. Mrs. J. Stokes, for Assam G. Phelps in Ceylon 20; the living bequest of Mrs. Caroline Averill, 50; fr. 8th Avenue presb. chh. to constitute Rev. HENRY A. RILEY an Hon. Mem. 50,; 807 22

*Norfolk co.* Ms. Aux. So. Rev. Dr. Burgess, Tr.
Milton, La. sew. circle, 50 00

*Oneida co.* N. Y. Aux. So. A. Thomas, Tr.
Cassville, Cong. chh. 100 00
Clinton, Cong. chh. 11 50
Kirkland, Cong. chh. 11 00
Paris Hill, Cong. so. 1 00
Rome, John W. Bloomfield, 50 00
Stockbridge, Ms: A lady, 15 00
Volney, Cong. chh. 42 00
Waterville, Presb. chh. 23,25; fem. benev. so. 21,06; 44 31
Westmoreland, Sem. 45,93; benev. so. 10; 55 93
Whitestown, Oneida Institute, Coll. 3 50—334 25

*Palestine Miss. So.* Ms. E. Alden, Tr.
Abington, 1st par. Gent. 35,75; la. 61; 3d par. gent. 24,75; la. 18,25; 139 75

Braintree, 1st par. Men. con. 37 00
Braintree and Weymouth, Union so. Gent. 56 30
Bridgewater, Trinitarian so. mon. con. 12,60; gent. 9; 21 60
Hanover, Gent. 10 00
Hanson, Gent. and la. 10 00
North Middleboro', Gent. and la. 9 00
Quincy, Gent. and la. 20 00
S. Weymouth, Mon. con. 22 00—325 65

*Rockingham co. West*, N. H. Aux. So. M. C. Pilsbury, Tr.
Atkinson, La. 11 18
Candia, Asso. to constitute Rev. CHARLES P. RUSSELL an Hon. Mem. 100 00
Chester, Presb. chh. mon. con. 22,67; gent. 6,75; la. 17,02; ($95 ackn. in July,) 46 44
Deerfield, Mon. con. 22,45; gent. 14,97; la. 15; 52 42
Derry, Asso. 148,43, Mrs. M. Burnham, 5; 153 43
Londonderry, Mon. con. 38,10; gent. 37,99; la. 31,29; 107 38
North Haverhill and Plaistow, Mon. con. 15,31; gent. 1,25; la. 11,44; 28 00
Raymond, Mon. con. and gent. 33 13
Windham, Mon. con. 34,66; gent. 34,09; la. 35,75; 104 50—636 48

*Strafford co.* N. H. Aux. So. E. J. Lane, Tr.
Meredith Bridge, Mr. Young's so. 23,12; mon. con. 15; 38 12
Meredith Village, 12 00
North Conway, Mr. Gannett's so. mon. con. 23,12; by J. L. E. 5; 28 12
Rochester, Mr. Cleaveland's so. 25 66
Sanbornton, Mr. Bodwell's so. 33,28; contrib. 25,08; 58 36
Somersworth, Mr. Smith's so. mon. con. 35 35
Wakefield, Mr. Barker's so. 18,50; mon. con. 6; 24 50—222 11

*Tolland co.* Ct. Aux. So. J. R. Flynt, Tr.
N. Coventry, Gent. 31,05; la. 16,25; 47 30
Vernon, Rock Village, Mon. con. 16 50—63 80

*Valley of the Mississippi*, Aux. So. W. T. Truman, Tr.
*Western Reserve auz. so.*
Huron co. Norwalk, J. L. Hall, 10; mon. con. presb. chh. 15; 25 00

*Windham co.* Vt. Aux. So. N. B. Williston, Tr.
Brattleboro', E. vill. La. 27 60
Grafton, Mon. con. 38 00
Of amt. ackn. in May, $50 constitute Rev. M. B. BRADFORD an Hon. Mem. 65 60

*Windsor co.* Vt. Aux. So. Rev. J. Richards, Tr.
West Hartford, Mon. con. 9 00

*Worcester co. Central*, Ms. Aux. So. H. Wheeler, Tr. 130 00

*York co.* Me. Aux. So. C. W. Williams, Tr.
Kennebunk, 2d par. mon. con. 10 00

*Total from the above sources,* $6,943 66

## VARIOUS COLLECTIONS AND DONATIONS.

*Alexandria*, D. C., R. Jamieson, 50 00
*Andover*, Ms. Chapel cong. 218,80; Scotland dist. young men's so. for sch. among the Zoolahs, 3; 221 80
*Attica*, N. Y. Presb. cong. 25 00
*Bainbridge*, N. Y., J. S. FITCH, which constitutes him an Hon. Mem. 100 00
*Baltimore*, Md. Sab. sch. of 5th presb. chh. for *Thomas L. Hamner* in Ceylon, 20; mon. con. in do. 35; coll. in do. 40,50; 4th presb. chh. contrib. 30; 125 50
*Bangor*, N. Y. Rev. B. Burnap, 1 00
*Bedford*, N. H., A friend, 3 00
*Bethel*, Ct. Coll. 21,88; mon. con. 25,18; 47 06
*Bolton, Lancaster, Sterling and Stow*, Ms. $56 fr. evang. so. ackn. in May, constitute Rev. ASA PACKARD an Hon. Mem.
*Boston*, Ms. A friend, for W. Africa, 10; a friend, av. of jewelry, 2,50; 12 50
*Brighton*, Ms. Cong. chh. and so. 100 00
*Cambridgeport*, Ms. J. L. 25; S. L. 25; 50 00
*Canonsburgh*, Pa. Students of Jefferson college, 50 00
*Castine*, Me. THOMAS ADAMS, which constitutes him an Hon. Mem. 100; la. miss. asso. 33,66; 133 66
*Cleveland*, O., P. M. Weddell, 150 00
*Colchester*, N. Y. Miss S. Downs, (of which to constitute Rev. CHARLES CHAPMAN an Hon. Mem. 50;) 100 00
*Concord*, Ms. Mon. con. 32 00
*Cooperstown*, N. Y. Of $137,50, ackn. in May, $100 constitute Mrs. MARY STOWELL an Hon. Mem. Fem. miss. so. 47 00
*Coventryville*, N. Y. 17 01
*Coxsackie*, N. Y. Mrs. R. Hallenbeck, 35 00
*Danby*, N. Y., A friend, 2 00
*Dorchester*, Ms. A friend, 5 00
*Dover*, N. H. Juv. so. for ed. of hea. youth in Ceylon, 20 00
*Dunstable*, Ms. Mon. con. 12 00
*Durham*, Ct. Rev. Dr. Smith, 5 00
*Easton*, Ms. Mon. con. 40 00
*East Randolph*, Ms. Fem. juv. so. for Bombay fem. boarding sch. 3 80
*Elizabethport*, N. J. 68
*Emmitsburgh*, Md. J. W. 10; M. W. 10; W. W. 10; D. G. 10; R. S. G. 6; J. S. 5; E. H. 5; D. S. 5; J. C. 1,50; F. A. 1; 63 50
*Erie*, Pa. 1st presb. cong. mon. con. 100 00
*Falmouth*, Ms. Cong. chh. and so. 80 00
*Fly Creek*, N. Y., A. North, 5 00
*Fort Towson*, Ark. J. B. Wells, 50 00
*Gainesville*, Ala. Presb. chh. mon. con. 50 00
*Gilmanton*, N. H. Mr. M. 50c. chil. 13c. 63
*Goffstown*, N. H. Mon. con. 7 00
*Grafton*, Ms. Sab. sch. of evang. cong. so. 10 00
*Guilford*, N. Y. 42 50
*Hadley*, Ms. Gent. benev. so. 85; fem. sew. so. 8; 93 00
*Hallowell*, Me. A friend, 2 00
*Hartford*, Ct. Rev. J. Brace, 15 00
*Killingworth*, Ct. Cong. chh. mon. con. 28,72; coll. 12,78; 41 50
*Knox, C. H.*, Ill. R. Payne, 2 00
*Lansingburgh*, N. Y. 1st free presb. chh. mon. con. 35 00
*Lempster*, N. H. La. asso. 9 50
*Little Compton*, R. I. Fem. benev. so. 31 00
*Ludlow*, Ms. J. Miller, 15 00
*Madison*, N. J. Cong. 100; la. miss. so. 15,50; 115 50
*Marblehead*, Ms. Two friends, 133 26
*Mason*, N. H. Cong. chh. and so. 55; mon. con. 20; (of which to constitute Rev. EBENEZER HILL an Hon. Mem. 50;) 75 00
*Masonville*, N. Y. 8 91
*Matteawan*, N. Y. Mon. con. 16,25; fem. miss. asso. 17; 33 25
*Methuen*, Ms. 1st cong. so. sab. sch. for Bombay, 12 52
*Milton*, Ms. L. P. B. 25 00
*Morris Plains*, N. J. Fem. clothing so. 8 00
*Morristown*, N. J. Juv. miss. so. 18 41
*Newark*, N. J. 3d presb. chh. 30 00
*New Berlin*, N. Y., T. Loomis, 15 00
*New Brunswick*, N. J. Presb. chh. contrib. 104 00
*New Hartford*, Ct. Rev. G. Cowles, 10 00
*New Lebanon*, N. Y., R. Woodworth, a rev. pensioner, 20 00
*Newton*, E. par. Ms. Mon. con. 17 93
*Northampton*, Ms. Sab. sch. of 1st par. for sch. in Ceylon, 50; indiv. an extra effort, viz. E. of N. 114,39; E. Williams, 100; J. Hopkins, 50; J. P. Williston, 50; D. S. Whitney, 25; B. Barrett, 25; W. H. Stoddard, 25; S. Stoddard, 20; T. Napier, 20; a few la. of 1st chh. 57,55; a friend, 6; 542 94
*North East*, N. Y., N. Holbrook, 6 00
*North Falmouth*, Ms. Mon. con. 19,50; indiv. 14,15; la. work. so. 16,53; to constitute Rev. GIDEON DANA an Hon. Mem. 50 18
*Northford*, Ct. CHARLES M. FOWLER, 50; la. benev. so. 50; which constitutes him an Hon. Mem. 100 00
*Norwich*, N. Y. Mon. con. 38,22; I. Bement, 25; coll. 23,57; 86 79

*Orleans*, Ms. A friend, 20; gent. 19,58; la. 33,71; 73 29
*Oxford*, N. Y. Coll. 21 49
*Oyster Ponds*, N. Y. Presb. chh. mon. con. 17 00
*Paterson*, N. J. Presb. chh. 56 50
*Pawtucket*, Ms. Mon. con. 84 00
*Philadelphia*, Pa. Central presb. chh. for support of Mr. Hope, Singapore, 600; 1st presb. chh. 2; 3d do. 89; do. mon. con. 5,80; 10th presb. chh. mon. con. 184,25; J. H. Dullus, 100; Miss A. M. Linnard, 15; J. Ashmead, 10; B. Ashmead, 10; M. A. A. and H. B. A. 5; Mrs. S. N. for China miss. 5; A. R. 5; 1,031 05
*Plymouth*, N. Y., I. Sheldon, part of appro. by his daughter's dying request, 25; mon. con. 7,75; 32 75
*Prescott*, Ms. Mon. con. 15 00
*Preston*, N. Y. Mon. con. 10 00
*Reading*, *S. par.* Ms. Fem. cent so. 14 47
*Rome*, N. Y. 2d presb. chh. viz. S. B. Roberts and fam. 20; B. P. Johnson and fam. 10,75; H. A. 5; Mrs. A. L. B. 5; Mrs. A. H. 5; G. S. 5; coll. 9,25; to constitute Rev. THEODORE SPENCER an Hon. Mem. 60 00
*Rowley*, Ms. 1st par. A friend, 10 00
*Roxbury*, Ms. Eliot chh. and cong. mon. con. 29,77; juv. miss. so. 13; 42 77
*Salem*, Ms. A thank offering, 200; united mon. con. Tab. chh. 26,65; 226 65
*Schenectady*, N. Y. Union college, A class mate of Mr. Wilson, Cape Palmas, for his support, 5 00
*Sherburne*, N. Y., J. Lathrop, 10 00
*Sherman*, Ct. M. Gelston, 5; a fem. friend, 5; 10 00
*Sidney Plains*, N. Y. 23 75
*Smyrna*, N. Y., J. Foot, 10 00
*South Dartmouth*, Ms. Rev. A. Manning, 146 00
*South New Berlin*, N. Y. 25 47
*Southport*, Ct. O. H. Perry, 5 00
*South Reading*, Ms. Miss. so. 38,75; fem. cent so. 17,50; do. for western miss. 4,50; to constitute Rev. REUBEN EMERSON an Hon. Mem. 60 75
*Sparta*, N. J. Mon. coll. 1st presb. chh. Hardiston, 15 00
*St. Mary's*, Ga. S. R. Williams, 20 00
*Stratham*, N. H. Cong. so. coll. and mon. con. 18,50; la. cir. of ind. 3,86; la. asso. 8,14; 30 50
*Suffield*, Ct. A friend, 8 50
*Swanville*, Me. Orphan miss. so. 50 00
*Troy*, N. Y. Nail factory, mon. con. 7 39
*Vermont*, (N. part,) A poor woman, av. of necklace, 6 00
*Warren*, Me. Mon. con. 18 66
*Washington*, Ct. A friend, 10 00
*Westfield*, Ms. Inf. class, for Nestorian miss. 5 00
*West Indies*, A lady, by Rev. D. Abeel, 16 00
*West Nassau*, N. Y. Mon. con. 30 00
*Wilmington*, Del. Hanover-st. presb. chh. mon. con. 175; inf. sab. sch. of do. for. sch. in Ceylon, 10; Miss S. E. Monro, for Ceylon miss. 50; 235 00
*Woolwich*, Me. Cong. chh. mon. con. 17 00
*Youngstown*, O. Presb. cong. mon. con. 16 88

## LEGACIES.

*Hadley*, Ms. Mrs. Martha Warner, 10 00
*New York city*, Isaac Brewster, by A. Fisher, Ex'r, 350 00

*Amount of donations and legacies acknowledged in the preceding lists*, $13,234 86. *Total of donations and legacies from August 1st, to July 10th*, $217,865 15.

## DONATIONS IN CLOTHING, &c.

*Baltimore*, Md. A package of books, fr. fem. mite so. for Mr. Hoisington, Ceylon.
*Braintree*, Ms. Clothing, fr. la. sew. circle.
*Buffalo*, N. Y., A box, fr. indiv. for A. North, Singapore.
*Chester*, Ms. A box, fr. la. free will so. for M. Hoisington, Ceylon, 40 00
*Cooperstown*, N. Y., A box, fr. miss. so. 70 00
*East Randolph*, Ms. 16 yds. chintz, fr. la. for Bombay fem. boarding sch. 4 00
*South Coventry*, Ct. A barrel, fr. la. sew. so. 40 63

---

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

---

Samuel Reeve, Richmond, Va., Acting Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Richmond, 1st chh. 393,75; Miss B. 2,50; Fredericksburg, Mon. con. 28; Chil. of Fem. Orphan Asylum, 3; three fem. friends, 15; WILLIAM K. SMITH, to constitute himself and ABIGAIL SMITH Hon. Mem. 200; ladies, of Mr. Wilson's chh. for Fredericksburg Female School in Persia, 100; Gent. for sch. at Ahmednuggur, 20; Alexandria, Coll. (of which to constitute Rev. WILLIAM HILL, D. D. an Hon. Mem. 50;) 74,93; mon. con. 35; Washing-City, 4th chh. mon. con. 25; Mrs. Finley, for *David Head*, 20; ladies of 4th chh. for *Mason Noble*, 20; coll. 46,44; 1st chh. coll. 88,27; Petersburg, Miss F. A. P. 5; Mrs. E. H. M. M. 5; A. G. McI. 5; rec'd for jewelry left by Mr. Armstrong, 3,80; Washington, Harriet Stebbins, 10; William H. Campbell and Leonidas Coyle, to constitute Rev. WILLIAM MCLAIN an Hon. Mem. 50; Asso. of 1st chh. 226,40; Georgetown, Sarah Kurtz, for *John Kurtz*, 20; Harper's Ferry, Coll. (of which to constitute Rev. Mr. SIMPSON an Hon. Mem. 50;) 54,44; Charlestown, Coll. 15; dona. 54,16; Winchester, Coll. 145,29; Martinsburg, Coll. 117; to constitute Mrs. MARY TRAWIN an Hon. Mem.; Shepherdstown, Coll. 59,33; Fayetteville, N. C. Mon. con. 50; students in Donaldson Acad. 4,85; Wilmington, Mon. con. 33; Black River Chapel, Fem. miss. so. 2,37; Moores Creek, do. 75; Little Pedee, Asso. 14,32; Citizens in Moorefield and Oldfields, $50, of which to constitute Rev. WILLIAM N. SCOTT of Luney's Creek, Hardy co. an Hon. Mem. 75,13; Citizens in Romney, Hampshire co. of which $50 to constitute Rev. WILLIAM H. FOOTE an Hon. Mem. 53,37; mon. con. and sub. of Rocky River Fem. miss. so. 10; Bethany Fem. work. so. of Orange co. 5; Asso. of Charlotte, N. C. 35; mon. con. 13,50; Mem. of A. J. Leavenworth's fam. and sch. 22; Antioch Fem. asso. Robeson, N. C. 20; Mrs. Kelly, 10; Powhatan Asso. 1; a lady in Botetourt, 1; P. T. Brownsburg Asso. 5; J. G. 2; Old Concord chh. 35,30; Bethesda, 10; Rev. S. J. Price, 5; New Providence, 16,75; Mrs. E. Preston, 5; Dr. Leyburn, Lexington, 50; Union chh. Augusta, 15,63; Staunton, 149,72; Lebanon, Albermarle co. 18,50; Tinkling Spring and Waynesboro', 144,77; Harrisonburg, 13,61; New Erection, 9,11; Mossy Creek, 3; Hebron chh. 68; Bethel, 49,36; Shemariah, 18,25; Mount Carmel, 11; Fairfield, 1; Bethesda, 3,05; High Bridge, 5; Buchanan, 6,50; Fincastle, 38; Thomas A. Holcombe, 10; a Shunammite, 5; mon. con. in Union sem. 42,31; Deposited by Mr. Pollock, 20; ded. discount, 52c. $2,954 34

THE

# MISSIONARY HERALD.

VOL. XXXIII. SEPTEMBER, 1837. No. 9.

## American Board of Commissioners for Foreign Missions.

### Southern India.

GENERAL LETTER FROM THE MISSION, DATED JAN. 9, 1837.

After mentioning the removal of Mr. Poor to Madura in March 1836, and the commencement of a new station soon after at Ramnad, where Mr. Eckard was recently located, and of another at Dindegal in November, now occupied by Mr. Dwight; together with some general remarks on the labors at Madura, the brethren proceed with an account of the—

*Native Schools—English Schools—Scientific Lectures.*

At the commencement of the year the native schools were twelve in number. More might have been established; but as we were all young in the mission service, we did not judge it expedient greatly to multiply them. Since Mr. Poor's arrival twenty-five have been added, and seven have failed; leaving thirty at the close of the year. Of these nine are in the fort or city, and the remainder in the neighboring villages. The total number of scholars at the present time is 1,214, of whom sixty-five are girls.

The schoolmasters are all heathen or Roman Catholics. No others could be obtained, and even if they could be obtained, the parents would not send their children to them. Two masters, in consequence of manifesting a strong desire to introduce all our christian books at once, and also speaking boldly in favor of Christianity, lost the favor of the parents, and thus their boys left them. We have generally found it necessary to employ the man who previously had charge of the school. He is generally a man esteemed by the people. Hence by gaining him, we gain the people also. In almost every case his object in coming into our employment is to secure a competent support. The people generally feel so little interest in the education of their children, and especially are so backward to give to the master the stipulated pay, that he finds it to his advantage to accept of our offers; and as the people wish to assist him, they waive their objections to our books and method of instruction, and send their children. But should we attempt to commence a rival school in any place, the majority of the most influential people would oppose the school not only, but us also. They would regard us as attempting to get away the bread of one of their friends.

The masters are generally extremely deficient in knowledge and all the requisites of good teachers. For the purpose of gaining their confidence and imparting to them scientific and religious knowledge, they are assembled on the mission premises once in two weeks. This is a meeting of great interest and much promise. As they are then away from their heathen relations and friends, and feel a considerable degree of self-interested attachment to us, they are in a most favorable situation to listen to instruction. Mr. Poor has the charge of them, and usually spends three or four hours at each session with them. Most of them manifest a pleasure in the exercise. Mr. Poor feels no hesitation in bringing before their minds any subjects of a scientific, moral, or religious nature, which he chooses. They are taught the art of reading and receive directions about the best methods of conducting their schools.

The schools accomplish several important objects. They will raise up a

numerous class of good readers. Very few of the people can now read fluently. The reason of this arises from the inherent difficulty of the Tamul letters, especially when written on the olla. Again, according to the native method of teaching, the minds of the children are scarcely at all cultivated. They do little more than commit to memory a few arithmetical tables, and some legends of their imaginary deities. Again, by means of schools we gain access to the parents of the children and their friends. Most of the people attach some value to schools. By our giving their children an education, they see and acknowledge that we are their benefactors.

In the city we have two schools for teaching the English language and science. The number of scholars in both is eighty-nine. Many of them, however, are very irregular in their attendance. In one of the schools none but high caste boys are admitted. The other was designed especially for low caste boys. But we have found that only a few of them are disposed to attend it. It is now composed of boys principally of good caste. We thought that by having two schools, we could do more to break down caste, than by attempting to force the two classes into one school. Indeed at first, this would have been nearly, if not quite impossible.

Some months since a course of weekly scientific lectures, for three months, was delivered by one of our number in one of the English school rooms. The children of the school and a respectable congregation of adults attended. The effect produced was decidedly good. A spirit of inquiry was awaked, even among many who did not attend the lectures. This spirit, to a considerable extent, still remains. Not a few persons see the incorrectness of the native system of astronomy, and of course the folly of many ceremonies which are founded on it. As their religious rites, to a great extent, are inseparably connected with their science, they have the same objection to our science that they have to our religion. Hence by teaching them true science we aim a heavy blow at their whole religious system.

*Scriptures and Tracts—Native Helpers—Preaching.*

In the distribution of tracts and portions of the Scriptures, we meet with much encouragement. Of the former about 40,000, making not far from 480,000 pages; and large numbers of the latter have been scattered among the people. While it is true that comparatively, only a small portion of the people can read, yet as the population is immense, the number of readers is very great. One most encouraging fact is that the more they read the more they wish to read. One portion of Scripture or one tract often prepares the way for another. Doubtless some tracts and Scriptures are destroyed. But we have cheering evidence that many others are read, and that new thoughts and inquiries are awakened. Many persons ask for the Scriptures in distinction from tracts. They say they wish to understand what our religion is from our sacred books, and not be obliged to depend on the interpretations of others.

The Tamul Almanac is universally well received. This contains the ordinary calendar, some scientific information, many selections from the Scriptures, and good advice. No man is ashamed or afraid to read it. Hence, aside from the value of the calendar, it is very popular. We feel the importance of having our tracts and books of an attractive character.

The press in Jaffna has supplied us with a large amount of tracts and school-books. From Madras we have obtained, besides tracts and school-books, a supply of the Tamul Scriptures. Still the demands of the people quite exceed our means to gratify them. We have many applications for school-books, tracts, and Scriptures from villages in almost every part of the district. We shall rejoice to see the expected press in full operation at Madras.

In obtaining native helpers we have succeeded better than we expected, though by no means to the extent of our wishes. At present their number is eighteen. Of these, eight were educated at Batticotta, two came from Tranquebar, one from Trichinopoly, one from Palamcottah, and six belong to Madura. It would be an easy matter to point out numerous and great defects in all our native helpers. Still they render most valuable assistance. We could do comparatively little without them. Most of those from Jaffna are very young; yet in several respects they are superior to any we have yet been able to obtain on the continent. Their education gives them importance in the estimation of the natives, while their long acquaintance with missionaries prepares them to act more in accordance with our wishes than others can be expected to do.

At each of our houses a short service is held every morning in the native language, with workmen and others who may occasionally be present. Every Sabbath on the mission premises preaching is attended by all the domestics, one school of catholic children, and a few others. In one of the English school-rooms Mr. Poor preaches every Sabbath morning. A part of the children in that school and a small congregation of adults attend. It was doubtful when the meeting commenced whether it could be continued. But our hopes have been realized. The service is rather increasing in interest. We hope something like a regular congregation may be here collected. But we shall not be much disappointed if soon no one attends.

Some special efforts have been made to gain access to the higher classes of natives. The houses of several of them have been visited, and long and interesting conversations have been held with select companies on the most important points of the christian system. We are persuaded some good impressions have been made on the minds of many, though they are restrained by fear from making any open confession of their convictions.

Every Sabbath we have two services in English, one in the day time in a chapel belonging to the Gospel Propagation Society; and the other in the evening at one of our houses. The congregation is composed of English residents, Hindoo Britons, a few natives who understand English, and the missionaries. The attendance is from fifteen to thirty persons. We cannot but hope that some good has been done. We have at least found the service profitable to ourselves.

### EXTRACTS FROM THE JOURNAL OF MR. POOR AT MADURA.

*Pandarum Inquirer—Discussions in a Mohammedan and Hindoo Assembly.*

*Sept.* 8, 1836. This evening have been visited by a pandarum, who has taken a degree in heathenism which entitles him to the epithet *tumberan*, which is one of the names of deity. He has been deliberating and negociating with me for eight or ten days past, through the medium of a brahmin, who has acted the part of an internuncius, as to whether he would visit me, or allow me to visit him. Perceiving that it was an important point with him that our interview be in private, I advised that he come to my study in the evening, which he has now done. He appears to be an intelligent man, of about thirty-five years of age. He came attended by the brahmin, our internuncius, and by two other individuals. These three sat on a mat upon the floor, while the pandarum, agreeably to a stipulation previously made, was seated in a chair. After a few introductory inquiries and remarks, he signified his wish to hear more fully of our doctrine, of which he had learnt something by our books. I gave him at some length a summary of God's dealings with our race from the creation to the birth of our Savior. To this he listened with great attention, making no remarks, except in the way of repeating the several points, for the purpose of showing that he understood what was said. I then gave him opportunity for inquiry and remarks. He observed that he had nothing to say, but expressed a wish to hear further of the matter. I made him a present of the gospel of Luke, informing him in short of its contents, and invited him to visit me again, which he promised to do. He then took leave, apparently well pleased with his visit, and with expressions of adulation, such as he is probably wont to hear from his disciples.

25. E. P. Thompson, Esq., judge of the zillah court, called on me to-day. As an expression of interest in our school establishment, he made a donation of one hundred rupees, to be expended for books and stationary as rewards of merit in our English schools, and proposes to pay twenty rupees monthly in aid of our school fund.

P. S. Mr. Thompson has since increased his monthly subscription to fifty rupees. J. Blackburn, Esq., the collector of the district, has made repeated donations of one hundred rupees in aid of our schools. These donations may be regarded at home as encouraging expressions of approbation from gentlemen on the spot, in favor of our mission operations.

On the 29th of September, Mr. Poor, according to an appointment previously made, met a large collection of Mohammedans and Hindoos in a mosque of the former, where he was listened to with quietness and attention. Another meeting was agreed upon at the same place for the next week. But when the day arrived the keeper of the mosque refused to have the meeting there, and Mr. P. retired to a rest-house in the vicinity attached to a heathen temple. There he addressed several hundreds of Mohammedans and heathens. The journal proceeds—

A man then came forward and read six or eight pages, consisting mainly of extracts from the gospels, with which I had furnished them, bearing on three important points: (1.) The weakness and infirmities of Christ, as appeared by his falling into the hands of his enemies. (2.) The intensity of his sufferings, and the many indignities cast upon him. Here they quoted at length, referring to chapter and verse, the railings of the Jews while he hung upon the cross, and manifested themselves something of the same spirit. (3.) The circumstance of his being forsaken by God, which was never the case with any of the preceding prophets, and that consequently Christ was inferior to them and less esteemed by God himself. Every paragraph was closed with a pointed interrogatory, which gave me the fairest opportunity for explaining the nature and necessity of the atoning sacrifice and the amazing love of the Father in giving up his beloved Son to bear the curse in our stead. After these things had been repeated in different connections, as the quotations and questions required, little more was necessary at the close of the succeeding paragraphs, than to exclaim, "Behold how he loved us," or "Behold the Lamb of God that taketh away the sins of the world." These points became so prominent that some of the more intelligent were desirous that the reading might cease. The meeting continued for about two hours, and I can hardly conceive by what management more important evangelical truth could have been exhibited in the same space of time. It was intimated to me by one of the attendants, that some were secretly advising that they make a rush, and thrust me from the elevation on which I was sitting. I did not think it prudent to attempt to distribute the tracts which I carried with me, and rejoiced that I was enabled quietly to withdraw.

*Oct.* 14. This evening received another visit from the pandarum, mentioned under date of the 8th of September. He was attended by two brahmins and two other men of respectability. These all sat upon the floor, while the pandarum was seated in a chair. Addressing myself to the latter, I asked if he had any questions to propose on the subject of my former discourse. He replied that he had not, but had come with these four men that they might hear the things I had stated to him. I accordingly went over the same ground again, with some additions. They listened with much apparent docility and interest, being desirous of knowing the whole matter. On closing my remarks I told them that these things were but introductory to what I had to communicate. On leaving, they proposed to come again tomorrow evening, to which I readily assented. In future I shall speak of this man under the name of Nicodemus.

*Proposed Meeting of Brahmins—Brahmin Inquirers—Secunda Malia.*

22. Sabbath. Wishing for an opportunity to state to the brahmins generally in Madura the great truths of the gospel, before my residence among them becomes an old story, I addressed a note to the head shiristadar of the Cutcherry, who is a brahmin, and a man of far greater influence than any other native in the city, making a definite request through him, that the brahmins would appoint me a time and place, and permit me at several successive meetings of an hour each, to state the substance of what I conceived to be a message from God to them by me, together with the reasons of my belief that I am entrusted with such a message. This brahmin, when a lad, was instructed in the mission school at Tanjore, under the superintendence of the Rev. Mr. Kohloff. I have had several conversations with him, and find him to be keenly alive to the bearings of our missionary operations among the people. At the close of my note I requested that if he thought it was not expedient to favor my wishes in regard to the proposed meeting, he would regard the proposal as a voucher in my favor, when he and I should stand before the judgment seat of the Son of God.

20. The head shiristadar called upon me to answer the note above referred to. He observed that it was contrary to his religion and a sin for him to listen to any other religion, and that while he shall be ever ready to serve me in any way in his official capacity, he wishes to have no more intercourse with me on religious subjects. I turned his attention to his high standing in society, and to the responsibility of his station, as reasons for my addressing myself to him on this subject. He replied, "If God has any thing to reveal to me on these subjects, let him do it to-night in a dream." I told him the Lord had seen fit to take another method. We parted with a distinct understanding of each other's views and wishes.

Three brahmin youths belonging to the English school came to my study and proposed the important question,

"Why does not God give his grace to all, that they may know the right way?" I read and expounded to them the passages, "Ask and ye shall receive," etc. "Behold, I stand at the door and knock," etc.; to which they listened with so much apparent interest that I could not but hope that they were already under the guidance of the good Spirit.

30. Sabbath. Church formed, consisting of nine native members, all from Jaffna, two of whom are females. Five or six candidates for baptism were present, and a small company of heathens.

*Nov.* 5. The three brahmin lads continue to manifest much pleasure in hearing about Christianity. The youngest of them observed to-day, "I think a thousand people will presently become Christians in a day.

7. One of my visiters observed to-day, "I have been in many places, but I never heard so much said in favor of Christianity as I now hear at Madura." On leaving, this same man observed, "Mohammedanism is a lie, is it not?"

9. Many visiters to-day, Mohammedans and heathens. This evening Mr. and Mrs. Dwight left Madura for a new station at Dindegal, an important event in our mission.

12. Last evening had another visit from Nicodemus; read to him a part of the fourth and fifth chapters of Matthew. After listening to the beatitudes, he asked how those good dispositions were to be obtained. This led to my reading to him those standard passages from John respecting the office of the Holy Ghost, the comforter, and the promise of God to give the Spirit to them who ask it. In this connection I proposed that we look to God for this blessing; as I kneeled down, he rose and stood. He then expressed his disapprobation of idolatry, and of the foolish customs of the people. I asked if he knew what was the origin of idolatry. As he did not, I read to him the latter part of the first chapter of the epistle to the Romans.

14. A schoolmaster came this morning from Secunda Malia, and proposed to put his school of sixty children under the direction and support of the mission. This village is about four miles distant, southwest, from Madura, where there is a mountainous rock, which may be considered the rock or strong-hold of idolatry in this district. It is a sacred place of great celebrity for heathens and Mohammedans. On the summit of the rock, which is some hundred feet high, is a mosque. At this village there is monthly a Hindoo festival, attended by multitudes from the surrounding villages. Hitherto we have had but little intercourse with the people of this village for mission purposes. We regarded them as given over to idolatry; and hence the proposal made by the schoolmaster, in company with a man of influence in that place, was quite unexpected and rather surprising. I authorized him to commence the school, and furnished him with the necessary books. He requested that I would not visit the school myself, but send my native assistant, until the fears and prejudice of the people are in some degree removed.

*Dec.* 14. Mrs. Poor and myself spent the day at Secunda Malia. I found ninety-three young men and children of both sexes present in the school. Seventeen were reported as absent, making the whole number of pupils one hundred and ten, arranged in four classes. It was a mob of a school, there being more than the place could contain, and more than the two schoolmasters could well manage. It was, however, one of the most interesting sights I have seen at Madura. The several classes gave satisfactory evidence that they are making good use of the printed books they had received. There were about thirty in the first class, half of whom were from twenty to thirty years of age. Two motives have operated in bringing so many into the school. (1.) A desire to aid the head schoolmaster, that he may receive good wages from the missionaries; and (2.) Curiosity to know what our books contain. As I looked round upon them, and regarded them as the defenders of the huge mountain-rock of idolatry which stood in full view before us, I perceived that a new element was being introduced among them, which would ere long convert that rock into a mountain of holiness and a dwelling-place of righteousness. In the course of the day I had three opportunities for presenting the important truth of the gospel,—twice in the schoolroom, forenoon and afternoon, and once at the rest-house. I perceive that this is an important place for a catechist's station, or for a missionary.

17. Cone, Cooley, and Ashmead have, it appears, frequent and urgeut invitations from secular brahmins and other men of rank in society, to come to their houses and explain matters of science and religion, in answer to questions which they propose. This spirit of inquiry is the result, at least in part, of the lectures given at the school-room, but which these men were unwilling to attend.

After our weekly meeting this evening with the native assistants, at about eight o'clock, Nicodemus came in, having been prevented from coming last evening. I read and expounded several portions of the sermon on the mount, and prayed with him. He still holds himself in the attitude of a listener, saying but little, except by way of approbation.

JOINT LETTER FROM MR. WINSLOW, AND DOCT. SCUDDER, DATED AT MADRAS, OCT. 27, 1836.

THE removal of Mr. Winslow and Doct. Scudder to Madras has been repeatedly mentioned in previous numbers of this work. After spending some months in that city, and having had time to become in some measure acquainted with the field spread out around them, they make the following statements relative to some of the extensive and promising openings for missionary effort in that vicinity, together with the number of fellow-laborers which are urgently needed, and the mode in which they suppose their operations may be most advantageously conducted.

*Missionary Stations Contemplated, and Missionaries Needed.*

*Chintadrepettah*, which has been mentioned, is a part of the suburbs nearer to the town itself, than any other of the densely populated peninsula; and is insulated, by being in the bend of a river which nearly surrounds it. The population of this place alone may be twenty-five thousand, while there are immense multitudes of people on either side. It appears to be a very favorable place for schools, as well as for a press. Two missionaries, at least, and a printer should, we think, be stationed at this point, if it is made the centre of operations. Doct. Scudder is now commencing several schools there, as well as preaching the gospel publicly and from house to house.

*Vannarapettah* is a populous part of the suburbs on the north side of the town, as Chintadrepettah is on the south. This place has been warmly recommended to us by the Rev. I. Smith, who formerly had schools there, which he has discontinued for want of funds, and from a desire to concentrate his school operations elsewhere, under another form. It is composed in a great measure of an aboriginal population, Tamul and Teloogoo, the former being the most numerous. There may be ten thousand people in the pettah itself, and one of the most populous, and, for missionary labor, one of the most eligible parts of the town, called Mint street, is within a short distance from it, probably a mile. This field was partly in view when a house was rented at Royapoorum, the nearest that could be obtained; and Mr. Winslow, who is there, has commenced some schools in the place. The house was rented for six months, of which more than four remain. Mr. W. will occupy this field, as far as circumstances may allow for that time, by visiting, preaching, establishing schools, etc.; and determine then whether one missionary at least should not be stationed in it as soon as a house can be obtained. Our present impression is that it should be permanently occupied.

*Black Town.* Here is an immense field, so large that we hardly know what to say about occupying it, except partially by a few schools, with bazar preaching, and the distribution of Scriptures and tracts; unless we can have a large reinforcement. Perhaps it may be well, if we cannot do more, to put one or two missionaries in the town. Had we five missionaries, a printer, and a schoolmaster—by a schoolmaster we mean one fully qualified to take charge of a high school, whether he be ordained or not; an ordained missionary would be preferred;—we should probably place the two latter and two missionaries at Chintadrepettah, one missionary at Vannarapettah, and two in different parts of Black Town. In this way probably 200,000 natives, now unapproached by any direct labors, would be within the compass of instruction, so far as it could be given.

As to *out-stations*, we can, as yet, say but little definitely from our own observation. *Conjeveram*, forty-eight miles from Madras, has been strongly recommended to us; but we must visit it before we form any opinion. A physician would be needed, should it be occupied. It is a holy place of the Hindoos, particularly celebrated by the followers of Siva. Another place of great resort by the same sect is Suthumparam, or as it is generally called Chillumberam, which ought to be occupied for the distribution of the Scriptures and religious tracts, if for no other purpose. Many other places among the Tamulians might be mentioned, but we forbear to do it now.

The *Teloogoo people*, who are said to be almost as numerous as the Tamulians, and a fine race of men, ought not to be neglected. On a length of sea-coast of five hundred miles, and a breadth of country ranging from one hundred to

three hundred miles back, there are only three missionaries; and of these two have lately entered the field. There are numerous eligible stations.

*Openings for establishing Schools.*

We think it very desirable to establish *native free schools* to as great an extent as our means may allow, and they can be thoroughly superintended. Some missionaries here have felt less inclined to give their attention to such schools because the natives, to a greater extent perhaps than in some parts of the country, educate their children themselves, or at least teach them to read. But this education so strongly fortifies them in heathenism that, except as it is in some measure a preparation for reading the Bible, it opposes obstacles, instead of affording facilities, to the progress of Christianity. If we can so far control the education of the children as to introduce among them christian books, instead of heathen poetry, make them familiar with the printed characters, and bring them under the sound of the gospel, in any good degree, a very great point will be gained. Though the free-school system is attended with much expense, yet to the limit of a thorough, pervading, and active christian superintendence, which shall make them really christian schools, it is undoubtedly a judicious expenditure of missionary time and money.

*Boarding Schools.*—Whether boarding schools for both boys and girls, and on a large scale, are as important in a town like this, as in a country like Jaffna, where they have been found so decidedly useful, may perhaps admit of some question. As there are here more facilities for collecting children into day schools with some regularity, than where the population is less dense, there is less necessity for being at the expense of boarding them. Their intellectual education, or at least that of numbers, can be conducted while they board at home. But on the other hand, the moral education of youth, in a place like this, while it is more important than in an obscure station, is at the same time more difficult. For lads that are to be brought forward as assistants in the missionary work we think their removal from the polluted atmosphere by which they are commonly surrounded, and their being brought under a direct and constant christian influence, such as may be exerted in a boarding school on a proper plan, is exceedingly desirable; and we feel disposed, therefore, strongly to recommend the establishment, as soon as circumstances may admit, of a small and select boarding school for boys.

In regard to one for girls, the arguments in favor are still stronger. But few of that class of girls who will in after life have much influence in society can be reached, as yet, by the common free school system. Probably none of great respectability could be induced to go into a boarding school, but some of good caste and family might, especially if in reduced circumstances; and when educated, and in some sense under the patronage of the mission, such would become respectable, and have influence. This influence, if good, would be invaluable in such a place as this. Any where among the Hindoos, we are disposed to consider the education of one girl more important than that of two, perhaps three, boys; and especially in a heathen city. We think a boarding school for girls on a liberal plan should without fail, ere long be commenced.

*High Schools.*—There are evidently great advantages here for a school conducted on the plan of that of Mr. Duff in Calcutta, or much like the seminary in Jaffna, except the support of the students. Many may probably be induced to attend regularly, from day to day, for such a length of time as to make good attainments in the English language, and European science; as well as a knowledge of the sacred Scriptures. This would answer one great end aimed at in boarding seminaries, and at comparatively small expense. It would introduce science and literature, as an auxiliary to religion, in such a manner as to promote the progress of truth among the most respectable natives.

We think that a missionary, qualified to act as a principal of such a school and give it character should, if possible, be sent out with suitable books and apparatus, to make an efficient beginning.

*Wide Field for the Operation of the Press.*

As the great reason for selecting this field at present, rather than some one more retired, and perhaps more suited to our strength, was its eligibility for a *printing establishment*, as it is plain it must be a leading object in all our plans to make that as efficient as possible. The extent of the establishment must depend rather on the means placed at our disposal, than on the demand for its productions. We are fully convinced

that the call for the Scriptures, tracts, and other productions of the press will be far greater than there is any likelihood of our being able to answer. The thought has scarcely been entertained by any of putting the Bible into the hands of the heathen, or to any extent to supply even native Christians with the entire Scriptures. But the reasons for doing this, whenever they will be well received are accumulating every day.

We should be glad to have 25,000 copies of the New Testament; or what would be equivalent to that in parts, to distribute in course of the coming year. Should the Lord spare our lives, and permit us to realize our plans of itineracy, more particularly in regard to one of us, who will devote his time in a great measure to this form of labor, in nearer and more remote fields, that number would by no means be too great. It would cost, however, to purchase them in the common form of the Tamul Testament, $25,000; and about $15,000, if those in the smallest type should be procured. When our own press is in operation, we shall be able to publish them at a much cheaper rate, perhaps eventually for two thirds or three fourths the sum. If this is done in the small type, it will give the whole Bible, which is now in five volumes, in two octavos of a moderate size. Could we obtain from this Bible Society the means of publishing twenty-five thousand New Testaments, or a part of that number, with a large edition of one of the gospels and Acts, and perhaps Genesis, Proverbs, and the Psalms, to the amount in all of about $20,000, we should feel that we could commence a systematic supply, to the reading families among the Tamul people of the word of God. We might make profitable use also of funds for the purchase of Bibles in the Teloogoo and other languages.

Our expenditure for tracts could also profitably be very large. To say nothing of those in Teloogoo and Hindoostanee, which we also need, we want a variety of tracts in Tamul for general distribution, and at least 50,000, if not 100,000, copies of four or five standard tracts in that language, making a little more than one hundred duodecimo pages, bound in one volume, for distribution among the more intelligent classes of the community. But 50,000 would, by hired printing, cost about $4,000; and be but one item of what we shall need. The people here are very much a reading people, compared with any we have before known among the Hindoos. A very large proportion of the male population seem able to read, and many are inclined to peruse printed books. We think there would be a real saving by being at the expense of binding, and that handsomely, many of the more valuable tracts, in smaller or larger volumes; some of them, of course, in neat pocket size. But this would require much money.

Various school books are also needed; and more should be done than has yet been towards having an interesting periodical in the language, or a Tamul magazine.

Of course, it is evident, that these sources of expenditure would require larger sums of money than we can probably obtain, and that the extent of the printing establishment must be according to the means put at our disposal and not according to the wants of the people.

P. S. We have both called on the governor, Sir Frederick Adam, now about to leave for England, and received the kindest assurances of his excellency's readiness to favor our operations here. He was pleased to mention that he would recommend us to his successor. We think, of course, that no exceptions will be taken to our going forward in any of our missionary plans.

## LETTER AND JOURNAL FROM MR. WINSLOW.

WRITING from Madras, under date of February 23d, Mr. Winslow gives some further account of the prospects of the mission there.

### *Preaching—Schools—Demands for Scriptures and Tracts.*

At present we have regular Tamul service at each of the two stations, on Sabbath morning, attended by between two hundred and three hundred individuals, mostly children from our schools, which now are twenty-five in number, with about five hundred children. We also preach in the streets, and propose to have congregations from time to time in the school bungalow. In the distribution of tracts, and of the sacred Scriptures there is no limit but our means; and those I regret to say are but scanty. Both the Bible and tract societies here have stopped their presses for the present for want of paper. We are not on that account stinted, as yet, in the supply of Scriptures; but rather in consequence of delay in binding them. There

is an immense demand for them, from Romanists, Mohammedans, and heathens. The same is true of tracts; and our supplies are now nearly exhausted. Of one tract, called "Songs of Praise," by a converted heathen, more than 40,000 have been printed in three months, 15,000 at our expense, and are nearly or wholly distributed. The press has now stopped in the midst of an edition of 25,000 for want of paper. We long to see a printing-press in operation here, which can to some extent meet the demand; and to have suitable funds. The brethren at Madura write that they omitted to enter in their estimate the sum needed for Scriptures and tracts, and wish us to add for them 15,000 or 20,000 rupees. Since coming here I have procured and despatched two cart-loads of the Scriptures and tracts, mostly the former, to Madura, and have nearly another ready, and yet they are not supplied.

### *Pagodas at Seethumbarum.*

On his way from Madras to Jaffna, soon after his arrival in India in the spring of 1836, Mr. Winslow passed through Seethumbarum, one of the strong holds of idolatry in India. Of the extent and massiveness of the structures there erected in honor of the religious system of the country, he gives the following account, under date of April 12th.

Arrived at Seethumbarum about sunrise this morning. Before breakfast Mrs. Winslow and I went out to see the pagodas. Immense piles certainly they are. There is a quadrangle inclosed by a high wall having on each of the four sides a vast pyramid, through which is a wide and high gateway. These pyramids are said to be three hundred feet in height. From bottom to top they are covered with sculpture of almost every possible description, except that which is chaste. At one of the gateways I saw a granite pillar more than thirty feet in height, and perhaps four in width, covered with various historic figures cut in the stone. A huge block of granite connects them at the top. It must be at least twenty-five feet in length, and four or five feet square. To raise it to the height at which it is must have required immense labor, and it would seem hardly possible to do it without machinery. But this is only one of many pillars of great size and height. Passing through the gateway a city seems to burst upon your view; such is the size of the area inclosed, and the variety of shrines, choultries, temples, etc., which at once meet your sight. On the northern side there is much appearance of decay, some of the choultries and shrines having fallen down; but other parts have the appearance of freshness in great age, and in many of them late repairs have been made, or are now in progress. Soon after entering the gateway—or pagoda, with its hideous figures and recesses on every side for the gods—you come upon a large tank, down the sides of which are granite steps on the four quarters, and all around is a piazza supported by granite pillars. In this, either ascending or descending the steps, or washing their clothes, or engaged in their devotions, at the time we came in sight, were great numbers of brahmins, and wives of brahmins, and some children.

Leaving them we ascended a flight of stone steps, into what is called the Thousand-Pillar Choultry; there being, as is said, that number of granite pillars, supporting slabs of the same stone, forming a flat roof for the whole immense inclosure. In one part of this is a canopy, under which the idols on festival occasions are placed to receive the homage of congregated thousands. The pillars in this choultry are many of them covered with various devices in sculpture, and the roof with historical paintings, or what might more properly be called daubings, representing scenes from their puranas, or illustrating their traditionary fables. Some of the pillars seem to have been lately renewed, and if so, it must have been at great expense.

On one side of this choultry is a large garden, in which flowers are cultivated, to be used in adorning the idols with garlands. On the other side was a large temple to a female divinity; and on still another, fronting the canopy, were extended ranges of high granite pillars without a covering, to be overlaid at the time of processions with the braided leaves of the cocoa-nut tree, and ornamented with flowers, leaves, and cloths of different colors.

Not far from this front of the choultry, and near the entrance from the gateway, through the south pyramid, is a large inclosure with a high wall, in which is a temple to the principal god of the place, called Seethumbathy. There are also several other buildings and domes, covered with copper, and having gilded spires rising from the centre. Abreast

of this is another temple, and you are in fact bewildered with the multitude of gateways, temples, domes, receptacles for the conveyances of idols, such as a wooden bull of immense size, swans, peacocks, etc., of the same materials, and images in stone of Ganesa, standing as a guard in many places, and hideous statuary of almost every description. The variety and immensity of the works, considering the slow method in which the natives now execute any thing of the kind, might lead me to think that ages and ages must have been occupied in their construction. They fill one with astonishment, while the sight of them, as a strong fortress of Satan, must give every Christian the deepest pain. The great enemy has indeed entrenched himself here in bulwarks which no human power can overthrow. One can scarcely conceive how much the people are strengthened in their superstitions by the antiquity and vastness of these edifices.

*Influence of Books and Tracts.*

On my return to the rest-house, a large number of brahmins followed, with whom I conversed, and to most of whom I gave tracts. The younger part of the company were clamorous for them; whether in every case it was owing to a desire to read them may be doubted; but it seems an object to supply this want, even if some should obtain them who would abuse the gift. As it is comparatively easy to obtain money for books, it is desirable that all the good possible should be accomplished by their distribution, though many of those distributed should not be much read.

On the 13th Mr. Winslow met a few native Christians at Myavaram, of one of whom he gives the following account, illustrative of the influence of tracts and portions of the Scriptures.

Among the men assembled was a reader, an elderly man, who told me that he had formerly been a wandering pandarum, or religious mendicant. He had in the course of eight years visited most of the holy places in India. He was anxious to find some satisfactory method of salvation, and, as he says, fasted and prayed three days. At this time a tract was brought him by a brahmin, who had received it of a missionary at Coimbaconum. He read it, and felt his curiosity excited. He was then at Tranquebar. He went to Myavaram and obtained from the native preacher there, the gospel of Matthew in Tamul. He spent several days in reading it, and then went to the native preacher to ask an explanation of some passages which he did not understand. The conversation and his inquiries resulted at length in his baptism and reception to the church. He soon brought his wife and children to the mission station. The former became a convert, and his children are now growing up under christian instruction.

## Ceylon.

JOURNAL OF MR. HUTCHINGS CHAVAGACHERRY.

*A Professed Convert from Idolatry.*

*Oct.* 2, 1836. A man called on me to-day from Sethumparum. He said that when Doct. Scudder was there, he entertained and assisted him, and now called to see him. I conversed with him about the christian religion. He said he had abandoned idols, and now worshiped one God; and that his heathen friends were very angry with him because he had left idolatry. He added that he had written a small book, showing the folly of idolatry, which he wished the missionaries to print. After having read it, he said he had another object in coming to Jaffna, and that was to request us to send a missionary to reside at Sethumparum. I told him we had none to spare, as we had lately sent three to the continent; but that we had written to America, mentioning some important places for missionary operations. Before he left me he wrote the following petition which, as it shows the progress of truth, I will transcribe.

"Sirs—I am a man residing at Sethumparum: my father is of the Siva religion. From my youth I studied Tamul sciences called Vedas, and knew that Siva and Vishnu are not true gods, but that there is another who made me, the heaven, and earth, the ocean, the fire, the wind, the lightning, the thunder, the air, the rain, etc. Not only did I believe that the true God has no father nor mother, and is spirit, but I made it known to many people. I am standing afar off from their vain ceremonies. When I was in that state, Rev. Mr. Scudder and some catechists came there; I let them know my history. Then they showed many reasons why I could not obtain heaven without a Savior, and taught me to believe on Jesus Christ,

As I was satisfied with their advice, I believed on Jesus Christ, and taught the people. Sethumparum is the principal place which ruins many thousands of souls from Ceylon, and tempts them to commit sin. The people there are in a greater darkness than in any other place. As I am with great anxiety expecting to see the christian light shine on that land, and the people there receive the true religion and refuse the false, in the time of my life, I request you to send a missionary there; or if you cannot do that at present, a qualified catechist to preach the gospel, so that the heathen darkness may be taken away, and to establish some schools, and teach the children there to read. This is my wish, but I do not want any worldly profit for myself. Therefore I humbly beg you to answer me very soon so that my desire may be gratified."

24. Called yesterday on four families. An old man tottering over the grave replied, when I inquired where are you going? "To the heavenly kingdom." You must worship one God. "I worship one God." But you are a sinner. You must believe on Jesus Christ. "Who made Jesus Christ?" said he. The next house presented the appearance of wealth and comfort. Saw five men and found them immediately disposed to dispute. One of them said they worshiped the one God, and then repeated the answer to the question in our small catechism, Who is God? viz. "God is Father, Son, and Holy Spirit." "This," said he, "is the God we worship." Another asked, "How can we believe in Jesus Christ, whom we have never seen? You say he wrought miracles, but we have not seen them." I told him one of the ways to know whether the christian or the Tamul religion is true, is to look at the effects of each. They asked if I would answer their questions. I said, yes, if they were reasonable; but added that they had made up their minds not to believe or examine the christian religion.

They admitted that they ought to examine, but claimed that I ought also to examine theirs. I replied that I had examined and found it false. After I left them, I ascertained that three were priests, and two from the famous Sethumparum, who had come here to get money from their disciples. No wonder thought I that they opposed, and my mind was impressed with this truth that we are to go out as ambassadors to declare the message of our King, leaving the result with him.

## Mahrattas.

### JOURNAL OF MR. ALLEN AT AHMEDNUGGUR.

THE extracts which follow are of an earlier date than those which were published at p. 333 of the last number.

### *Baptism of Three Hindoos—Hindoo Meetings.*

*April* 23, 1836. Sabbath. This morning, at our regular religious service, I took for my subject, the conversion of the Phillippian jailer, contained in the seventeenth chapter of Acts. Some of the people present were very attentive. After the service I conversed with several persons who often expressed a desire to be baptised. With these individuals I had several times conversed before. The knowledge of Christianity they possess, the seriousness and earnestness they have manifested, and their unexceptionable conduct for some months past encourage us to hope they have experienced the enlightning and sanctifying influence of the Holy Spirit. At the close of the conversation I informed three of them that, for aught I knew, I would baptise them at our stated religious service in another part of the town in the afternoon.

The meeting this afternoon was at the usual hour—five o'clock. I spoke from Mark, sixteenth chapter, fifteenth and sixteenth verses, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." I endeavored to show the nature of that faith which is connected with salvation, and which renders those who possess it fit subjects to be baptised. I then explained the nature and meaning of baptism. The individuals who were expecting to receive the ordinance were then examined in respect to their knowledge of Christianity, and as far as we could judge in respect to their experimental acquaintance with the truths of the gospel. This examination being such as induced us to hope they had believed with the heart unto righteousness, and ought to be admitted to make a public profession of their trust in the Redeemer by baptism, the ordinance was administered to three persons. One of them was a Mohammedan of the Synd sect. Another is a Hindoo of the caste or class called Dhungers, whose principal occupation is raising

and keeping cattle, sheep, and goats. The other person is the wife of Gopal, who has been for some years a member of our church, and who sustains the character of a humble and pious man. After their baptism I spoke a few words to them respecting the profession they had made before God and many witnesses, and also what is now incumbent upon them as the professed followers of Christ. I then addressed the people present, about forty in number, on the latter part of the verse, "They that believe not shall be damned." To us the scene was a joyful one. We rejoiced over those who gave such evidence of genuine conversion, and whom we now thus welcomed into our little church, henceforth to be united with us in the hopes and privileges of the gospel. And we rejoiced in observing the serious attention manifested by some who we believe are convinced of the truth of Christianity, but who, from love of the world, or from the fear of men, do not openly profess it.

*May* 3. Near the house I now occupy is a temple of Vittoba, which probably is more frequented than any other in Ahmednuggur. It is often selected on account of its convenient construction and central situation for holding religious meetings. Among the Hindoos these are of two kinds. One in which a brahmin reads and expounds some one of their sacred books. This he does at a fixed time every day and generally proceeds through the book in order. Sometimes a month and more is required to complete a work. He prepares for the exercise by bathing himself, changing his clothes, and putting around his neck a garland of flowers. Thus personally prepared, he places the book which he is to read before the assembly, commonly on a small stool, and performs various acts of idolatrous worship to it, and upon it. Books of this character are written in poetry and are read in a kind of chanting manner, the reader stopping at intervals to explain the meaning. When he has finished reading, the book is again worshiped as at the beginning, and is then laid by to be read in the same manner at the next meeting. For doing this the brahmin sometimes receives a definite sum previously agreed upon with those who hear him. At other times he trusts to their generosity for his reward. Meetings of this kind are often held in private houses. Many brahmins obtain their support chiefly in this way. The scarcity of books and the most important of them being in a language which none but learned brahmins understand, the inability of most people to read, and the opinion that to hear such books read and to pay the brahmins for reading them, is very meritorious, all contribute to the interest and advantage of the hereditary priesthood.

The other kind of meetings is of a more popular and public character. The assemblies are often large, and consist of all classes of people, men, women, and children. The brahmin who performs has no book or manuscript, but trusts to his memory and his imagination. He rehearses stories of gods and heroes, and inculcates the rules of caste and the rites of idolatry. He is often assisted by others, both men and women, who at intervals sing and play a kind of interlude, which amuses the assembly while he obtains a few minutes rest, and prepares himself to address them again. The whole performance commonly continues for two or three hours. The performances are always of a religious character, and they have great influence on the feelings and character of the Hindoos. For some months past there have been performances of this kind almost every evening in the temple of Vittoba near the house I occupy. The audience is generally large, and not unfrequently more than half of them are women. The performances are mostly conducted by a brahmin from Punderpoor. The meetings are always open for any to attend, who wish to do so. He trusts to the liberality of those who hear him and who are anxious to support the system of Hindoo superstition. To pay him liberally, as well as to hear him attentively, is a work of merit. He has acquired much popularity, and, it is said, is well paid for his performance. He is a man of dissolute habits, but there is little connection between the morality and religion of the Hindoos.

## West Africa.

### LETTER FROM MR. WILSON, DATED AT CAPE PALMAS, JAN. 28, 1837.

### *Decease of Mr. and Mrs. White.*

In the number of this work for June, p. 269, it was stated that information had been received, indirectly, that the Rev. David White, of the mission at Cape Palmas was removed by death on the 23d of January. This mournful intelligence has been confirmed by a letter just received from Mr. Wil-

son, who also gives the particulars of his sickness. And what enhances the painfulness of the account is the further intelligence that Mrs. White was called away from her associates and labors four days subsequently to the removal of her husband.

Mr. Wilson, writing on the day of Mrs. White's decease, remarks—

Our house is indeed a house of mourning. God has taken our dear brother and sister White to himself. They were permitted to pass this way and tarry only a few weeks with us on their journey to their heavenly home; and now we believe they have set down in those mansions which Jesus has gone to prepare, and ere this fully understand and devoutly adore that providence which interposed between them and their anticipated usefulness in benighted Africa. The dispensation to us is mysterious and inscrutable; but God has done it, "and shall not the Judge of all the earth do right?" We bow beneath the rod; but we have been almost overwhelmed by the waves of grief which have successively and so rapidly rolled over us. But God is our stay and support, and we find consolation in the thought, that our Heavenly Father had more need of our dear brother and sister as "ministering spirits," to this mission, than as laboring saints; and that the object to which they had consecrated themselves while living, has been more effectually promoted in their death. They were both taken off in their first fever, Mr. White after an illness of only four days and a half, and his wife after a sickness of eighteen days. The former was taken the eighteenth of January, twenty-four days after his arrival, and died the twenty-third. The latter was taken the tenth of the same month, and died the twenty-eighth. The nature of their attacks, though both leading to the same melancholy results, were very different in kind. In Mr. White's case the fever did not discover itself fully until Wednesday evening the eighteenth instant. At the outset there was nothing in appearance unfavorable; though, as we subsequently saw, the fever did at the very commencement lay hold of its victim with a grasp that no human power could detach.

Mr. Wilson gives a detailed account of the sickness of Mr. White from the time when he was first attacked with the fever till its mournful termination. During much of the time he was delirious; but his symptoms were not regarded as specially alarming, or his recovery esteemed hopeless till the very hour of his departure. The arrival of Doct. Smith, of the United States man of war Dolphin, which anchored off Cape Palmas, the evening before his decease, gave additional encouragement. Doct. S. had had much experience in the African fever, and entered into the case with much interest. But no human aid could avail. To Doct. Smith, and also to Doct. Savage of the Episcopal mission at Cape Palmas, many thanks are due for their kind and assiduous attentions during the sickness of Mr. and Mrs. White.

In giving an account of the dying scene, and referring to the prescriptions of Doct. Smith, Mr. Wilson writes—

Before his prescriptions could be prepared, to his great consternation and our deep grief, it was obvious that death had laid his sceptre upon our dear brother, and in the course of half an hour he sunk without a struggle or groan into the arms of death. After the action of the delirium ceased he appeared to be free from pain, and both Mrs. Wilson and myself tried to rouse him and get him to speak, but we soon found that all his senses were locked up, and we could only commend him to that Being who in the first place breathed into him the breath of life. He left no dying testimony to cheer the hearts of his friends, but he has left what is a great deal better, a living testimony of his attachment to his Savior and his devotion to the cause of humanity and religion. One of the last sentiments he penned, as I have found by examining his papers, is that he felt no solicitude about the issue of his expected sickness, and he knew that his Heavenly Father would be as much glorified in his death as by his life. I shall never—I can never forget the kindlings up of his countenance whenever the salvation of this people was made the subject of conversation, and the ardor with which he contemplated this opening and inviting field of labor. His views of this as a missionary field are set forth with much feeling in letters to different friends, all of which will be forwarded.

The sickness of our dear sister was very different in its character, and much more protracted. She was taken with fever eight days earlier than her husband, and up to the time of his attack she had the personal attendance and advice of our worthy brother Doct. Savage.

Her fever was not at any time very virulent, and we supposed that there was a decided change for the better, though she was not altogether free from febrile symptoms. On the morning of the 18th she was taken with what is known in this disease as a "sinking spell," which seems to be nothing more than a suspension of the nervous action throughout the system. From this and a second, which occasioned delirium, she was revived by appropriate applications, and her mind was less clouded. From this period her fever assumed the character of what is known in some parts of the United States as the "sinking typhus," and continued so with little or no remission until her death. Doct. Smith, the physician above mentioned, attended her from Monday the 23d instant, until Thursday evening the day before her death. When he paid her the last visit every symptom indicated a favorable result, and we had every prospect of having her restored. But alas, how delusive was the hope. In the night she was seized with quinsy, a disease with which she was much afflicted at home, and before day-light she became speechless and unable to swallow. Her fever rose higher than it had ever been. The ordinary remedies were again resorted to, but did not rouse her. She lay in a state of insensibility all day, and in the evening, about nine o'clock, in the midst of a burning fever and high pulse, the silver cord gave way, and the wheel of life suddenly stood still. Her spirit took its flight, and was soon joined to that of her husband by ties that are never again to be dissolved.

The remains of our dear brother and sister slumber in the southeast corner of our yard. The sensation occasioned by this afflictive dispensation was very great. The day of the burial of Mr. White all the native people suspended their labors and amusements. The corpse was borne to the place of interment by four native men, followed by the king and a great many others. Many of them have since called to condole with us and appear truly affected. I trust it is an event that will make a deep and lasting impression upon their minds, and perhaps it may be the means of bringing some of them to a more speedy consideration of the claims of the gospel. Mr. White preached to them through an interpreter the Sabbath before he was taken sick, and told them with great emphasis that it might be the last time that they should hear his voice; and when he asked them what message he should carry to the courts of heaven, intense emotion was depicted in almost every countenance, and it is not easy to conceive with what feelings they must have received the tidings of his death. How lasting these impressions are to be God only knows. Every interview he had with this people made them feel that he was their friend, and that he had come to Africa for their good. He and I visited all the native settlements between this place and king Baphro's town, at the mouth of the Cavally river, the week after his arrival. This visit enlisted his feelings very deeply in the salvation of this people, and he frequently said, "How interesting—how interesting a field is this? Oh! that my brethren in America could only see what I see. Many times he was affected to tears, as he turned his eyes upon the lively groups of boys and girls who surrounded us in every village through which we passed.

Nor were the feelings of his dear wife less engaged. Her only desire to live, as she frequently said, was to do good to this people. When the situation of her husband became alarming, it was made known to her, and she received it and the intelligence of his death, which soon followed, with as much composure and resignation as it was possible for a feeling heart to exercise. Her first request was that we should unite in prayer to Almighty God, that she might be sustained under the affliction. After this and until the night before her death she spoke frequently and freely about her husband and his assiduous attentions to her before he was taken ill; also of the interest he felt in his work and the joy with which he was then crowned. But notwithstanding this, grief had taken a strong hold upon her heart; and this, combined with the attack of quinsy above mentioned, were doubtless the immediate cause of her death.

There is a circumstance connected with the state of Mr. White's mind previous to his being attacked, which ought to be known, both for itself and for the influence which it unquestionably exerted over both his and her fate. The day before she was taken sick, he was seized with the conviction that he would die in his first fever, and went out and selected the place for his own grave. That evening we perceived something of dejection in his countenance. He retired with his wife to his chamber much earlier than usual, and made to her substantially the following remarks—1. That he had never enjoyed so much of life in so short a time, as he had done since his arrival

in Africa. 2. That his most sanguine expectations of this as a missionary field had been more than realized. 3. That he thought fever, as an obstacle to missionary labor, had been overrated. And notwithstanding all this, he had impressions on his mind amounting almost to absolute certainty, that he should be carried off in the first fever, and that after a very short illness. How nearly this foreboding was accomplished may be inferred by comparing it with the preceding part of this letter. Such an impression as this, in any sickness, might have been regarded as the harbinger of serious consequences; but in the African fever it was peculiarly so. No reflecting mind will regard it as a voice from heaven. It was rather an indication that the fever had already commenced its work upon his brain, and it was resisted by the excitement of mind and the solicitude he felt on account of his dear wife. He loved her very tenderly, and no doubt felt that his attendance upon her in sickness was the last tribute of earthly affection that he could show. Hence he spent sleepless nights and anxious days, notwithstanding our remonstrance and entreaties, until it became utterly impossible to withstand the disease longer. He then became an easy prey, and soon wasted away under its aggravated violence.

*Encouraging Prospects of the Mission.*

Our own feelings, my dear brother, under this afflictive dispensation are indescribable. I trust it has humbled us more than any previous event of God's providence, and has taught us to feel that there is no hope for Africa, except in the almighty arm of Jehovah. We received our dear brother and sister in the first instance with joyful but trembling hearts, and now our worst fears have been realized, our prospects have been clouded, and all our plans of operation have been overthrown. But we will not despond. There is hope for Africa, and we believe that God's mercy towards her will yet be disclosed in such a way as will make the hosts of heaven and the inhabitants of earth wonder and adore. We feel that we are called upon to engage in our work with fresh zeal, and to press on until death. We dread the influence which we fear will be exerted upon the church at home by this event. If it seems to awaken sympathy and excite prayer, it will advance the cause of the Redeemer in these benighted realms: but if it causes despondency, and confirms those in opposition who were before faithless, the consequences will be exceedingly calamitous. But I hope and pray for better things, and I firmly and devoutly believe that He who holds the hearts of all men in his hands will turn this event to his own glory and to the salvation of Africa. If God designs that we should again be reinforced, he will bid the men come, and they will regard the bidding. On this subject therefore we allow ourselves to feel no undue solicitude, and we shall wait patiently to see what the Lord will do.

Our dear brother, Mr. James, said a few days ago, I fear the next intelligence we receive from the Committee will be an order to return home. I have not allowed myself to entertain such a fear. I am sure the Committee, if they were particularly acquainted with our situation, would incur this responsibility with trembling and fear. Apart from the removal of our dear friends, the prospects of this mission have never been so flattering as they are at present, and we are looking forward to an abundant harvest from our labors. Our schools, five in number, are all well attended and very encouraging. Mr. Polk, our teacher at Rocktown, at the earnest desire of the people, has taken his family to that place, and designs to make it a place of permanent residence. At several of the schools adult persons and men of character are learning to read, and very many of all ages and both sexes have determined to attend as soon as the working season is over. Preaching on the Sabbath at this place is more numerously attended, and some who attend we have reason to hope are pondering the question of their soul's salvation. That a large part of the boys in our boarding-schools have been more or less brought under religious influence there is no reason to doubt.

The people in the surrounding country are more than desirous of having missionaries. Before Mr. White was taken sick, he received applications from five different settlements to go and make his abode with them. The fact being understood that he was to live at Cape Palmas, we received delegates from two kings, with the request that we would send them to America with letters, ("books,") that they might get white men for themselves. As one of these men stood in the middle of our floor, urging in broken English his own cause, Mr. White was affected almost to tears.

Said he, "Oh! that our brethren at home could hear this man for themselves: if I live, they shall hear it."—He will never communicate it, but in his name, I lay it at their feet. I trust we do not overrate these wishes of the people. They do not arise from any enlightened views of their condition or their need of the gospel. Perhaps the prevailing motive is the pride of having a white man live among them. But such facilities for doing them good ought not to be overlooked.

The fever has been very slight in the case of Mr. James; perhaps more so than usual. His first fever lasted only five days, and his subsequent attacks consisted of a single paroxysm of chill and fever. He has the prospect of good health and usefulness, and is brought very near to us by the loss of our other friends.

Mr. White was a native of Pittsfield, Massachusetts, and left the theological seminary at Princeton, New Jersey, where he received his professional education, in the autumn of 1835. Mrs. White was from Newburg, New York. They embarked at Baltimore, October 31st, 1836, in company with Mr. B. V. R James, and arrived at Cape Palmas on the 25th of December, less than one month previous to Mr. White's removal by death.

### *Printing—Church—Schools.*

A subsequent letter from Mr. Wilson bearing dates April 16th and May 10th, contains the latest information which has been received from the mission. The journal of a tour alluded to below is of a highly interesting character, as to the prospects which it opens for missionary labors among the tribes occupying the country back from Cape Palmas. Extracts will be given in a future number.

The dealings of our Heavenly Father, since the date of my last, have been merciful and kind. Recently I have returned from a tour into the country, the journal of which accompanies this, and you may derive from it every thing of importance.

The Primmer which was mentioned in my last as being in the press, is completed, and we have introduced it into our boarding-school. A fair experiment of its adaptedness is not yet made, but we have reason to think it will succeed well. Several copies of it will be forwarded at the same time with this.

Our church and school-house is now about completed, and we expect to dedicate it on the coming Sabbath. At the same time we expect to have an addition to our church of five persons; one of whom is our native boy, *Waser Baker*, three Americans from other churches, and one upon examination. These will make our church members in all twelve. The case of Waser has given us both joy and concern—joy that our Heavenly Father has given us this cheering encouragement in our labors—concern, in as much as he is the first convert in this part of Africa, and we know not what trials he may be subjected to in consequence of his profession. But we have made it the subject of many prayers and trust that we have been guided aright. We not only regard Waser as a true convert, but a Christian of a very decided character, and we believe his mind is stayed by the grace of God to sustain any opposition. Others of our boys we think are impressed with the importance of religion, but we do not know that any of them are under serious awakenings. Preaching for the natives has been omitted for three weeks past, from the prevalence of rains and the want of a house, except for such a number as we could collect in our own house.

Our day school has been merged into a boarding school; and when we get into the new house, we hope to have sixty or seventy scholars. These will be taught by Mrs. Wilson, with assistance from others. Mr. James will have a class of the more advanced natives and American children. We have now as boarders upwards of forty, ten of whom are girls. The school at Rocktown has been suspended for some time, in consequence of the extreme illness of Mr. Polk, the teacher. His situation is still critical, and we fear that God is about to pluck from us one of our brightest ornaments and a very useful and valuable man. But we bow to his will and patiently wait the result of his sickness. Our day schools are all in operation, but not so well attended as at first. But in this we are not surprised, and our chief hope is in steady perseverance and reliance upon God.

The number of females in our boarding-school has increased so much as to make it necessary for us to put up a separate building for them.

## Indians on the Northwest Coast.

### EXTRACTS FROM THE JOURNAL OF MR. PARKER.

THE return of Mr. Parker from the extensive exploring tour, in which he has been engaged the last two years, was mentioned at page 343, and also the route pursued, and the distances from each other of the more important posts which he visited; together with the location and numbers of the more important Indian tribes west of the Rocky Mountains, of which information was obtained. Extracts from the journal and report of Mr. Parker will now be given. He made the journey in company with a large party of gentlemen and assistants who are engaged in the fur-trade. After leaving the Missouri river, near the junction of that river with the Platte, the route lay along the latter river till they arrived at the Black Hills somewhat more than half way from St. Louis to the mouth of the Columbia river.

*Mode of Travelling—Climate—Interview with the Ogallallahs.*

*June* 24, 1835. At break of day the call is made, "Out, out, gear up your mules." We get on our way about sunrise, travel on until about mid-day, when we stop for breakfast. Our horses and mules are then turned out for about two hours, to feed upon the praries under guard. In the afternoon we travel until about two hours before sunset, when we encamp for the night; the animals are again turned out until near dark, when they are taken up and staked out with twelve or fifteen feet rope, in a hollow square, formed by the river on one side, three wagons on another side extending back from the river, and three on the opposite side, and the packs in the rear. Guards are placed around the square, relieved every two hours through the night. This is done to keep hostile Indians from falling upon us by surprise, or from stealing our horses.

Mentioning a violent storm of thunder and rain which occurred on the 10th of July, 1835, Mr. Parker makes a remark illustrative of the climate.

This was the last rain we had until I arrived to within 150 miles of the Pacific Ocean. The remainder of the way the weather was fine, the atmosphere most salubrious, and the water excellent, especially so west of the Rocky Mountains.

*July* 25. Came to the village of the Ogallallah Indians, consisting of more than two thousand persons. They are the finest looking Indians I have ever seen, being generally tall and well formed, and neat in their dress and lodges. Great politeness is observed by them in their intercourse with one another. You might see the young Indian chief leading his lady locked in his arm, as gracefully as any of our polished whites. They manifested much curiosity to see every thing which we had, and expressed great wonder that the needle of my pocket compass should always point to the north. My watch was a wonder. They thought there must be some great "medicine" in it, and also in the compass. On the Sabbath, the 26th, some of them came to my tent when I was reading the Scriptures. I endeavored to make them understand by signs, that the Bible is the book of God, and that it teaches us how to worship God. I read to them aloud, and showed them how they must read, and sang a hymn. They appeared to be pleased, and especially with the singing; and to gratify them, I had to sing to them frequently. At each time they would take me by the hand to express their friendship and satisfaction.

Came to the Black Hills, where, on the Larama fork, the American Fur Company have a fort, and trading post. Here we remained six days. There is nothing in the soil of the land to give the name of "black" to these hills; but the name is derived from the shrub cedars which cover them, and which give them a dark appearance.

30. Met in council with the chiefs of the Ogallallahs, stated to them our business, by whom appointed, our object, and inquired of them whether they would be pleased to have men sent among them to teach them how to worship God, and how to read and write. They expressed much satisfaction with the proposal, said they would receive missionaries, and do what they could for their comfort.

*Face of the Country—Sabbath with the Nez Perces Indians.*

*Aug.* 7. Came to the sweet water, a branch of the Platte. The water is remarkably pure, which gives it its name. Chrystalized Epsom salts abound in this

section of the country, tons of which might be gathered up in a very pure state.

On the 12th of August the company reached the place of rendezvous for the traders, on Green river, a branch of the Colorado which empties into the gulf of California; and of course they had passed the height of land which separates the waters which flow into the Atlantic from those which flow into the Pacific Ocean. The Platte river, near which their route had been, is a rapid stream; but the ascent, as they proceeded westward, was so gradual and regular, as scarcely to differ in its appearance from a plain, until the traveller finds himself, between the head waters of the Platte and Green rivers, at an elevation estimated to be about ten thousand feet above the ocean, passing through an extended gap in the mountains, varying from five to twenty miles in width, walled in on either hand by peaks raising themselves six thousand or eight thousand feet above him, having their summits covered with perpetual snow. Below the snow was barren rock, with a few stinted cedars and an herb called wild wormwood growing from the crevices. Though it was the middle of August, the mercury in Fahrenheit stood at twenty-four degrees, and the frost and dreariness of approaching winter seemed spread over the scene. A ride of two or three days, however, carried them through this wintry defile into the more genial climate found on the descent towards the Pacific.

On the 22d of August, Doct. Whitman left Mr. Parker and returned eastward, as mentioned on page 36 of the last volume. A band of Nez Perces Indians, whom he met at the rendezvous, accompanied Mr. Parker on his way.

*Sept.* 5. Continued our encampment where we stopped last evening in Cote's defile. About noon a large band of Nez Perces joined us. A little before they reached our encampment they dismounted and marched in their order towards us, presenting a wide-spread front, led by the principal chief, Charles, with one by his side carrying a flag. They sang as they advanced, some beating an Indian drum. Our chief, with his principal people, went out to meet them in the same order. When we were within ten rods of each other, all halted and a salute was fired, in which I had to take the lead. Then single files were formed, and they advanced to shake hands with us in token of respect, and to express their joy to have one come among them to teach them things appertaining to God and salvation. In the evening I met as many as could assemble in the chief's lodge, to explain to those whom I had not seen before the object of my mission. I told them, tomorrow will be the Sabbath, and explained to them the nature of the institution, and the obligation all are under to remember the Sabbath day to keep it holy. They said they would not remove camp tomorrow. Charles, the principal chief of those who joined us to-day, arose and spake very sensibly for some time; mentioned his ignorance, his desire to know more of God, since he had heard of him, and the gladness of his heart to see one who can teach him. He said he had been like a little child, uneasy, feeling about for something, not knowing what, but he hoped to learn something that would be substantial, and that he might be able to teach his people to do right.

6. Sabbath. Early this morning a chief went about among the lodges, and with a loud voice told them what I had said to them about the holy Sabbath, and bade them prepare for public worship. About eight o'clock in the morning some of the chiefs came to me and asked where they should assemble their people. As there were no trees for shade, I asked them if they could not construct a shade with some of their lodges. They went away, and towards eleven o'clock came and told me they were ready for worship. I found them assembled in what I will call a sanctuary, constructed of three lodges, about one hundred feet long and twenty feet wide, covered with large skins. The whole area was carpeted with thin dressed skins. Four or five hundred men, women, and children, dressed in their best, were assembled, arranged in four rows on each side, with a narrow space left in the middle, like an aisle, running the whole length of the temple, and all upon their knees. I was astonished to see what a place they had prepared in so short a time, and the order they were in, especially as it was the first time they had ever had, or even seen public worship. The whole sight taken together sensibly affected me, and I felt as though it was the house of God and the gate of heaven. I commenced service with singing and prayer

in my own language. They kept upon their knees. When this part was closed, they settled back upon their heels, in which posture they continued during sermon. I explained to them the creation of man, his original condition, his fall, the law of God, the desert of the transgressor; and then I told them of the mercy of God in giving his son to save us, and what is necessary on our part to be saved through his atonement. I endeavored to show them the necessity of having their hearts changed by the power of the Holy Spirit, the duty of prayer, etc. I never spoke to a more attentive and interesting audience: I would not have exchanged it for any other upon earth. They expressed much satisfaction. If Christians in our land could have seen this day's service, they would be willing to make sacrifices, not merely to give what they can conveniently spare, but they would abridge the comforts of life, and conform more to primitive simplicity, that the heathen may be saved. Such an opportunity as the above described is worth a journey across the Rocky Mountains. I attended in the afternoon the funeral of a lad who died this morning. They buried him in a very decent manner, without any heathen customs, excepting burying all his clothes and blankets with him. I addressed them at the grave upon the subject of the resurrection and the judgment. This was entirely a new subject to them. Towards evening one of the first chiefs came to my tent, and said he liked what I said to them. It was *tais*, good; now he knows more about God.

*Customs and Vices of the Indians on the Coast—Return of Mr. Parker.*

Respecting the customs and dress of the Indians at Queen Charlotte's Island, Mr. Parker remarks—

They generally dress in blankets, shirts, etc. Some have robes made of martins, foxes, or deer skins. Polygamy is common. The chiefs have from two to twenty wives. Slavery prevails, and they treat their slaves very badly; they think nothing of killing them, more than they would of the loss of so much property. Sometimes when one chief is offended with another, he goes home and kills a certain number of slaves, and notifies the other of this number. The other chief if he can, kills the same number, or more, and notifies the first. The one who can kill the most is victorious. They have no images which they worship, and no particular religious ceremonies. They have very frequent wars among themselves, and with other tribes, often very bloody. Their amusements are gambling, which is carried to a great extent, and dancing and singing. Their voices are very good. They have no domestic animals, excepting dogs. Their only traffic is in furs. I have not heard of cannibalism in any part of this country, except in Queen Charlotte's Island, and there the practice is far from common.

After remaining in the country adjacent to the Columbia river and its branches nearly nine months, visiting various tribes of Indians and collecting what information he could respecting others, in which he was much aided by the intelligence of the gentlemen connected with the Hudson's Bay Company, and by the generosity and hospitality which they were ever ready to show him, Mr. Parker left Fort Vancouver in the steamboat Beaver, on the 18th of June, 1836, for Fort George, near the mouth of the Columbia, from whence receiving a gratuitous passage in one of the Company's vessels, he reached Honolulu on the 14th of July; and embarking there on the 17th of December, he arrived at New London May 19th, 1837.

## Choctaws.

LETTER FROM MR. KINGSBURY, DATED AT PINE RIDGE, MAY 4, 1837.

*State of Religion and Morals at the Military Post.*

PINE Ridge, the station at which Mr. Kingsbury resides, is about two miles distant from Fort Towson, a military post on Red river; and as the missionaries, through the kindness of the commanding officer, have free access to the garrison at all suitable times, an interesting field is there open for such labors as the missionaries may be able to perform. The number of persons connected with the garrison is near 160; and some hundreds of others were encamped in its vicinity during a number of months. Mr. K. has spent about half his Sabbaths there for the last year. As to the results of his labors he remarks—

From the first there was good attention to the preaching. In September the sudden death of one of the men, but more especially the death of the wife of one of the officers produced a general solemnity. In December a weekly prayer-meeting was commenced, which has been continued to the present time, and has been greatly blessed. In January the sacrament of the Lord's supper was administered at Fort Towson for the first time, when two young officers made a profession of their faith in Christ, and united with the little church which a year before, had been organized by Mr. Wood at Pine Ridge. Three other persons were received by letter at the same time, which just doubled the number of communicants before in the church.

A spirit of interesting religious inquiry has continued to the present time. Meetings for inquirers have been attended by a number who have conversed freely respecting their religious state. Old soldiers, hardened by a long course of impiety, have with the deepest penitence confessed their guilt, and declared their determination to follow the Savior.

Last Sabbath we had another communion season; on which interesting occasion ten persons made a profession of their faith in the Lord Jesus. Again was the number of communicants in our church just doubled. Four of the above were heads of families. Of eight officers, who for some time past have resided at the post, five are praying men. All the married ladies at the post, with one exception, are members of the church. Four soldiers have united with the Methodist church, and several others are the subjects of very serious impressions.

There is a temperance society at the post, embracing about half the command. No ardent spirits or wine are allowed at the post as a beverage. For some time the command has been perfectly sober and orderly. There is a Sabbath school, and a Bible class, both of which are taught by the officers. The monthly concert for prayer is regularly attended, and collections taken up for missions. Since the commencement of the present year $138,69 have been contributed.

There has indeed been a great moral change at Fort Towson. I have never seen a place where there was a more decided religious influence. Those who have never witnessed the dissipation, and almost total disregard of morality and religion among soldiers at our frontier posts, can form but a faint conception, of the happy change that has been made here. Those whose lips have uttered little else than cursing and blasphemy, are now filled with penitence, gratitude, and praise. In rooms once occupied with scenes of revelry and dissipation, altars for prayer and thanksgiving have been erected.

One circumstance is worthy of notice. The greater part of those who have professed their faith in Christ are the children of praying parents. Prodigal sons, who have broken away from parental restraints in Massachusetts, New York, Ohio, and other states, have here submitted to the Savior, and are deeply affected when they speak of the grief they have caused their pious mothers. Some such mothers we hope may yet live to shed tears of joy over long lost sons, who have been found of Christ in this wilderness. May the Holy Spirit, in his renewing and sanctifying influences, abide with us many days.

I have three preaching places among the Choctaws. The congregations are small, but rather increasing. West of the Kiamichi the prospects are a little favorable. In some parts of the nation they are discouraging.

## Proceedings of other Societies.

### FOREIGN.

#### MISSION OF THE CHURCH MISSIONARY SOCIETY IN ABYSSINIA.

The mission in Abyssinia, which has suffered so much for some years past by the sickness and removal of the missionaries, and the civil commotions with which the country has been disturbed and the progress of the truth impeded, seems again to be wearing a more promising aspect. The two missionaries now in that country are Rev. Messrs. Gobat and Isenberg; the former of whom is much interrupted in his labors by frequent and distressing illness.

*Obstacles—Studies—Translation and Distribution of Scriptures.*

In September, 1835, Mr. Isenberg writes—

Each day's experience teaches us how great is the misery of this country. They

are poor indeed, in a temporal and a spiritual point of view; and such is their lamentable state, that they appear to have almost despaired of improvement, and are completely given to inactivity and laziness; by which their state must grow worse and worse. I heartily long for the day when I shall be able, with joyful energy, to bring the truth as it is in Jesus to the knowledge of these benighted nominal Christians; preaching that gospel which has the promise that it shall not return unto the Lord void, but that it shall accomplish that which he pleaseth, and prosper in the thing whereto he hath sent it.

My own time is spent chiefly in the study of the language. I continue, however, to give Hadara and Kiddan regular instruction in German, every day. They are translating from the German Bible, studying the grammar, and learning to write. Besides this, I had, in the course of July and August, to give daily lessons in the Greek language to Habeta Selasse and Kiddan Mariam; who were joined, at the beginning, by some others.

During the last three or four weeks, Kiddan has been teaching, of his own accord, our Abyssinian servants to read Amharic. I am glad to say that he does it with eagerness and success; thus strengthening our hopes that he will, in future, prove a good schoolmaster for children; and, in fact, for instructing in religion. Hadara, who has more talents, and makes more progress in his studies, will, perhaps, if the Lord preserves him from pride, be able to enter upon a more scientific course of study.

One couple, each being hopefully pious, had been united in marriage, in a christian manner. Many were present during the ceremony, which was performed in the Amharic, the present spoken language, and was probably the first religious service ever performed in it, as the church service is commonly performed in the Ethiopic, now a dead language.

A beginning has been made towards translating the Scriptures into the dialect of Tigre, and the work has proceeded in the New Testament as far as the first epistle to Timothy. The English prayer-book has been translated into Amharic. About thirty portions of the Scriptures had been sold. Writing on this subject in August, 1836, Mr. Isenberg remarks—

Between thirty and forty copies of different parts of the Ethiopic and Amharic Scriptures have been given by way of presents. I must make here one remark, which, if I am not mistaken, has been made also by Mr. Gobat. The people of this country who purchase books, do not like large ones, such as the quarto size: the reason is their wandering mode of living; since most of those that can read—besides the priests, friars, and Defteras—are merchants and soldiers. Now, for travelling in Abyssinia, books of large size are inconvenient indeed, as there are not those means of conveyance here which you have in Europe. And Abyssinian travellers or soldiers who can read, and have a book, will, if possible, not leave it at their home: they must read it every day once or twice, or even oftener: they make for each book a small case of red leather, of the same size as the book, and tie it with cords to their person. In the morning and evening, and when they rest on their way, they take it out of its case and read, or, as they term it, they pray, or, more properly, repeat it; in the same manner as the greater part of the Roman clergy repeat their mass, viz. without sense, and thoughtlessly. It is on this account that we have not been able to sell one single copy of the quarto Ethiopic Psalms, although we at first presented only them when people asked for Ethiopic Psalms; and even sometimes when we gave a quarto copy gratuitously, they would return it, and beg for a smaller one; and that being presented, they would ask for a still smaller copy; when they were told that we had none, except Amharic. The type, as well as the size of the Amharic Psalms is much liked by the Abyssinians, as is the print of the Genesis; but they do not like its quarto size.

*Opposition of the Priests—Tolerance of the Civil Rulers.*

About Easter, 1836, there arose a great clamor against us among the priests and their friends at this place (Adowah). Some of our people had disputed with them, and manifested their disgust at the superstition of the Abyssinian church, declaring their better views of the gospel doctrine as they had received it from us. This gave offence. Among other things, Kiddan Mariam had called the Abyssinian churches "temples of idols," etc. This, and similar expressions, exasperated the priests and the people, who several times assembled in council against us; and rumors were spread of their intending to unite with several governors to plunder and obstruct us. They sent to Oubea, not indeed for the sole purpose of accusing us, but to request their maintenance at his hands, and at the same time to bring forth their accusation against us. They, however, had chosen no good opportunity for so doing; because Oubea is most effectually moved to grant any thing by presents, and not by money requests. At the same time, he has a good understanding, which guides him well, when he is not prevented by prejudices or evil counsellors. When, therefore, they accused us of having religious

services of our own, performing baptism, the Lord's supper, marriages, burials; not attending their churches, not observing their fasts, not worshipping the Virgin Mary and the saints—he answered, that, in the same manner as they exercised their religious services at their choice, and the Mussulmans at theirs, so we should be at liberty to do as we pleased, because we did nobody any harm. Soon after this, Aito Wussen, the governor of this place, waited upon him; when the first question the Dedjasmati put to him was, as to how Mr. Gobat did. Being informed, he told Wussen of our accusation by the priests, and how he had silenced them; and, at the same time, earnestly enjoined Wussen to take care that nobody should disturb us in our proceedings. When we were told that the priests had sent to Oubea, we were advised to send also, in order to justify ourselves; but having no direct call for this, we left it to God to disappoint our adversaries, and he regarded our confidence. We directed our people, according to the gospel, how to proceed in teaching the ignorant, and in dealing with the enemies of the truth, with meekness, prudence, and decisiveness; and, at the same time, felt more excited and encouraged to set forth with more diligence that work for which we were accused. Before that time, I had not ventured to give regular discourses on Scripture subjects, on account of my deficiency in the Amharic language; but now I waited no longer, but began, as well as I could, to read the Scriptures with our people, and explain them. In order to secure a clear understanding of them, after the explanation of each portion, I catechize them until they have it in their minds; and at the beginning of each portion they repeat the preceding one, by my catechizing them. At the close of each, I oblige them to learn by heart some verses, either of the same portion which I have explained, or of another part of Scripture, referring to that portion, or to the chief contents of it. In this way I went with them through the whole book of Genesis.

Among those with whom I have most religious conversation besides our own people, are Deftera Matteos, my Tigrean translator, and Deftera Gualo. The former is not unacquainted with the Abyssinian traditions, but exceedingly bigoted and superstitious. The disease of Mr. Gobat, for example, seems to him to originate from genii; to whom, in fact, and to witchcraft, the Abyssinians generally ascribe every disease, the nature of which they do not understand, or which will not yield to common remedies. He knows that I do not believe in these tales; but it is of no use to dispute with him on such subjects. I have had several discussions with him on the fundamentals of religion, reading to him the Articles of the Church of England, which I obtained to be translated; and although it was with the greatest difficulty that he entered into the sentiments therein expressed, he at last confessed, that we were quite right in faith, but erred in our rule of manners. After a discussion on that subject, he yielded still more ground; saying, that we erred only in not fasting.

Deftera Gualo's character is somewhat different from that of Matteos; he is more respectable and respected. He is the most learned Abyssinian at Adowah, was dragoman to the late Abuna Cyrillos, and is thoroughly acquainted with Abyssinian literature. He cannot, however, write; as this is no necessary part of Abyssinian learning.*

### *Incipient Success—Prevalence of the Cholera.*

Respecting the humble beginnings which the gospel is having in Abyssinia, Mr. Isenberg writes, under the same date—

In our houses the work of God goes on its course gradually, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, afterward the full corn in the ear. We are waiting for a greater measure of the Spirit from on high, to strengthen us to give due testimony of Him that loved us even unto death; and to accompany that testimony with his saving influence on the minds of those who receive it. The night which surrounds us is very dark; and the powers of darkness are still exercising their malignant sway over men's minds without control. Spiritual slavery keeps a nominally christian country in awful misery; and will carry it into a more dreadful eternity, unless he, by whose gracious and providential dispensation temporal slavery in the British dominions was abrogated, shall say to enslaved Ethiopia also, "Be free! be spiritually free!"

This country was visited during the months of March, April, and May, 1836, by the cholera, and thousands have fallen the victims to this dreadful disease. This was the first time the cholera had entered Abyssinia; for that disease, which had been raging here before our arrival, and which we thought was the cholera, seems to have been an epidemic bilious fever. In Adowah, where there is perhaps a population of four thousand, there died, at the beginning, seven, eight, or ten persons daily; and when it arrived at its full height, between thirty and forty persons: at last it came down again to the first number, and then went off. As near as I can guess, between three hundred and four hundred persons may have

* It must appear a singular fact; but it is none the less true, that the most learned persons in Abyssinia do not learn to write.—Ed.

died here of the cholera. The disease attacked all sorts of persons, Mohammedans and Christians, rich and poor; and few, very few, who were attacked, recovered; in fact, I have heard of none that did recover. They generally died in a very short time, some a few hours after the attack, owing, I presume, besides the want of proper treatment, partly to excessive fear, and partly to poverty. The drought of last year, and the presence of Oubea's army, had reduced many, and even respectable families, to great poverty. The chief remedy which was used for the cholera was brandy; but I have not heard that it produced any good effect. Instead of temporal remedies, spiritual ones were employed. Crowds of people went in procession through the streets, repeating a prayer, until they had got round the town. The meaning of the words is, "For Christ's sake, have mercy upon us, O Lord! For Mary's sake, have mercy upon us, O Lord! For Christ's sake, have mercy upon us, O Mary!" During these processions, they had sometimes stones upon their heads, a sign of humiliation for their sins; which is customary also when they ask pardon from persons whom they have offended. The Mohammedans had more frequent prayers than usual, reading their Koran. But to me it was very curious to observe, that both Mohammedans and Christians offered sacrifices; leading one or more cows round the town, or part of the town, and then taking it outside, and killing it there, when a sufficient company of persons were present to eat the flesh of the animal. The christian priests were not seen accompanying their sacrifice, which renders it probable that it is not considered as an institution of the church; but the Mohammedan sheiks accompanied theirs. Whether this has been derived from idolaters, or from the Jews, I do not know. These sacrifices and prayers, as well as the affliction itself, gave us frequent opportunities to speak to those around us on the object of such dispensations of God, on his justice and mercy, on death and eternity, and on the necessity and advantages of conversion. Although the cholera was very severe at Adowah, at several other places in the province of Shire, in Tembien, and even at Gondar, it is said to have been much more severe; and, at the last mentioned capital, they say it has not ceased yet.

Messrs. Gobat and Isenberg very urgently request the society to send additional laborers into the field without delay. The country still remains in a distracted state, and constant alarm prevails in consequence of civil wars; but in the midst of these the mission is still providentially preserved and supported. The latest dates are in July 1836.

### MISSIONS OF THE LONDON MISSIONARY SOCIETY TO THE CHINESE.

The Rev. W. H. Medhurst, formerly a missionary to the Chinese in the Indian Archipelago, now on a visit to England, has made the following communication in the London Missionary Magazine. His familiarity with the Chinese language, his extensive travels in that quarter, and his long experience in the missionary work have given him much knowledge of the people in those islands and countries, and of the preparation which now exists there, and the demand for increased efforts for extending christian knowledge.

#### *Appeal in behalf of Missions to the Chinese.*

The antiquity of the Chinese people, the extent of their territory, and the overwhelming abundance of their population, have for a long time excited the sympathies and concern of British Christians. Ever since the year 1804, the directors of the London Missionary Society turned their attention to China, and contemplated, at one time, engaging the celebrated Vanderkemp in that important field. In the year 1807 they despatched the devoted Morrison on this arduous undertaking, and charged him with the task of preparing a translation of the sacred Scriptures, and a dictionary of the Chinese language. These works he accomplished, and entered into his rest. In 1813, Mr. Milne went out, and assisted Morrison in the work of enlightening and evangelizing China. Since his time a dozen others have been sent forth to Ultra Gangetic India, with an especial view to China, more than half of whom have died, returned, or left the work, and only four are now actually in the field. A foundation has thus been laid for extensive operations; the Scriptures have been translated, about 2,000 pages of religious matter composed, and above 500,000 tracts and books got into circulation; thousands of Chinese youth have passed through our schools, and myriads of adults been conversed and reasoned with on the great subject of religion; some dozen individuals have been baptised, and one native convert is engaged in preaching the gospel to his countrymen; besides which, an Anglo-Chinese college has been established, for the further instruction of more advanced youths in the science of Europe and the literature of China. The facilities for acquiring the native language also are now amazingly increased. Besides Morrison's Dictionary, Grammar, and Dialogues, calculated to throw light on the Mandarin tongue, a vocabulary of the Canton, and another of the Fokien dialect, have been prepared; and the

tones and idioms of the language are now so well cultivated and understood, that a student may become acquainted with Chinese much more speedily and readily than could formerly have been anticipated. Thus difficulties have been removed, and a foundation for future usefulness has been laid, both broad and deep; so that a laborer in this important and interesting field may calculate, humanly speaking, on witnessing the result of his endeavors much sooner than those who first commenced the undertaking.

The stations in the Malayan Archipelago, where the Chinese emigrate in great numbers, afford a quiet and safe retreat for those missionaries who are disposed to sit down in the midst of the people committed to their charge, and instil into their minds the doctrines of the everlasting gospel. About a million of the inhabitants of the Celestial Empire may be found in these terrestrial regions, amongst whom a system of christian effort may be carried on without any interference with the powers that be. Should our labors be successful among these, as they all contemplate, and many effectuate a return to their native land, much christian influence may be exerted on China itself by returned emigrants; and while the interior of China is impenetrable by Europoans, native converts may go through the length and breadth of the land, carefully though effectually spreading the blessings of Christianity. In these out-stations we have now four missionaries and one assistant studying the Chinese language; but what are they among so many? Even if we contemplated the evangelization of the Chinese emigrants alone, what are four or five laborers to a million of people? But our views are not confined to the emigrants: it has been discovered and proved that voyages can be made and landings effected on any part of the coast of China, from Hainan to Chinese Tartary; that though the visits on such occasions must be short, the efforts made may be great, for thousands of tracts may be freely distributed, and thousands of natives fervently addressed in one day: thus, instead of one million, one hundred millions may be brought within the range of our influence, and efforts made which may reach to the capital, or even to the throne; and is this little? Is this, a day of small things, to be despised, when the object still in view is the conversion of a third part of the human race, and when these are the stepping-stones to its accomplishment? True, the utmost that can be done on the coast, is the hasty and indiscriminate distribution of Scriptures and tracts, with a few occasional words of exhortation; but who can tell but even this may prove, in the hands of an omnipotent Jehovah, the power of God to salvation? True, the powers that be have issued edicts upon edicts against this mode of operation, and have sent orders to all government officers to drive the missionaries away with fire and sword, even threatening to stop the trade. But we know by experience that these edicts are never intended to be put in execution, and that the threat of the stoppage of the trade has been fulminated after every successive expedition, and fulminated on each occasion in vain. The coast of China is therefore open for the occasional visits alluded to, and we only need to proceed vigorously with the work, to the extent of our opportunities, and then we may the more reasonably anticipate that God would open and extend them.

Numbers will doubtless turn their attention to this subject, and it is with the view of encouraging them, and removing any imaginary difficulties, that the following remarks are added.

First, with respect to the climate. It may be observed that the latitude of China being without the tropics, is fully as salubrious, and by no means so changeable, as England. At Canton the summers are indeed hot and oppressive, but the winters are cool and refreshing. In the north of China, even in the heat of summer, no inconvenience is experienced, and the thermometer in winter is frequently below zero. No peculiar diseases are indigenous to the Celestial Empire, and a resident on its shores has nothing to dread beyond the common ills of life, while many repair thither for the benefit of their health. A missionary, therefore, stationed at Macao and Canton, or employed in voyaging along the coast, has nothing whatever to dread from the influence of the climate. The Malayan Archipelago, where the Chinese emigrants abound, and where our missionaries must first set down to the study of the language, though situated between the tropics, and in the vicinity of the line, is yet, on account of its insular situation, and the daily land and sea breezes, comparatively cool. And even Batavia, which has been denominated the grave of Europeans, is decidedly more healthy than any of the Indian Presidencies. Thus our various stations in the Malayan Archipelago present nothing formidable in the way of climate.

Secondly, the language of the Celestial Empire has been considered by some an almost insuperable difficulty, and has appalled many a zealous and talented individual, who would otherwise have come up to the help of the Lord against the mighty. It would be unwise to attempt, and impossible to succeed in convincing any who have considered the subject, that the Chinese language does not present uncommon difficulties to an European student. It is confessedly a singular language, and hard indeed is the task of attempting its acquisition; but it is by no means beyond the compass of ordinary powers, and needs not an unusual length of time for its attainment. A man of moderate capacities, with due diligence and attention, aided by the increased facilities

which now present themselves, may be able to converse fluently in the course of two years, and in two years more may be able to compose intelligibly in that tongue, only let him go the most natural and suitable way to work about it. The vernacular tongue is acquired by Chinese infants just as soon as British infants begin to prattle English. The very tones and accents of the provincial dialects, which usually cost Europeans so much trouble to acquire, are picked up by native youth as naturally and necessarily as the brogue and twang of our provinces; and were we to set about the acquisition in the same simple manner, no doubt we should be equally successful. The spoken language of China is no more arbitrary than our own; there is as much connection between the sound *ma* and a certain animal that goes on four legs and draws carriages, as there is between the same quadruped and our English word *horse;* and with the same ease whereby we learned to affix the sound horse to the animal in one country, we might learn to append *ma* to it in the other. So with regard to abstract as well as simple terms, and qualities or actions, as well as the names of things; the same effort of memory that would enable us to retain them in one language would render us equally successful in another. It is true that the Chinese, having but few articulate words, are obliged to distinguish one enunciation from another by intonation; but the student can as easily learn to distinguish between intonations as articulations, and between various modes of accentuation as orthography. The same attention of mind and retention of memory that would make us masters of the distinction between the sounds *horse* and *scold*, would enable us to mark the difference between the acute *ma* and the grave *ma*. Thus the acquisition of a *copia verborum* in Chinese, is, in the nature of things, not a whit more difficult than the storing of our minds with English, French, or German words. The idiom of the Chinese language differs, doubtless, from the idiom of our own, or from that of any western language; but whatever language we have to acquire, we shall find the learning of its idiom quite a distinct thing from the remembering of its terms, and requiring a separate and particular attention. The written language of China constitutes, indeed, a difficulty, but not such a mighty one as is usually apprehended. The main difference between their written medium and our own consists in the degree of connection between the figure exhibited and the sound attached to it. Strictly speaking, there is no more connection between the sound and the shape of the letter A, than there is between a certain Chinese character and the sound *ma*, and so on throughout our own or any other alphabet. The sounds attached to our letters are as arbitrary as the sounds attached to Chinese characters; but then our arbitrary signs amount only to a few tens, while those of the Chinese amount to a few thousands. The difference, then, is one of degree, not principle; we having adopted the same arbitrary principle in our own written medium, though confined within certain limits, viz., to the letters of our alphabet.

Again, we have learned to combine our arbitrary signs, to which certain definite sounds are attached, and by this combination we form compound sounds or words. This the Chinese have not reached, but have gone on forming more and more arbitrary signs for each particular word, till they have amounted to thousands. Hence theirs has become a hieroglyphic, while ours has remained an alphabetic language. It is, however, not always adverted to, that the orthography of our own tongue, notwithstanding its alphabetic base, is almost as arbitrary as the Chinese. Far from fixing a certain definite sound to each particular letter, we have been in the habit of attaching five or six sounds to each of our vowels, and three or four to some of our consonants; and these sounds are interchanged without the least intimation of the variation, or the smallest reason for the difference, but arbitrary use and custom. Some persons have calculated and proved that there are words in the English language capable of being pronounced or read an astonishing number of ways, according to the acknowledged sounds given to the letters in other words; so that a student of our own tongue may be at a loss, when he sees any given combination of letters, to know how they are to be pronounced, until told by a native what is the usual mode of enunciating the word in question. What can be more arbitrary than this? and what reason have we to find fault with the Chinese written medium for exhibiting no connection between the shape of the character and the sound, when there is not a word in our own language that a stranger, acquainted with the powers of our letters, would be able to pronounce, unless instructed by a pedagogue?

Again, what need has a person, capable of mastering the arbitrary orthography of our own tongue, to fear that he shall never conquer that of China? But the disconnection between the sounds and the shapes of the Chinese characters is not the only thing that appals the student of that language; the complicated nature of the character itself startles and confounds many so much, that they despair of ever acquiring it. And is the Chinese character indeed more complicated than the written words of our own tongue? We believe not. Take the word *benevolence*, for instance, and present it to a Chinese, to see what he will make of it. "What a perplexed combination," will he exclaim, "is here, to express what we intimate by four simple strokes!" Perhaps it may be replied, that our word, though apparently complicated, is reducible to a few

elements. And this is precisely the case with the Chinese characters. The most complicated hieroglyphic which the Chinese use, is composed of only six different kinds of strokes, and, though containing a multitude of combinations, is reducible to a few simple elements, not much more numerous than the letters of our alphabet, including large and small Roman, Italic, black-letter, points and signs, astronomical, algebraic, and medical, with figures. When a student is once acquainted with the 214 radicals of the Chinese language, he ascertains immediately how a character is formed, or spelt, as we should say, and writes it accordingly. When accustomed to their mode of writing, an European student may copy a chapter of the Chinese Bible, just as soon as he would transcribe one from our English Scriptures. There is no more difficulty in remembering the elements of any given Chinese character than in recollecting the letters of any particular English word; the difficulty is the same in kind, and varies only in degree, inasmuch as the Chinese elements exceed those of the English. Thus the formidable obstacles, that have hitherto frightened so many of our English students, are considerably reduced by a comparison with our own language, and would vanish entirely before the patient assiduity of the determined scholar.

### MISSION OF THE LONDON SOCIETY IN SOUTHERN INDIA.

THE following appeal to the christian church in behalf of the Teloogoo people, with a view of the principal districts and towns in which they reside, was drawn up by Rev. Messrs. Howell and Smith, residing among the Tamul people, and on the borders of the Teloogoo country. With reference to this appeal Mr. Winslow writes—"The way is opening more and more in all this region for the spread of the gospel. The government are in some respects withdrawing their countenance from idolatry. They no longer allow the poor people to be forced from their work and their homes to draw the idol cars. The pilgrim tax is in the way of being eventually abolished; and christian soldiers will not much longer be obliged to escort the idols of the heathens and the images of the Romanists in their public processions. The new commander-in-chief has issued an order that no drummer or other musician shall be required to attend and play at heathen, Mohammedan, or Catholic ceremonies."

The writers of the appeal, after mentioning the reasons why their attention is specially turned to the Teloogoo people, proceed to remark on the—

*Extent and Population of the Country—Missionary Labors and Translations.*

We would first gain your attention to this interesting section of this great country, by a topographical view of its principal districts and towns, that you may see the facility with which, (suitable agents being sent,) it might be supplied with living teachers of the word of God. The whole of the Teloogoo country, when taken in one view, will be found to be situated between the latitudes of thirteen and nineteen degrees north, extending from Madras north and northeast, a distance of about seven hundred miles along the coast on one side in length, and about two hundred and fifty miles in breadth westward; defining its limits from Madras, along the road to Bangalore, and thence to Bellary, Hyderabad, and Ganjam. To the southward of Madras, the Tamul is spoken; to the westward of Bangalore, Bellary, and Hyderabad, the Canara or Canarese, is the common language of the country; and to the north of Ganjam, there is that of Wodiar, or, as it is sometimes called, the Orissa dialect. The whole forms a rectangular figure, comprising an area of 200,000 square miles, and containing a population of more than ten millions who are chiefly Hindoos, plunged in all the abominations of idolatry, and who speak the Teloogoo as the vernacular language of the country. Of this number perhaps about one million may be considered as belonging to the Mohammedan religion. They reside chiefly in the larger towns, such as Hyderabad, Kurnool, etc., and they are either in the service of Mohammedan chieftains or in the employment of government as seapoys.

The Teloogoo country is divided into general districts, which are denominated by the natives, zillahs, and by government, collectorates. These zillahs or collectorates are, Cuddepah, Nellore, Guntoor, Masulipatam, Rajahmundry, Vizagapatam, (including Chicacole) and Ganjam. To these are added a considerable part of the Bellary and the Chittoor collectorates, as also a part of the Mysore and Hydrabad territories. The population of the above mentioned places, which are the principal towns of the respective collectorates to which they belong, varies from 10,000 to 50,000, and the population of each collectorate will probably average one million.

Other towns in these collectorates form what are called talooks or subdivisions, where native revenue officers, under the name of tasildars or amildars reside. These places are second to the zillahs in point of importance; and it is calculated that there are in each collectorate twenty or thirty of such towns containing a population of from 5,000 to 10,000. In all the collectorates

there are probably not less than three hundred towns which might be occupied as missionary stations besides a still larger number of populous villages in which efficient assistant missionaries and catechists might be located. In each of the talooks or subdivisions there are about three hundred villages, the population of each varying from one hundred to one thousand. In these places, as the cause of religion and education advances, native teachers might be placed with the greatest advantage, and in short, if the church of Christ were alive to its duty, the means of grace might soon be extended to every hamlet of the Teloogoo country.

Here an inquiry will naturally suggest itself as to what has been done towards the evangelization of this idolatrous people; and in reply, while we would not depreciate what has been done, we are bound to exhibit a distressing picture of the disproportion between what has been done and what remains to be done on their behalf. About thirty years ago the first Teloogoo mission was established by the London Missionary Society at Vizagapatam. The Rev. Messrs. Cran and De Granges were the honored means of commencing missionary operations at that station. The Rev. Messrs. Leigh, Gordon, Pritchett and Dawson, subsequently joined them. All these laborers are now gone to their rest, having diligently sown that seed which may yet bring forth fruit to the praise and the glory of God. Comparatively few converts have as yet appeared as the result of their labors; but it is necessary to state that we are indebted to Messrs. Gordon and Pritchett for two good translations of the Teloogoo Scriptures. The two translators already referred to, spent the greater part of their Indian life in the preparation of those invaluable manuscripts the greater part of which are as yet unpublished. Will it be believed that these manuscripts have been in the possession of the Madras Auxiliary Bible Society for eight or ten years, at least, and that only Genesis, and twenty chapters of Exodus, of the Old Testament have yet been printed and published? The New Testament, by Mr. Pritchett, has been long in circulation; but with the exception referred to, Moses, the Prophets, and the Psalms, have not yet been given to the Teloogoo community.

It would not be right to omit, in this place, a reference to the labors of the Madras Religious Tract Society. About twenty-five of their publications are widely circulated amongst the Teloogoo people at Madras, Vizagapatam, Cuddapah, and other towns; but when it is considered that during the last year only 37,000 copies were distributed amongst this immense population, we are induced to exclaim, what are these amongst so many?

Besides Vizagapatam, the London Society has had a station at Cuddapah, in connection with which the ordinary means of doing good have been in vigorous operation, since the year 1822. Now with the exception of some incidental efforts at Madras, Bellary, and other places, Vizagapatam and Cuddapah are the only stations in the Teloogoo district at which systematic efforts are made for the overthrow of idolatry and the establishment of the kingdom of Christ. The Church Missionary, the Gospel, the Wesleyan, and the American Societies have strangely passed by the claims of the Teloogoo country—at least, such an inference does not appear unreasonable in connection with the fact, that not one of these societies has a Teloogoo missionary station. To what are we to ascribe this partiality to the Tamul, this neglect of the Teloogoo people? It surely cannot be attributed to any difference in the depravity of their character, or the danger of their state; for they are all equally involved in the abominations of idolatry, and equally exposed to the destiny of those who forget God

*Accessibleness of the Country.*

Remember that every town and every village in the Teloogoo collectorates, is accessible to missionary operation.

Let the missionary societies and the christian churches of Europe and America note this fact, that there are three hundred towns in the Teloogoo country alone, in which as many missionaries might be located—let them know that on this side the ocean, there is no real impediment to the settlement of three hundred missionaries in these towns, either from the government or from the natives. The government have given toleration, and afforded protection, to the labors not only of those who are sent from our own country, but from other parts of continental Europe, and from America; and it becomes Christians of all denominations and of all nations to consider, whether, with such providential openings, they are not implicated in the destruction of those to whom they have the opportunity, but not the will of imparting the bread of life. Let our mission Boards consider whether it is not their imperative duty, following in the wake of Providence, to convey to these stations, by suitable agents, the invaluable riches of the gospel. Let our young ministers consider whether it is not their duty to leave their home congregations, for the more destitute, the more degraded, and the more needy congregations of idolatrous India. Let our pious and well-instructed young men consider whether it is not their duty to relinquish the comforts of home, the emoluments of office, and the profits of merchandise, to make known to the heathen the unsearchable riches of Christ. It is a fact that in Britain and America there are many thousand evangelical ministers, and a still greater number of active Christians; while in that part of India whose claims we are now advo-

cating, there are only four ordained missionaries to ten millions of people. We feel confident that if these ten millions were in a state of slavery, we should only have to depict, in the simple language of truth, the cruelties to which they would be subjected, to command your sympathies as men, and your resources as nations. We are confident that if they were suffering from the dire effects of famine, and dependent on your generosity for their rescue from death—you would consider no sacrifice too expensive to afford them the means of sustaining human life. And will you not, believing as you do, in the immortality of the soul, the responsibility of the heathen, and the wickedness of idolatry; listen to the voice of Him who, declaring that he has found a ransom, commands you to deliver these poor idolaters from going down into the pit? Will you, having eaten abundantly of the bread of eternal life yourselves, deny that life-giving nourishment to perishing millions? Professing such a regard for Zion that you would rather be deprived of the use of your hand and of your speech than forget her; such a love to the Savior that there is none on earth to be desired in comparison with Him; and such an estimate of the soul that you believe it to be of more value than the material universe; is it possible that you can allow one hundredth part of the population of the world, ten millions of immortal souls, to move onward, from generation to generation, in an uninterrupted funeral procession to an eternity for which they are unprepared? But not to multiply words, we would sum up our appeal with the request that you will deliberately, prayerfully, and generously consider the claims of the Teloogoo country--and that you will give yourselves no rest till you have supplied its idolatrous towns, with at least three hundred christian missionaries!

# American Board of Commissioners for Foreign Missions.

## RECENT INTELLIGENCE.

NESTORIANS.—On the 19th of April Messrs. Holladay and Stocking wrote that they were on board a steamboat, near the port of Samsoon, on the Black Sea, on their way from Constantinople to Trebizond. They expected to be met by Doct. Grant at Erzroom, and with him proceed to Ooroomiah.

A joint letter from the mission dated March 3d, states that Malek Kassem Meerza, son of the late king of Persia, and the same who was mentioned at page 251 as having visited and expressed much interest in the mission school at Ooroomiah, had established a school at Shishawan, about eighty miles from Ooroomiah, in which the English language among others was to be taught. The teacher, David Taliatine, a native of Persia, educated at the Bishop's College in Calcutta, had requested from the missionaries a supply of English school books, which was most earnestly seconded by a letter from the prince himself.

CONSTANTINOPLE.—The accounts recently received from the missionaries relative to the progress of inquiry and reform among the Armenians in Constantinople and the vicinity, are of the most encouraging character, leading to the conclusion that the extent to which evangelical views are embraced and the renewing influences of the Holy Spirit have been experienced, is much greater than would have been inferred from any previous communications from the mission. Portions of these letters and journals will be given in future numbers.

Senakerim, one of the earliest inquirers and converts, and who has often been mentioned in this work as a valued friend and fellow laborer of the missionaries, has been deputed by his christian brethren to visit this country and obtain a theological education that he may be a more valuable teacher of divine truth to his countrymen. He arrived at Boston July 30th.

ARKANSAS CHEROKEES.—Mr. Aaron Gray, an assistant missionary at Dwight, was removed very suddenly by death on the 25th of June. Writing respecting this afflictive event, Mr. Washburn remarks—

Mr. Gray was a man of an excellent spirit. His was a spirit of meekness and submission, of kindness and love. He was eminently a man of prayer. He was a most diligent and devoted laborer; and though all his missionary life was one of ill health, yet he accomplished as much as most men would have done with good health. I have never known a man whose spirit seemed to be more thoroughly chastened, being always satisfied with his station, with his work, with his fare. He had great sympathy and kindness for the afflicted, and was always ready to do for them all in his power, especially to pray with and for them. He was probably, on the whole, as useful as any membor of the mission, and his death is a great loss to us, and most sincerely lamented by all the family.

## ANNUAL MEETING OF THE BOARD.

THE Twenty-eighth Annual Meeting of the *American Board of Commissioners for Foreign Missions*, will be held in the City of Newark, New Jersey, on the second Wednesday (13th day) of September next, at ten o'clock, A. M.

## Donations,

FROM JULY 11TH, TO 31ST, INCLUSIVE.

*Board of Foreign Missions in Ref. Dutch chh.* W. R. Thompson, New York, Tr.

| | | |
|---|---|---|
| Athens, R. D. chh. mon. con. | 11 37 | |
| Belleville, N. J., R. D. chh. mon. con. | 50 00 | |
| Bergen, N. J., R. D. chh. coll. | 35 00 | |
| Berne, 1st R. D. chh. | 20 00 | |
| Catskill, R. D. chh. mon. con. | 10 00 | |
| Flatbush, R. D. chh. coll. | 90 37 | |
| Gravesend, R. D. chh. | 13 90 | |
| Marbletown, For support of Mr. Waring, | 43 72 | |
| Jersey City, N. J., R. D. chh. mon. con. | 10 50 | |
| Kiskauna, La. of R. D. chh. for China, | 18 68 | |
| Newark, N. J., R. D. chh. mon. con. | 75 00 | |
| New Jersey, G. Van Liew, | 2 50 | |
| New Lots, R. D. chh. | 29 75 | |
| Newtown, R. D. chh. | 36 00 | |
| New York city, R. D. chh. corner of Broome and Green sts. for support of Mr. and Mrs. Ennis, Java, 330; N. chh. and Ninth-st. chh. mon. con. 22,69; Middle chh. coll. 67; for. miss. asso. collegiate R. D. chh. for support of Mr. and Mrs. Youngblood in Java, 400; Rev. JEFFERSON WYNKOOP, (which and prev. dona. constitute him an Hon. Mem.) 25; | 844 69 | |
| Poughkeepsie, Classis, for support of Rev. F. B. Thomson, (of which to constitute BENJAMIN EVERETT an Hon. Mem. 100;) | 109 12 | |
| Rockaway, N. J., R. D. chh. mon. con. | 4 00 | |
| Saratoga and Northumberland, (Of which to constitute Rev. E. H. MAY an Hon. Mem. 50;) | 91 65 | |
| Schodack, R. D. chh. coll. | 100 00 | |
| Six Mile Run, N. J., R. D. chh. mon. con. | 37 50 | |
| St. Johnsville, J. Giles, | 10 00 | |
| St. Thomas, W. I. Fem. of R. D. chh. and cong. | 28 00 | |
| Stuyvesant, R. D. chh. mon. con. | 28 00 | 1,699 75 |
| *Berkshire co.* Ms. Aux. So R. Colton, Tr. | | |
| Contrib. at ann. meeting, | 8 24 | |
| Becket, Fem. char. so. | 16 50 | |
| Curtisville, | 48 73 | |
| Dalton, | 50 00 | |
| Egremont, 26,25; la. free will so. 23; | 49 25 | |
| Great Barrington, | 32 00 | |
| Hinsdale, Gent. 44,71; la. 22,07; sew. so. 28; chil. of mater. asso. 68c. | 95 46 | |
| Housatonicville, | 15 56 | |
| Lanesborough, | 46 19 | |
| Lee, Gent. 110; la. 51,86; mon. con. 34; | 195 86 | |
| Lenox, 65,52; mon. con. 29,22; | 94 74 | |
| New Marlboro', | 16 95 | |
| Otis, Gent. 4; la. 7,60; | 11 60 | |
| Peru, | 29 00 | |
| Pittsfield, Gent. 130,11; la. 95,09; mon. con. 159,02; (of which to constitute SAMUEL A. DANFORTH an Hon. Mem. 100;) | 384 22 | |
| Sandisfield, | 30 00 | |
| Sheffield, Gent. 64,12; la. 47; | 111 12 | |
| Stockbridge, Gent. 35,55; la. 34,34; contrib. 27,08; | 96 97 | |
| Tyringham, | 31 37 | |
| Williamstown, Gent. 151; la. 106,96; college, 86; | 343 96 | |
| Windsor, Gent. 30,58; la. 34,82; | 65 40 | |
| | 1,773 12 | |
| Ded. am't appro. by aux. so. for Rev. J. Brewer, | 381 00 | 1,392 12 |
| *Buffalo and vic.* N. Y. By H. Pratt, Agent, | | |
| Boston, Presb. chh. | 6 00 | |
| Buffalo, 1st chh. 227,28; H. A. S. 1,50; | 228 78 | |
| Cambria, 1st chh. 50; E. Parker, 10; J. H. Rice. 16; | 76 00 | |
| Castile, Cong. chh. mon. con. | 16 00 | |
| Colden, Chh. | 5 00 | |
| Evans, Cong. chh. | 10 00 | |
| Fredonia, 1st presb. chh. | 75 00 | |
| Niagara Falls, | 53 57 | |
| Silver Creek, To constitute Rev. O. C. BEARDSLEY an Hon. Mem. | 50 00 | |
| Strykersville, Fem. so. | 12 00 | |
| Yates, Mon. con. | 9 75 | 542 10 |
| *Cheshire co.* N. H. Aux. So. S. A. Gerould, Tr. | | |
| Alstead, W. par. Gent. 25,62; mon. con. 17,20; | 42 82 | |
| Hinsdale, Mon. con. 34,79; Dea. Shattuck, 15; | 49 79 | |
| Jaffrey, Indiv. | 1 87 | |
| Marlboro', Mon. con. | 8 30 | |
| New Alstead, Mon. con 16; L. D. 1; | 17 00 | |
| Roxbury, Mon. con. 8,34; for. miss. so. 6,25; | 14 59 | |
| Sullivan, Chh. and so. | 25 62 | |
| Swanzey, Mon. con. | 15 00 | |
| Westmoreland, Mon. con. and coll. | 26 00 | 200 99 |
| *Cumberland co.* Me. Aux. So. W. C. Mitchell, Tr. | | |
| Bridgeton Centre, Miss M. A. Gage, | 15 00 | |
| Brunswick, Mon. con. | 250 00 | |
| Gray, Cong. chh. mon. con. | 6 41 | |
| Sweden, Cong. chh. | 5 50 | 276 91 |
| *Essex co. South*, Ms. Aux. So. J. Adams, Tr. | | |
| Ipswich, South chh. | | 64 00 |
| *Franklin co.* Ms. Aux. So. F. Ripley, Tr. | | |
| Charlemont, Gent. 23,19; mon. con. 10; | 33 19 | |
| Greenfield, 2d cong. so. mon. con. | 62 85 | 96 04 |
| *Geneva and vic.* N. Y. By C. A. Cook, Agent, | | |
| Binghamton, Presb. chh. mon. con. 41,50; sab. sch. miss. so. for *Benjamin Niles* and *John A. Nash* in Ceylon, 40; chil. miss. boxes, for *Eliza Ann Ely* and *Frances Birchard* in Ceylon, 40; coll. 22,14; O. Ely, 20; E. Hawley, 15; E. F. Matthews, 5; cong. chh. coll. 18,17; | 201 81 | |
| Castle Creek, Mon. con. | 1 00 | |
| Centre Lisle, Mon. con. 7,60; la. 7,05; coll. 11,56; Rev. S. Burt, 15; | 41 21 | |
| Chenango Forks, | 36 77 | |
| Coventry, Coll. 20; G. W. Phillips, 25; Mrs. S. 75c. Miss B. 31c. | 46 06 | |
| Geneva, HIRAM H. SEELYE which constitutes him an Hon. Mem. 100; Rev. F. E. Cannon, 20; | 120 00 | |
| Greene, Coll. | 13 44 | |
| Hector, Presb. chh. | 20 00 | |
| Hopewell, Presb. chh. | 20 24 | |
| Lisle, Mon. con. 15; coll. 14; fem. cent so. 11; | 40 00 | |
| Norwich, Mrs. M. 1; Miss D. 1; | 2 00 | |
| Triangle, Mon. con. | 1 75 | |
| Union, Cong. chh. coll. | 23 00 | |
| Victor, Cong. chh. | 57 50 | 624 78 |

*Grafton co.* N. H. Aux. So. W. Green, Tr.
New Hampton, RUFUS G. LEWIS, which constitutes him an Hon. Mem. 100 00
Plymouth, Mrs. M. G. Bradley, 25; W. Green, 25; 50 00—150 00
*Greene co.* N. Y. Aux. So. Rev. Dr. Porter, Tr.
Athens, Deborah King, 2 50
Catskill, Rev. Dr. Porter, to constitute DAVID PORTER of New York city, an Hon. Mem. 100; H. Whittelsey, for youth in Persia, 20; 120 00—122 50
*Hampden co.* Ms. Aux. So. S. Warriner, Tr.
Cabotsville, Mon. con. 45 50
East Granville, 6 50
Long Meadow, Fem. benev. so. 81,50; young men's western miss. so. 15,25; 96 75
South Wilbraham, W. V. S. 5; Mrs. A. S. 5; 10 00
West Springfield, Mrs. O. Bagg, 50 00
208 75
Ded. am't ack. in Nov. 18 70—190 05
*Hartford co.* Ct. Aux. So. J. R. Woodbridge, Tr. 1,500 00
*Kennebec Confer. of chhs.* Me. B. Nason, Tr.
Augusta, Young la. sew. circle, 50; mon. con. 35; Rev. Dr. Tappan, 25; to constitute Mrs. E. B. T. TAPPAN an Hon. Mem.; Mrs. G. 5; 115 00
Hallowell, S. cong. so. (of which to constitute Rev. SETH SWEETSER of Gardiner, and EBENEZER DOLE, Jr. of Bangor, Hon. Mem. 150; Mrs. Elias Bond, 50;) 300 00—415 00
*Litchfield co.* Ct. Aux. So. C. L. Webb, Tr.
(Of which fr. Litchfield, 1st so. La. 52,75; mon. con. 18,93; S. Farms so. H. Murray, 10; New Preston, Chh. and so. 58,92; mon. con. 5; Fem. benev. so. 10; young la. sew. so. 8,25; Norfolk, Coll. 7,10; Salisbury, La. 7; Warren, Gent. 37; young la. benev. so. 8; Watertown, La. for fem. Orphan asylum, Bombay, 12; Winchester, Coll. 19,62; J. Nash, dec'd, 18; a friend, 10; mon. con. 5;) 392 17
*Merrimack co.* N. H. Aux. So. Rev. D. Kimball, Tr.
Boscawen East, La. 5 50
Boscawen West, Mrs. M. Little, to constitute Rev. EBENEZER PRICE an Hon. Mem. 50 00
Canterbury, Gent. 13,10; la. 14,67; 27 77
Chichester, Fem. char. so. 5 36
88 63
Ded. expenses paid by aux. so. 72—87 91
*Middlesex S. confer. of chhs.* Ms. P. Johnson, Tr.
Natick, Juv. so. for *Erasmus D. Moore*, in Ceylon, 20 00
*Monroe co.* N. Y. Aux. So. E. Ely, Tr.
Bethany, 1st presb. chh. 12 00
Hunt's Hollow, Presb. chh. 7 50
Livonia, 1st presb. chh. 105 00
North Penfield, Presb. chh. 6 75
Parma and Greece, Cong. chh. 6 55
Rochester, 1st presb. chh. (of which to constitute ASHLEY SAMPSON and JAMES K. LIVINGSTON Hon. Mem. 200;) 381,36; CHARLES M. LEE, which constitutes him an Hon. Mem. 100; brick presb. chh. (of which to constitute SAMUEL W. LEE an Hon. Mem. 100;) 180; sab. sch. for *William Wisner*, Ceylon, 20; Mrs. Dundas, for *Mary Dundas*, Ceylon, 20; 3d presb. chh. 18; 719 36
Wheatland, John McNaughton, 5 00—862 16
*New Haven City*, Ct. Aux. So. F. T. Jarman, Tr.
Fair Haven, E. Hemingway, 5 00
New Haven, Six mem. of theolog. sem. 82; young la. bible class, Centre chh. for Herrick sch. in Ceylon, 33; mon. con. do. 10,06; do. free chh. 10,08; do. united so. 4; do. 3d chh. 3,96; do. Yale coll. 9,61; a friend, 5; anon. 5; W. S. J. 1; 163 71
Westville, Cong. chh. 6 00—174 71
*New Haven co. West*, Ct. Aux. So. W. Stebbins, Tr.
Derby, Cong. chh. special coll. 60 56
North Milford, Cong. chh. do. 30 38
Woodbridge, Mon. con. 3 67—94 61
*New London and vic.* Ct. Aux. So. C. Starr, Tr.
New London, Indiv. (of which fr. T. W. Williams, 1,000; which constitute ELIAS PERKINS of New London, and WILLIAM WILLIAMS of Stonington, Hon. Mem.; 100 fr. Rev. J. Hurlbut to constitute Capt. SILAS H. STRINGHAM of U. S. Navy an Hon. Mem.; 100 fr. E. Perkins, to constitute THOMAS SHAW PERKINS an Hon. Mem.; and 100 fr. a friend, to constitute CALVIN GODDARD of Norwich, an Hon. Mem.) 1,905 00
*New York City and Brooklyn*, Aux. So. W. W. Chester, Tr.
(Of which fr. John Nitchie, to constitute Rev. ABRAHAM D. WILSON an Hon. Mem. 50;) 1,020 97
*Norwich and vic.* Ct. Aux. So. F. A. Perkins, Tr. 138 13
*Old Colony Association*, Ms. H. Coggeshall, Tr.
Wareham, Gent. and la. 72 00
*Oneida co.* N. Y. Aux. So. A. Thomas, Tr.
Augusta, 1st cong. chh. and so. to constitute Rev. ORLO BARTHOLOMEW an Hon. Mem. 75 00
Clinton, Cong. chh. 77 12
Columbus, Cong. chh. 24 00
Little Falls, Presb. chh. 20 00
Marshall, E. Page, 12; indiv. 5; 17 00
Rome, 2d chh. mon. con. 30 00
Sherburne, Fem. char. so. 40,75; 1st cong. chh. and so. 75; 115 75
Trenton, Presb. so. mon. con. 2 13
Warren, Presb. so. mon. con. 5 00
Waterville, Presb. so. mon. con. 11; coll. 10; 21 00—387 00
*Rutland co.* Vt. Aux. So. J. D. Butler, Tr.
Benson, J. Kellogg, 5 00
Castleton, Cong. chh. ex. effort, 73,44; mon. con. 24,72; E. M. 2d, 3; 101 16
Clarendon, Cong. chh. and so. ex. effort, 7 50
Middletown, Cong. chh. mon. con. 7 86
Rutland, Cong. chh. ex. effort, 173,69; mon. con. 42,02; 215 71
Tinmouth, Miss S. 1 00
West Rutland, Cong. chh. and so. ex. effort, 44,50; mon. con. 6,50; 51 00—389 23
*Somerset co.* Me. Aux. So. C. Selden, Tr.
Athens, Cong. chh. 7 27
Bingham, Cong. chh. 5; Mrs. Tucker, 5; 10 00
Bloomfield, Cong. chh. and so. 25; av. of rings, 50c. 25 50
Industry, Gent. and la. 10 00
Mercer, Mon. con. 7 00
New Portland, La. 5 00
Norridgewock, Mon. con. 21; contrib. at ann. meeting, 14,17; av. of ring, 25c. 35 42
Strong, Mon. con. 17 00—117 19
*Valley of the Mississippi*, Aux. So. W. T. Truman, Tr. 5,902 89
*Michigan aux. so.* E. Bingham, Tr.
Adrian, Chh. and so. 48,50; Ann Arbor, Coll. 31; mon. con. 20,16; sab. sch. for *Lorin Mills*, Ceylon, 20; chh. and so. 19,50; A. P. D. 10; R. H. 10; L. W. G. 10; Bristol, 1st presb. chh. 5; Clinton, Chh. and so. 27,22; Detroit, S. Conant, 50; Z. Chandler, 20; A. E. Mather and fam. 20; C. H. S. 10; G. E. H. 10; T. S. W. 10; W. E. P. 10; D. C. and wife, 10; W. B. A. 10; B. P. H.

10; J. S. W. 10; A. S. 5; indiv. 6,25; Farmington, Rev. E. Prince, 12; Flat Rock, Coll. 2,50; Grand Haven, A parent's thank off. 20; Livonia, Rev. R. Armstrong, 5; Lodi Plains, Chh. and so. 42,37; Lyons, D. G. 3; chh. and so. 1,56; Macomb, J. W. M. 2; Monroe, CHARLES NOBLE and MRS. NOBLE, which and prev. dona. constitute them Hon. Mem. 100; AUSTIN E. WING, which constitutes him an Hon. Mem. 100; coll. 63,60; O. Johnson, 50; N. R. Haskill, 30; mon. con. 20,35; Northville, Chh. and so. 13; H. S. B. and fam. 7,50; Palmer, Chh. and so. 16,10; Pontiac, Mon. con. and coll. 31,37; chh. and so. 6; Romeo, Chh. and so. 3,51; St. Clair, Presb. chh. 15; Troy, Chh. and so. 17,04; m. box, S. V. R. T. 5,07; Tecumseh, Chh. and so. 45,50; Union City, Mon. con. 3,50; Webster, Chh. and so. 15,57; White Pigeon, Chh. and so. 28; 1,042 26

Ded. expenses paid by aux. so. 4 00—1,038 26

*Western Reserve aux. so.*

Ashtabula co. Andover and Cherry Valley, 6; Ashtabula, Coll. 1,55; Kingsville, Coll. 31,47; Cuyahoga co. Brecksville, 9; a friend, 5; Cleveland, C. L. Lathrop, to constitute Rev. D. W. LATHROP of Elyria an Hon. Mem. 50; T. P. Handy, 50; G. Palmer, 10; Mrs. P. M. Weddell, 10; indiv. 25; coll. in 1st presb. chh. 40; mon. con. 9,66; Euclid, Mrs. S. Shaw, to constitute Rev. H. BLODGETT an Hon. Mem. 100; Strongsville, 49; Geauga co. Painesville, Cong. chh. and so. 77,50; mon. con. 10,50; Huron co. Lyme, Coll. 35,41; Lorain co. Elyria, Presb. chh. 22; Penfield, Contrib. 3,75; Sheffield, Presb. chh. 35; Medina co. Richfield, 18; Wadsworth, Fem. benev. so. 6,87; mon. con. 8,31; Portage co. Cuyahoga Falls, 24; Freedom, Mrs. R. T. 1; Hudson, 37; Western Reserve coll. mon. con. 57; Rev. C. Pitkin, 16; Middlebury, A friend, 50; Randolph, Mon. con. 3,95; Ravenna, Mon. con. 18,20; Shalersville, Mrs. C. I. 5; Streetsborough, 7,50; Tallmadge, Mon. con. 23,73; A. C. Wright, 20; chil. of mater. asso. for child in Ceylon, 12; Trumbull co. Gustavus, 6,52; 895 92

Ded. twice ack. fr. mon. con. Ohio city, 15 00——880 92

*Washington co.* N. Y. Aux. So. M. Freeman, Tr.

Contrib. at ann. meeting, 3 88
Cambridge, W. Stevenson, 10 00
East Hebron, Presb. chh. 11 57
N. Y., A friend, by Rev. C. E. 5 00
Salem, Mon. con. 20,15; coll. 29,85; 50 00——80 45

*Windsor co.* Vt. Aux. So. Rev. J. Richards, Tr.

Wethersfield, Gent. and la. 24 50
Windsor, Mon. con. 110; indiv. 18; 128 00—152 50

*Worcester co. Central*, Ms. Aux. So. H. Wheeler, Tr.

Worcester, Coll. in 1st chh. 87,48; mon. con. in do. 130,50; 217 98

*Total from the above sources,* $21,208 32

## VARIOUS COLLECTIONS AND DONATIONS.

*Abington*, Ms. Sab. sch. mon. con. 3d par. 5 00
*Albany*, N. Y. 2d presb. chh. E. P. and J. H. Prentice, 200; do. mon. con. 26; 3d do. coll. 14,48; mon. con. 28,37; 4th do. mon. con. 100; a friend, 50; G. Batcheldor, 20; young men's miss. so. 13,46; 452 31
*Allentown*, N. J. Fem. miss. so. 10 00
*Amherst*, Ms. College, mon. con. 49 16
*Andes*, N. Y. Presb. chh. 35 62
*Andover*, Ms. A friend, 2 00
*Barre*, Ms. Evang. cong. so. mon. con. 25 15
*Baskingridge*, N. J. Mrs. N. Collier, 8 50
*Bath*, Me. Indiv. 50 00
*Bath*, N. Y. Presb. chh. 30 00
*Bennington*, Vt. 1st cong. chh. contrib. 38; mon. con. 7,15; 45 15
*Bethany*, Pa. 36 37
*Bethlehem*, N. Y. Presb. cong. 38 44
*Biddeford*, Me. Cong. chh. 20 00
*Blissville*, Mich. Rev. J. J. Dana, 5 00
*Bluehill*, Me. Contrib. in Mr. Fisher's so. 10 87
*Boston*, Ms. A friend, to constitute Rev. JONATHAN SILLIMAN, of Canterbury, N. Y. an Hon. Mem. 50; sew. so. Salem-st. chh. for *George W. Blagden*, Ceylon, 20; a lady, 3; a friend, 3; 76 00
*Bovina*, N. Y., W. Thompson, 5 00
*Brewer*, Me. Sab. sch. schol. in 1st chh. for China, 15 00
*Brooklyn*, Pa. 1 00
*Brunswick*, Me. Students of Bowdoin college, 30 00
*Bryan co.* Ga. Coll. in Mr. Magill's chh. 50 00
*Bucksport*, Me. Mon. con. 40 00
*Buxton*, Me. Rev. BENJAMIN RICE, which constitutes him an Hon. Mem. 50; cong. so. contrib. 15; gent. 12,50; la. 6; 83 50
*Cambridgeport*, Ms. Indiv. to constitute Mrs. REBECCA A. STEARNS an Hon. Mem. 133,60; ded. am't ack. in Aug. 50; 83 60
*Canada*, A friend, 100 00
*Canandaigua*, N. Y. La. for. miss. so. 157,50; mon. con. in cong chh. 105,05; young la. so. in Ontario fem. sem. 30; for fem. sch. in Ceylon, 50; which constitutes Mrs. FANNY JOHNS, Mrs. SARAH H. THOMPSON, and Miss ANN R. VOTEE Hon. Mem. 342 55
*Canonsburgh*, Pa. Chil. of presb. chh. sab. sch. for Nestorians, 2,53; do. for S. E. Africa, 2,07; weekly pray. meeting, for Nestorians, 40c. 5 00
Sab. sch. 5,85; w. p. m. 1,15; for Nestorians, sent by mail and not rec'd.
*Canonsville*, N. Y. Presb. chh. 8 50
*Carbondale*, Pa. 23,40; sab. sch. 3,25; 26 65
*Centerfield*, N. Y. Cong. chh. 10 00
*Charleston*, S. C. 10 00
*Chesterville*, Me. Mon. con. 12; Rev. J. Sewall, 5; 17 00
*Clinton*, N. Y. Mrs. Sally Taylor, 200; indiv. 53; D. Barton, 12; ded. c. note, 5; 260 00
*Colchester*, N. Y. Presb. chh. 56 61
*Davenport*, N. Y. Presb. chh. 2 44
*Dedham*, Ms. Mater. asso. 19; a lady, 2; 21 00
*Delaware co.* N. Y. For. miss. so. 21 77
*Delhi*, N. Y. Presb. chh. 35,14; av. of jew. 1; 36 14
*Deposit*, N. Y. Presb. chh. to constitute Rev. JOSHUA B. GRAVES an Hon. Mem. 150 09
*Dundaff*, Pa. 4 62
*East Richfield*, N. Y. Cong. chh. and so. mon. con. 20 00
*Edgartown*, Ms. Mon. con. 12 00
*Elizabethport*, N. J. Union mon. con. 66
*Elk Grove*, Ill. 17 00
*Evans*, N. Y. Free cong. chh. mon. con. 1 67
*Falmouth*, Me. 1st par. Fem. miss. asso. 7 00
*Franklin*, N. Y. Presb. chh. 48,01; 2d chh. 8,51; 56 52
*Freeport*, Me. Mrs. M. A. Kent, 15 00
*Gardiner*, Me. S. G. Reed, 5 00
*Gilbertsville*, N. Y. Presb. chh. 17,26; fem. miss. so. 9; 26 26
*Great Bend*, Pa. 2 00
*Greenville*, N. Y., A lady, 10; mon. con. 1,37; 11 37
*Hallowell*, Me. Rufus K. Page, 250 00
*Hamden*, N. Y. Presb. chh. 15 50
*Harford*, Pa. 35 20
*Harpersfield*, N. Y. Presb. chh. 22,83; O. S. P. 5; 27 83
*Hartford*, Ct. JULIUS CATLIN, which constitutes him an Hon. Mem. 100 00
*Head of Delaware*, N. Y. Presb. chh. 23 22
*Hobart*, N. Y., C. D. Merriam, 3 00
*Holliston*, Ms. La. benev. read. so. for Choc. miss. 10 00
*Homesdale*, Pa. 99,76; mon. con. 7; 106 76
*Hopkinton*, N. H. Mon. con. 5; M. K. 5; Mrs. E. L. 1; 11 00

*Hunter*, N. Y. Presb. chh. 43 00
*Jefferson*, N. Y. Presb. chh. 26,79; av. of beads, 4,12; 30 91
*Keeseville*, N. Y. Chil. of 1st cong. chh. for *Abraham Brinckerhoff* in Ceylon, 13 00
*Lima*, Ind. C. Cory, 5 00
*Little Plymouth*, Va. Mrs. J. C. Corbin, 2 50
*Manchester*, Vt. C. Munson, 5 00
*Marietta*, O. Rev. J. H. Linsley, 1 00
*Marlborough*, N. Y. Presb. cong. 28 62
*Meredith*, N. Y. Presb. chh. 9,46; S. A. Law, 10; J. L. 50c. 19 96
*Middlebury*, Vt. William Bass, for Nestorian miss. which constitutes him an Hon. Mem. 100 00
*Middletown*, N. Y. Presb. chh. 32 00
*Milford*, N. Y., A. Bissell, 5 00
*Montgomery*, N. Y. Presb. chh. mon. con. 27 75
*Montreal*, L. C. Amer. presb. so. mon. con. 100 00
*Montrose*, Pa. 50,81; sab. sch. 2,52; mon. con. 10,78; 64 11
*Morristown*, N. J. 1st class sab. sch. presb. chh. 10 00
*Mount Pleasant*, Pa. 28,62; mon. con. 2,02; 30 64
*Nantucket*, Ms. Av. of work by misses, 1 50
*Newark*, N. J. 1st presb. chh. 1,069,50; 4th presb. chh. (which and prev. dona. constitute Rev. William Johnson an Hon. Mem.) 30; 1,099 50
*New Berlin*, Pa. 26 00
*New England*, A fem. of an evang. chh. 15 00
*New Ipswich*, N. H. Chil. of mater. asso. 11 00
*New Lisbon*, N. Y. Presb. chh. 7 36
*New Providence*, N. J. Mrs. M. Riggs, for a child in Greece, 12 00
*Newton*, Ms. C. B. Wilder, 5 00
*New Vernon*, N. J. Presb. chh. to constitute Rev. Joseph Corey an Hon. Mem. 50 00
*Newville*, Pa. Mrs. J. Sharp, to constitute Rev. Alexander Sharp an Hon. Mem. 50 00
*North Blenheim*, N. Y. Presb. chh. 9 76
*Northborough*, Ms. Cong. evang. so. special effort, 35; mon. con. 5; 40 00
*Northern Liberties*, Pa. 1st presb. chh. 40,70; Indian so. of do. to ed. an Indian youth, 60; 100 70
*Northumberland*, Pa. Miss Jenkins's fem. sem. for sch. in India, 30; E. J. a col'd girl, 4; 34 00
*Norwich*, Vt. S. par. Mon. con. 26 32
*Oneonta*, N. Y. Indiv. 3 50
*Ontario*, N. Y., P. Heard, 10 00
*Orrington*, Me. Cong. chh. and so. 10 00
*Otsego*, N. Y. Presb. chh. 25 00
*Pelham*, N. H., J. Tyler, 50; Mrs. Richardson, 10; 60 00
*Philadelphia*, Pa. A friend, by Rev. T. T. W. 25; W. Tenbrook, 25; a friend, 15; J. Stille, Jr. 10; 75 00
*Plymouth*, Ms. 3d chh. mon. con. 37; la. 17,50; two indiv. 10; 64 50
*Robbinston*, Me. Mon. con. 9 00
*Rollins*, Mich. G. Barnum, 5 00
*Rondout*, N. Y. Presb. chh. 4th July coll. 15 00
*Roxbury*, Ms. Eliot chh. and cong. 114 15
*Royalton*, Vt. John Francis, which constitutes him an Hon. Mem. 100 00
*Saco*, Me. La. for. miss. so. 37 48
*Salem*, Ms. Coll. in Crombie-st. so. 81,83; united mon. con. in do. 13,27; Howard-st. chh. mon. con. 19,28; a friend, 5; 119 38
*Savannah*, Ga. Male and fem. for. miss. so. of indep. presb. chh. 312 00
*Scotchtown*, N. Y. Coll. 24 32
*South Dartmouth*, Ms. Rev. A. Manning, 90; mon. con. 10; 100 00
*South Middletown*, N. Y. Coll. 81; mon. con. 6,01; 87 01
*Springfield*, N. J. Presb. chh. 23 00
*St. Andrews*, L. C. Mon. con. 34; la. 6; 40 00
*St Augustine*, E. F., O. Conger, 10 00
*Stillwater*, N. Y. Presb. chh. mon. con. and coll. 20 00
*Stuyvesant*, N. Y. Robert Gosman, 400 00
*Tompkins*, N. Y. 3d chh. 2 16
*Towanda*, Pa. 25,72; sab. sch. 1; 26 72
*Troy*, N. Y. Bethel chh. 100; col'd presb. chh. miss. so. 10; 110 00
*Walton*, N. Y. Benev. so. 11; presb. chh. 36; 2d chh. 30,83; A. Bassett, 5; fem. work. so. 5; 87 83
*Westfield*, N. J. Presb. chh. 9 00
*Whippany*, N. J. 13 88
*Wilkesbarre*, Pa. 78,87; little girls so. for hea. girl, 2,63; 81 50
*Williamsport*, Pa. 62 72
*Williamstown*, Ms. Fem. char. so. 19,12; a lady, 10; 29 12
*Wilmington*, Del. Hanover-st. chh. special coll. 100; a fem. mem. of do. 10; 110 00
*Winchester*, W. Ten. Mon. con. to constitute Rev. Robert Donnel of Mooersville, Ala. an Hon. Mem. 50 00
*Woodbridge*, N. J. (of which fr. mon. con. 12,39; chil. of mater. asso. 2;) 86 06
*Wrentham*, Ms. M. Everett, to constitute Rev. Willard Pierce of Foxboro', an Hon. Mem. 50 00
*York*, Pa. La. miss. so. 73,99; mon. con. of united cong. 43,82; Rev. Dr. Cathcart, 10; six ladies, 25; ten indiv. 22; la. tract so. 15,19; 190 00
*Yorktown*, N. Y. $50, fr. cong. chh. prev. ack. constitute Rev. Joseph B. Loring an Hon. Mem.
*Unknown*, A chh. mem. 25; a friend, 50c. 25 50

## LEGACIES.

*Bradford*, Vt. Samuel W. Shaw, by T. C. Shaw, Adm'r, 50 00
*Cincinnati*, O. John Salmon, by J. Warren, Ex'r, 85 00
*Newark*, N. J. Mrs. Abby Lyon, by O. S. Halstead, Adm'r, 312 75
*Norristown*, Pa. David Wolmer, by T. Bradford, Jr. 60 00
*Providence*, R. I. Mrs. Mary Burgess, by T. Burgess, 50 00
*Simsbury*, Ct. Mrs. Lucy Buell, by B. Ely, Ex'r, 100 00
*South Middletown*, N. Y. Abigail Corwin, by R. Pierson, Ex'r, 100 00

*Amount of donations and legacies acknowledged in the preceding lists*, $29,608 56. *Total of donations and legacies from August 1st, to July 31st*, $247,473 71.

## DONATIONS IN CLOTHING, &c.

*Brookline*, Ms. A bundle, fr. Kingsbury so. for Mr. Butrick, Brainerd.
*Clinton*, N. Y., A barrel, fr. friends, for Dr. Bradley, Bankok.
*Derby*, Ct. A box, fr. la. of 1st cong. chh. for Mrs. Bishop, Sandw. Isl.
*Fair Haven*, Vt. Paper, fr. A. Safford, 22 50
*Gloucester, Sandy Bay*, Ms. A barrel, fr. miss. sew. cir. 65 00
*New Hartford*, Ct. Clothing, fr. la. in Mr. Lord's so. for chil. at Port Natal.
*New York City*, (via.) A box, for Mr. Tinker, Sandw. Isl. 62 00
*Rindge*, N. H., A box, fr. fem. char. so. for miss. to Zoolahs, 57 69
*Saratuga Springs*, N. Y., A box, fr. ladies, for Mr. Worcester, Park Hill.
*Smyrna*, N. Y., A box, rec'd at Seneca.
*Trumbull*, Ct. A bundle, fr. fem. miss. so. 15 00
*West Boylston*, Ms. A box, fr. juv. mite so. for Mrs. Temple, Smyrna.

---

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE

# MISSIONARY HERALD.

VOL. XXXIII. OCTOBER, 1837. No. 10.

## American Board of Commissioners for Foreign Missions.

### Western Africa.

#### JOURNAL OF MR. WILSON ON A TOUR TO GRABBO.

THE remarks below will make the reader sufficiently acquainted with the object of the tour, an account of which is to follow. The tour was performed in March and April, 1836.

*Object of the Tour—A Slave Trader—Favorable Events.*

The tour mentioned at the head of this article was designed, in the first place, to be extended to the foot of the Kong Mountains, but was terminated about one hundred and twenty miles from this, in consequence of the failure of my health. I have always entertained the opinion that it was important to the successful prosecution of the missionary work in Western Africa, that a station should be established in the interior as soon as possible. I thought the Kong Mountains might possess peculiar advantages in relation to health; and from such fragments of information as I could gather from the people hereabouts, I was induced to think that those mountains made a sweep toward the sea-coast, and were not more than 200 or 250 miles distant. I likewise ascertained that there was a populous tribe, known here by the name of the Pah People, spread over the southern side of the mountains; and that parties from that people frequently came down as far as the falls of the Cavally river for purposes of trade. The importance of visiting their country seemed to me very great, but the difficulties at first appeared still greater. The beach people represent the intermediate tribes as cannibals, and suppose that a peaceable passage through their country would be utterly impracticable. I could not, therefore, reasonably expect any of them to accompany me in an undertaking of so much peril. In the next place, I knew that the country was broken up into innumerable tribes or clans, and that my progress would be liable to be arrested by the caprice of every petty chief through whose dominions our road lay.

In relation to the first difficulty, I made due allowance for the exaggerated representations of the beach people; and was aware of their disposition to magnify every thing at a distance. Of the interior tribes they know little or nothing, and they are disposed to throw a veil of mystery and terror over all that extends beyond their knowledge. In relation to the second difficulty, I thought if I could reach the falls of the Cavally river, the place where Dr. Hall terminated his excursion, [vol. xxxii, p. 312,] I might meet with some of these trading parties, and through their influence effect a passage through the country. I was seconded in the undertaking by William Davis, my interpreter, who promised to go as my head-man, and to procure the requisite number of men for such a journey. The state of our schools and the mission was such as would warrant my absence for a few weeks. I said but little about the projected journey until the time for setting out was near at hand, lest our men should be dissuaded from following, and frustrate the undertaking.

Saturday, the 25th of March, I made all the requisite preparations, and on Monday morning I announced to Davis my intention to set out that afternoon and go as far as Baffron's town, at the mouth of the river, where we were to get a canoe to ascend to the falls. According to his engagement he was in

place at ten o'clock with five men and one boy, to which were added two of our own boys. These, with one American and myself, made our company, in all, ten. We left home about two o'clock, and arrived at Cavally about sunset. Here we met with a white man who was engaged in the slave trade, and had to take our lodgings in the same house with him. He had come to this place not to buy slaves, but to purchase rice for a cargo of them that were about to be taken from the Gallinas river. Our objects in visiting this place were so directly opposed to each other, that our meeting, as will readily be imagined, was not very cordial. Yet I regarded this as a providential interference, and determined to discharge my duty by endeavoring to show him the wickedness of the business in which he was engaged, and to dissuade him, if possible, from the continuance of it. He is in the employ of the far famed Peter Blanco of Gallinas; and if I was correctly informed by this man, that notable trader has between ninety and one hundred vessels engaged in transporting human beings from the continent of Africa to the West Indies. His residence is at the Gallinas river, where he has a princely mansion. He has six native wives, and several of his daughters are married to the different captains who navigate his vessels. During the last year eight of his vessels were captured and sold, but as they were insured at a high rate, he sustained no loss. In general he is the purchaser of all vessels sold at Sierra Leone, and is enabled to make a profit by them. The man above mentioned had sold a barrel of rum to Baffron, thus inflicting curse upon curse.

When I made known to Baffron our destination, he affected the utmost amazement, and told us it was utterly impracticable. When he saw, however, that I was neither to be intimidated nor dissuaded, he shifted his ground, and disclosed a fact which seemed to encourage our undertaking, and I could not but think that it was the hand of God opening the way for us. Some of the Pah People had ventured down to the beach a few months previously, and a solemn treaty was ratified between them and those residing on the coast, by which the two might intermingle and travel in each other's territories without molestation or injury. The advantage which this treaty afforded us you will readily perceive. The mode of ratifying the treaty is somewhat novel. One individual is selected from each party, and they are required to make an incision on the back of each other's hand, in the presence of witnesses; and as it is done with the same knife, it is said that the blood of the two tribes is mingled, and they become one people. Baffron had sagacity enough to appreciate the advantages of intercourse with so extensive and so opulent a people, but as he was desirous of monopolizing their trade, he had carefully concealed the fact from all others, except those of his own town. After divulging it to us, he seemed desirous to forward our object, and no doubt wanted to avail himself of as much of the credit of the enterprise as he possibly could. One of his nephews, who had been to Pah, was appointed to accompany us, ostensibly as our guide, but doubtless to say that his uncle had sent us.

Another circumstance seemed equally favorable. Baffron mentioned the name of a man on the river, about fifty miles distant, whose tribe stretched from the river almost to Pah, and said if we could get him as our conductor, we need apprehend no difficulty. While speaking of this man, his arrival was announced, and a few minutes after he was introduced to me. His name is Podih, and the tribe to which he belongs is called the Tabo People. He expressed much pleasure at having the honor of conducting a white man through his country, and would be ready after a delay of one day to accompany us. He had not been in our apartment, however, very long, before he gave us evidence of his love for rum, and a capacity for containing more of this fiery liquid without beastly intoxication, than any human being I had ever seen. In the course of a half hour he swallowed down more than a pint of unadulterated New England rum.

### *Cavally River—Towns and People.*

*March* 28. We determined to proceed as far up the river as Denah, and expected Podih to be up with us the next morning. The guide furnished by Baffron and another man whom I engaged there increased our company to twelve. Along this part of the river the banks are low and the adjacent land is covered over with a rich growth of reeds and grass. The immediate banks of the river are lined with a beautiful green vine, not unlike the Cherokee rose. The first native settlement we passed was a small village on the east side of the river and is called Yando. Not far from this we passed a company of men from Cape La-

hon, who were just returning from the "Grand Devil Oracle," and they regarded our meeting as particularly auspicious. They were on the river banks and called out to us, and said if we would give them some rum, they would give us a bright sun and clear sky. When informed that we had none, they burst forth into one of their native airs, and cheered us on our way. Soon after the sun darted his rays with unusual lustre, and whatever credit these superstitious people may have appropriated to themselves in causing it, we attributed it to a higher source.

Two miles from this place we came to Ploro, the population of which I suppose to be three or four hundred. The people are simple hearted and kind. About two miles from this place we came to Haidee, a small town situated near the junction of the Cavally river with the Creek leading to the "Grand Devil Oracle." About three o'clock we set out again, and after two hours rowing we came abreast of a village on the west side of the river. The people assembled at the water side to catch a glance of the passing stranger. We were urged to put ashore, but as night was approaching, we passed on. At dusk we arrived safely at Denah. My old friend, king Neh, had been the subject of severe afflictions since I visited him last June, [p. 195]. For several months he had been entirely deranged, and very recently he had lost a favorite wife. The house which had once been so richly ornamented with China was at this time entirely dismantled, as a token of regard to the deceased.

29. This morning we waited until ten o'clock for Podih, but in vain; and we finally concluded to proceed slowly up the river until he should overtake us.

All beyond this point was new to me. Our view, however, owing to the river being very low at this season, was in many places confined, by its steep banks, to the bold and beautiful stream that was forcing its way to the sea. Our attention was frequently arrested by the gambols of monkeys in the trees overhanging the river, and occasionally we started a huge alligator from his sunny repose. The beautiful pea-fowl was seen bounding from tree to tree, and numberless birds cheered our progress by their sweet notes, while the lofty and wide-spreading tree tops afforded us a grateful canopy from the melting rays of the sun. About one o'clock we came to a small native town called Gninemoo, and were passing by on the opposite side, when the people urged us to come near the shore that they might see a white man. We did so, and halted a moment. One or two hundred persons were at the place and gazed on the anomaly with wonder and amazement. I distributed a few beads among the children and we departed in the midst of their cheers and good wishes.

Two miles from this we passed a deserted village, called Edahwooda. Why it was deserted we did not learn. The site was high and exceedingly beautiful.

After leaving this place, a consultation was held whether we should go on to Podih's town that night, or stop at Yopro, a large town five miles nearer. We determined upon the latter. The people, with the exception of a few women and children, were at their farms, so that our entrance, for once, into an African town was peaceful and quiet. The town is inclosed around by a double wall of split timber, the streets are open and clean, and the houses neat and commodious. We sent for the chief, and in the course of half an hour he made his appearance and welcomed us to his town. He presented us with a sheep, which was consigned to the executioner, and afforded us a grateful supper after a day's fasting and fatigue. The tribe to which this town belongs is at war, and while we were here a watch was kept during the night. I told the king he had a pretty place and a fine town. He immediately inquired why I did not come and live with him. I told him it was in my heart and in the heart of the people in America to do him and his people good, but we had no man at present to station there. I suggested to him that he should give me one of his sons to learn to read, which he was to consider until I returned. About night the people flocked home in great numbers, and gathered around, as usual, to gaze upon the stranger.

The people of Yopro appear to have an abundance of the good things of this life. Cows, sheep, goats, fowls, ducks, and dogs were very numerous. Their houses were well stocked with rice, and it is a place of more importance for the manufacture of palm-oil, than any other on the river. The population of the town I suppose to be 800 or 1,000. At eight o'clock our house was cleared of all gazers, and we had a refreshing sleep. Podih arrived about midnight, and roused us up. I administered a pretty sharp rebuke and dismissed him until next morning.

30. After making our kind host a suitable present, we took our departure

about sunrise. It was in vain that I urged Podih to go immediately to his town, and proceed on our journey the same day. He said we must stop until the next day and insisted that we should stop at an intermediate town. This I very reluctantly consented to do, for I supposed it was nothing but his vanity that prompted him to this course of conduct.

*Podih—Pah Chief—Vanity and Self-praise.*

As this man occupies a prominent place in the succeeding part of this journal, it may not be amiss here to give a slight outline of his character. He is, I should judge, about forty-five years of age, more than six feet high, square shouldered and badly formed, exceedingly stiff and awkward in all his movements, and so very slow in getting up from his seat, that one of our boys jocosely compared him to a ship in the act of raising her anchor. As to the moral character of the man I do not know how I could more accurately describe it, than to say it is a strange mixture of vanity, cupidity, obstinacy, and good humor. He stands at the head of that part of the Tabo people who live on the river, and acts as factor for the whole tribe. In this way he has made himself what would be called in this part of the country a rich man, and is decidedly influential. During the whole time he was with us his mind was intently fixed upon getting a name for himself, and for this end, he seemed to care not how much he taxed my time, patience, and purse.

The fog was very dense the morning we left Yopro, so that we could discern but little beyond the head of the canoe. Podih had seated himself in front of me, and was disposed to be quite garrulous, but I was purposely taciturn and sober.

We arrived at Yahan about eight o'clock and went ashore. We entered the town and went directly to the head-man's house. We were received with great cordiality and respect; and after making a hearty repast upon the bounties of our generous host, and making him a corresponding present, we again launched out in the river, and in the course of half an hour we arrived at Dimleh, the place of Podih's residence.

Dimleh is a small insignificant village, embracing about twenty houses, and not more, probably, than one hundred souls. Here, to our great surprise and joy, we met a head-man from Pah. He had arrived a few days previously, on a visit to this part of the country, and hearing of our destination came to meet us at the water side. The first glance I got of this man, as well as those who accompanied him, showed that they were of a race entirely distinct from those along the sea coast. The first impression I had of the head-man was quite imposing. He was about five feet and six inches high, small body, but remarkably well proportioned. He stood very erect, and his gait was dignified and graceful. He had lost one eye, but the other was keen, penetrating, and stern. I bowed to him as I ascended the hill, and he returned the compliment with as much grace and ease, as if he had spent all his days in the most refined and polished society. His beard was six inches long and platted with care. He wore a red cap, and held in his hand a long iron lance. Around his waist was girded a cartridge box, made of leopard's skin, and about the size of a man's arm. From this were suspended strips of leopard's skin that reached to his ankles. This, with a small bell attached to the same strapping, gave him quite the air of a savage warrior, and I confess that I have seldom been so much struck with the appearance of any human being. Podih's reception by his wives was such as the vanity of his heart would dictate. We were scarcely seated when three of them took their stand in front of us, one of them with a tamborine in her hand, to welcome the return of their lord, and to do honor to his guest. The scene which followed is one of constant occurrence in this country, but the most disgusting exhibition of vanity that could be witnessed. Podih strutted to and fro with great pomp, and occasionally said something to this youthful choir, and they chanted forth a reply. This was continued for more than half an hour, when I felt some curiosity to know the subject of these complacent songs. I ascertained that Podih was uttering forth his own praise, his wealth, his name, his family connections, etc. The chanting of his wives was a reiteration of what he had said. The perfect complacency and satisfaction with which this Anak of the river proclaimed his own praise irresistably forced upon my mind a resemblance to the strutting of a turkey-cock.

But the most ludicrous part of this scene is yet to follow. Podih had as yet concealed a parasite, whose profession it was to celebrate the praises of great men, who was now brought out to crown this scene of vanity and foolery. Whether this man happened here by chance, or

was sent for the night before, is not known. He affected on his first appearance to be passing by the place without design, but when his eyes fixed upon Podih, he suddenly started and fled to a distance in great consternation. For a time he stood gazing and trembling at this would-be-august personage, and after a while ventured to return, but with a cautious and trembling pace. When he got near he gazed upon the wonder with a mixture of indescribable awe and admiration. It was only occasionally, however, that Podih would deign to confer a look upon his astonished admirer—such a look as a man is wont to confer upon a fondling dog, when his mind is fixed upon a different subject. Podih still strutted backward and forward declaring his own fame with great satisfaction, whilst this professional sycophant moved around him in the orb of a satelite, placing his hand upon his shoulder, twitching his beard, and all the while gazing in his face with unutterable admiration.

Such scenes as this engrossed the greater part of Podih's time night and day, during our visit, and we felt really relieved, when we got beyond the reach of the tamborine and such gross exhibitions of vanity and nonsense.

*Tabo People—Palm Wine—Incidents and Scenes on the Way to Grabbo.*

31. This morning we set out for Tata, the place where the head-man of the Tabo people resides. This village is situated about one mile higher up the river than Dimleh. It contains about forty houses, and probably four hundred inhabitants. Podih led the way, dressed in a calico gown which I had presented to him at Cavally. We went immediately to the head-man's house and seated ourselves under a shade tree in front of his door.

The people at this place appear simple hearted and kind; and Davis overheard a conversation among them, which throws some light upon the feelings and views of Africans. They were somewhat surprised that I did not wipe my hand after shaking theirs. They said that an Englishman had visited their country many years ago, and with him it was an invariable practice to wipe his hand, which to them was a great offence; for he thought himself, in their own language, "better than any body else." And here it may not be improper to remark, that it is a great error in those travellers in this country, and perhaps it is less or more the case in all barbarous countries, to suppose that these rude people have no ideas about what is proper and becoming in a stranger. They can as easily discern the characters of men, and discriminate between what is natural and becoming, and what is vain and assumed, as any people I ever saw any where. And any want of regard to their feelings, or wanton violation of their customs, invariably leads to difficulties and hard thoughts. The Englishman above mentioned was assaulted before he left this part of the country, and they say it was in consequence of his proud and haughty deportment.

We returned to Dimleh at noon, and found that Podih had prepared for us what he considered a great treat, i. e. a foaming pot of palm-wine. The mode of partaking of this favorite beverage among these people is somewhat amusing. The pot which contains it is seated on the ground between the feet of the master of the ceremonies, and the rest of the company form themselves in a circle. A plate is then brought, which contains a mixture of red pepper and salt, which is passed around, and each individual takes out a little and puts upon his tongue. I do not know what is the object of this prefatory measure, unless it is to impart a fiery taste to the wine. The plate is removed, the master of the ceremonies carefully removes the leaves that have been platted into the mouth of the pot to prevent the wine from escaping by excessive fermentation. One cup only is used for all hands, and the woman, from whose house the pot has been brought, is required to take the first draught, and the master the next, to relieve the minds of the company from all fears of poison; and for the same purpose the master of the ceremonies is required to swallow the dregs. The cup is passed from one to another until the whole are satisfied, which is seldom the case before the pot is exhausted.

The process in manufacturing this wine is different, in different parts of Africa. The most common process is, to bore a hole in the body of the tree some feet above the ground and the juice is procured as the sap of the sugar maple. In this section of the country a different process is generally adopted. The tree is cut down near the ground, and the lower part is slightly raised. The further end is cleared of limbs and leaves, and a shallow trench is made in the upper surface as deep as the heart of the tree. If a slight fire is kindled upon this every morning, it will furnish daily,

for several successive weeks, from a quart to two gallons of sap. Its color is that of milk and water, but quite sweet and palatable.

31. This morning we set out about daylight for Grabbo, leaving Podih to follow. For some reason or other the head-man from Pah was not ready to accompany us, but this we did not think a matter of very great importance, as he lived in a different part of the country from that to which our feet were directed. Our course lay nearly north. We had not proceeded more than one hour, when our attention was arrested by a loud chorus of human voices, and as we approached the spot, their wild terrific screams deafened our ears. But they only wanted to catch a glimpse of the "white man," and for this they accompanied us for nearly an hour, yelling and screaming at a dreadful rate, rushing ahead and squatting in the grass to get a full view. And before we could get this noisy and troublesome escort to leave us, I was compelled to turn right about and let them gaze steadily in my face for several minutes. With this they appeared fully satisfied, and left us to pursue our journey through the silent wilderness that now lay ahead of us. But it was not a silent wilderness; for as soon as the voices of these simple hearted people had died away, the tongues of our travelers seemed to be untied, and we were cheered and amused by the recital of stories, fables, and jokes all the day. We had not gone far before we came to the foot of a little mountain, of the height of which we could not, in consequence of the dense and almost impenetrable forest in which it is enveloped, form any certain estimate. We commenced the steep ascent with fine glee, and supposed that we should soon reach the summit. But we soon exhausted our strength, and were compelled several times to call a halt before we reached the highest point. A beautiful rippling stream of cool limpid water served as our road and guide nearly to the summit of the mountain, the place from whence it took its rise. We had hoped to have had a fine view of the surrounding country from the summit, but in this we were disappointed, being walled around by a dense forest of tall trees. Indeed so dense was the canopy overhead, formed by the outstretched limbs of the trees, that during a walk of five hours, scarcely a single direct ray of the sun, lighted upon our path. The size and height of some of these trees is almost incredible. One that I measured roughly I supposed to be between fifty and sixty feet in circumference, and the height corresponded with the size of the trunk. But the most beautiful growth to be found upon this mountain is, the bamboo, a species of the palm-tree. It has no trunk of any extent, but sends out a great many long reeds or stems which form a beautiful and graceful curve. These reeds measure from fifty to one hundred feet in length, and taper very gradually to the end. It bears a nut or bur resembling the bur of the white pine, which yields an oil of a good quality and something similar to that of the palm-nut.

We found in several places a very pleasant and palatable fruit, known in this country among Americans by the name of mammy apple, and sometimes called African peach. The fragrance and flavor is much like that of our peach, except that it contains more acid. It is of the size and shape of our largest peaches, and the exterior is rough and woody.

Our descent from the mountain was more gradual and pleasant; and we found ourselves at the foot of the opposite side about one o'clock. As we emerged from this forest, the sun darted upon us his melting rays, and I am not aware that I ever experienced more inconvenience from heat. We soon reached a small village and rested ourselves for a few minutes. The people of the village were all at their farms, except a few women and children. These served us with bananas and wanted us to stay until night.

*Arrival and unfavorable Reception at Grabbo—Decision to Return.*

Two hours walk from this little village brought us to Grabbo, the capital, or the head-town of the Tabo people. In this place I was much disappointed. The number of houses does not exceed one hundred and fifty, the population I supposed to be eight hundred or one thousand. The site is high and pleasant, but in no way very remarkable or beautiful. The town is destitute of shade-trees, and we found it difficult to shield ourselves from the scorching heat of the sun. We went immediately to the king's house and there deposited our baggage, but he was not at home, being absent at his farm. The people did not flock around us as usual, but stood at a distance and appeared very shy; and it was sometime before I could make them feel that we were disposed to be kind, or could induce any of them to come near.

We were not here long before suspicions were excited that the feelings of the people towards us were not the most kindly. We did not see at first more than three or four grown men, but when the "palaver-drum" was beat, about a half hour afterwards, we saw a large concourse of men, most of them with guns and cutlasses, assembling at the council-house. They had not been together long before a messenger was sent to inquire if we had come to visit Grabbo, or were intending to go to Pah? This to us was strange treatment, and how they knew the destination of our journey we could not conjecture, unless Podih, without our advice or knowledge, had despatched a messenger to carry the news. We sent back, for reply, that we thought the king acted very strangely, and inquired why he and his people did not come and shake our hands and hear for themselves what we had to say. This brought them together, and I explained to them our intention and wishes, and told them as soon as Podih should arrive I would see them again. Podih had not overtaken us during the journey, and his delay now was the occasion of unpleasant suspense. I thought it possible that he himself was at heart opposed to our journey, and had sent us to this place purposely to entangle us. After a while Podih arrived. His presence relieved my mind from some unpleasant suspicions, but it did not change the aspect of affairs so much as I had hoped. There was still a reserve and distance about the people, which savored more of opposition than timidity. I thought the present which I had designed to give them might turn the scale. Accordingly after consultation with Podih and Davis, they were assembled. I explained to them that it was the custom of white men when they traveled not to visit one place alone, but to take in a good many in the circuit. I told them that my stay at their town ought to be regarded as a visit to them, and to satisfy them of this I would show them that I had not come empty handed. I likewise told them that I had nothing to do with trade, but was a man of God, and was seeking out my brethren and fellow creatures wherever I could find them. The present I made them consisted of a piece of cotton handkerchiefs, a plain umbrella, a razor, pair of scissors, and a few beads. These were accepted with apparent pleasure, and ought justly to be considered a liberal present for the section of country. The concourse broke up and the people generally appeared more friendly.

Being much fatigued and exhausted, I determined to retire earlier than usual. A light was ordered, and as usual it attracted the people in great crowds. After allowing them to satisfy their curiosity, the house was cleared and the doors closed. But what appeared shyness in the first place, now gave way to unrestrained curiosity to see every thing in our house and particularly how a "white man sleeps." Several times the house was cleared, but the right of gazing in the doors the rabble stoutly maintained, and when the shutters were interposed, they were forced away and carried off. I sent several times to complain to the king, but he either had no power or no inclination to restrain them. And we got no relief until the lamp was placed in a situation where it could reflect but little or no light upon the surrounding objects.

During the night, Mr. Wilson, who had previously become much exhausted by fatigue, was taken severely ill, as was also one of his attendants. The jealous and threatening movements of the people continued through the night and the next morning; and as it seemed to Mr. Wilson hazardous to himself and his party to go forward or to remain at Grabbo, in his present state of health, he decided to return to the coast, and accordingly started early in the day.

We did not return by the same way which we had come. We continued about ten miles further to the north to intersect the Cavally, where we hoped to get a canoe and reach the falls of the river that night. But this proved a day of trial, suffering, and disappointment beyond any thing I had ever experienced. My sickness increased, and I found it necessary to throw myself upon the grass for rest three or four times during the morning's walk. The road was indescribably bad, and our guide was so ignorant as to mislead us several times. About mid-day we arrived at Santon, a settlement belonging to the same tribe as Grabbo, and about forty miles above the falls of the river. Here the inhabitants were started by the arrival of a white man, and for a time the surrounding country was filled with their screams and savage yells. We went to a shade-tree in the middle of the village, and I could scarcely stand upon my feet until a pallet could be spread, so faint and exhausted was I by the walk. Here the people walled me around so completely,

as to exclude almost every breath of air. It was in vain that I told them that I was sick, and begged them to stand away. The request they thought unreasonable, and I fell into a sound sleep in the midst of the thunder of surrounding voices. During my repose, Davis made every effort to procure a canoe, but failed. The people were intent upon detaining us, and fabricated numberless stories to prevent our departure. It was very undesirable for us to remain here. The people were quite as inhospitable as those we had left, and we felt that we were not yet beyond the reach of the Grabbo people, who might still feel ill-disposed towards us. The only safe alternative was to proceed by land to the next town below. When we first spoke of setting out, the people, those of them that we found in the town, made a show of resistance, but when they saw us determined, all opposition was hushed up, and we departed peaceably. I felt refreshed by the sleep I had got, and supposed that I would be able to walk an hour or two longer. About three o'clock we came in sight of the next village, and the last one in this direction which belongs to the Tabo people. Here we held a consultation if it were not best for us to try and reach Yapro, the capital or head-town of the tribe called Kaphebo. These were known to be a kind and hospitable people. We accordingly started for that place and reached there after a fatiguing walk.

### *Yapro and the Scenery around—Patriarch of the Town.*

Yapro crowns the summit of a high mountain, and affords the most magnificent and imposing prospect that I have ever seen. The surrounding view is not unlike that enjoyed from the top of the Catskill mountains, except in this, that the view is unbounded and sublime in every direction. The Cavally river may be traced in all its meanderings a great distance, both to the south and west; and unnumbered spiral mountains are seen rearing their bold and lofty peaks in every direction. None of these, however, could rival the one on which I stood for height and beauty. The settlement which Dr. Hall visited at the falls of the river, and of which he has written an account, could be seen indistinctly to the south, and we were able to see eight different towns, all of which were perched upon the summit of these lofty peaks, whilst ascending volumes of smoke indicated the situation of numberless other settlements. We arrived just in time to see a bright sun, sink down in the western wilderness, and the twilight scene was transporting beyond description, and almost too powerful to be contemplated calmly by a sensitive mind. When Dr. Hall first read to me his account of the scene around the falls of the river, I was induced to think that he wrote under the influence of an excited imagination, and that his description was overwrought; but I must now do him the justice to say that I consider the country richly deserving all the encomium conferred upon it; and I am disposed to think that no one would feel disappointed in visiting the country, however high his anticipations might be.

When we entered the town, there were but two individuals to be found, and the stillness and silence of all around brought to mind recollections of the Sabbath in a christian land. And what rendered the occasion still more affecting, was the fact that the two persons just mentioned were the aged progenitors of that large tribe whose dominions we had just entered. The history of the old father is too interesting to be passed over without particular notice. When we entered the town, we went directly to his house, and found him reclining upon his mat. He raised his withered body, bowed his grey head, and gazed upon the white man with unutterable emotion. He had attained, if I may judge from his looks, to five score years, and he never before had seen this "wonder of wonders." The old man placed his hand over his brow, and gazed with a look that betokened suspicions in his own mind that he was dreaming and was incredulous of that which he beheld with his eyes. I relieved his mind by telling him the occasion of our visit. His wonder subsided, and his gratitude at having such an honor conferred upon him in his old age gave vent to itself by a flood of tears. During our visit this old man manifested a simplicity of character, kindness of heart, and a degree of hospitality, that I have never known exceeded in any part of the world. I thought of Abraham and Isaac and Jacob, and could not but lift up a heart-felt prayer to almighty God, that the same hope and faith which had cheered the hearts of these patriarchs of olden days, might be enkindled in the bosom of this aged sire, and cause his sun to set as brightly and as happily as theirs. It is confidently asserted that he is the father of thirty-seven living children, and has committed to the grave twenty more,

Yapro embraces about one hundred houses, and five or six hundred inhabitants. The town is walled around by a substantial palisade, and a narrow lane passes through the town, affording inlets to the different apartments.

We enjoyed a comfortable night's rest, and the morning returned to impart new beauties to the enchanted spot. This world of grandeur and beauty below us, was enveloped in a dense fog, presenting the appearance of a vast and boundless sheet of snow, dotted here and there by the protruding peaks of the highest mountains. I contemplated the scene with more than ordinary emotion, and left the place with a reluctant heart and a tardy step. I made the old patriarch a present of an umbrella, six or eight cotton handkerchiefs, a razor, and a few beads; all of which he received with evident satisfaction, and presented me in turn with a sheep and bullock. He likewise intrusted to me a son and grandson, to go to school—a degree of confidence that I had hardly expected in this part of the country.

*Remarks on the Treatment at Grabbo—Openings for Labor.*

In concluding this journal, already protracted, there are one or two topics to which I must advert. And first in relation to the character and conduct of the Grabbo people, and those of the Tabo tribe generally. You will perceive that our reception and treatment by them was not very cordial or kind, and you might be induced to think that this was the character of the people generally in that region. But not so. The Tabo people, as I have since learned, have long been famed for their inhumanity; and are the only people in this region who can be justly regarded as cannibals. The people in the country are decidedly more kind and simple-hearted than those on the sea-coast; and I was treated with more kindness and hospitality than I had expected in any uncivilized land. I was misled in directing my course through the Tabo country. Had we ascended the river higher, our road would have been more direct, and our treatment would have been more friendly.

As for a missionary station, I think the falls of the Cavally river decidedly inviting. The country is densely populated, the land is mountainous, the air is pure and apparently healthful, and there is every reason to believe that a missionary would be gladly and cordially received. It would not be desirable for females to be located there for a year or two.

In a different part of this journal it was said, that valuable information had been obtained in relation to the Pah country. What is called Pah, covers a wide extent of country, and perhaps overspreads all the south side of the Kong mountains, and probably joins the Ashantee country.

The country affords a good deal of trade in ivory and gold-dust; and that from the contiguous parts are carried to Cape Lahon and river Cestos, points on the sea-coast north and east of this, each about one hundred miles distant from Cape Palmas. It is also said, that one mountain, and I suppose this to be a branch of the Kong range, gives rise to two rivers which empty into the sea, at the above mentioned places, besides that of the Cavally. Now if this information is correct, and I am disposed to think it is, the mountain which gives rise to these three rivers, is to be at some future day a very important post to be occupied in disseminating the gospel over these benighted regions.

It is not more, I judge, than five or six days walk from the point where we terminated our excursion—and from the information I have gained in relation to the people and country, I am induced to think it quite accessible from this place.

My heart swells with emotion when I contemplate this vast and interesting field for missionary enterprise. Every valley and hill and mountain teems with human inhabitants; but they are men without virtue, without knowledge of God, and as ignorant of Jesus Christ and the way of salvation, as if no redemption had been interposed. The evil one, in the panoply of the false prophet, has entered, has invaded the country on the opposites, and is day by day acquiring new trophies, and marching with a rapid pace towards the western shores. Nothing is needed, with the blessing of God, but christian men to arrest his progress and possess the country. But they are not here, and not to be found.

In a communication of a late date Mr. Wilson states that Mr Polk, his teacher at Rock Town, whose sickness was mentioned at p. 368, had died. He was a colored man of excellent character, well qualified for his employment, highly respected and beloved by the natives, and promised to be of great service to the mission. As it is so difficult to supply his place in the school, his loss is deeply felt.

## Trebizond.

### EXTRACTS FROM THE JOURNAL AND LETTER OF MR. JOHNSTON.

PORTIONS of the journal of Mr. Johnston relating to a tour made by him in the country lying south of the Black Sea were inserted at pp. 202—6, giving an account of his route as far as Tokat; which place he left August 18th, and reached Sivas, eighteen hours distant, the next morning at nine o'clock. He was accompanied by Sennekerim from Constantinople.

*Sivas—The Forty Martyrs—Route to Erzercom.*

*August* 19, 1836. Sivas is situated at the northern side of the valley of the Kuzul Irmak (ancient Halys), which here spreads out into a broad and fertile plain. On both sides, but particularly on the south, the country is so much higher than the plain as to resemble a ridge of mountains. The situation being level, with the exception of only one small circular elevation in the southwest part, the whole city is seen to very good advantage, and makes a favorable impression at first sight, when approached from the north. It is interspersed with shade-trees, though not buried in them like some of the towns in these parts, and here and there a stately poplar waves its solitary head in the pure atmosphere above. The great number of chimneys, which appear on the tops of the houses, indicate that the winter here is cold, and the people told us that it is quite as severe as at Erzeroom.

This city has experienced quite its share of the vicissitudes of earthly fortune. Here Mithridates, the king of Pontus and the enemy of the Romans, once rolled in luxury, and in this plain he was overthrown by Lucullus, but made his escape through the greediness of the conquerors in seizing upon the spoil. In the beginning of the fifteenth century, when it contained a christian population of 120,000 souls, an Armenian historian says, it surrendered to the victorious Tamerlane, on condition that the lives of the people should be spared. But no sooner were they in his power, than they were massacred in the most barbarous manner.

On the day of our arrival we walked out a short distance to the west of the city, to visit the graves of the Forty Martyrs. According to Armenian tradition, in the early history of Christianity in this country, forty converts were found here, who were required, but refused, to renounce their profession. They were consequently ordered to be cast into a pond of freezing water, while the temptation of a warm bath at hand, was held out to any that would recant. One out of the forty yielded, while the rest were cast into the water. While they were thus suffering the pains of martyrdom, forty crowns descended from heaven, thirty-nine of which settled upon the heads of the martyrs, while the fortieth, not finding its owner, went flying about in the air. One of the guard witnessing this, became himself a convert, and forthwith threw himself into the water, upon which the spare crown lighted. They have been enrolled, as a matter of course, in the Armenian calendar of saints, and are supposed to have great influence in heaven.

After visiting the convents and schools, and obtaining what information he was able respecting the religious condition of the people, Mr. Johnston proceeded on his way.

22. We left Sivas and set out for Erzengan. This was the next place that we wished particularly to see, though it was five days journey from Sivas, and our route led us by several places of interest, which for want of time we were obliged to pass almost without notice. Our first day's ride was up the beautiful and rich valley of the Kuzul Irmak. Our road passed through the midst of wheat fields, and on our right and left the people were engaged with gathering their crops, some reaping, some driving home upon ox carts, and some treading out. The manner of this last operation seemed to be universally the scriptural one. The sheaves are spread down upon a hard circular floor of earth in the open field, and pairs of oxen are driven round upon it, dragging after them a kind of sled, consisting of two broad boards jointed together, the under side being thickly set with sharp stones. Upon this the driver stands, with whip or goad in hand, which he uses freely, but permits his animals to eat as much as they choose. I never saw a single ox muzzled while employed in "treading out the corn." A majority of the laborers whom we saw seemed to be Armenians. We passed, during the day, a half dozen of villages, whose population was principally of that nation.

Mr. Johnston passed through Zara, Enderess, Kara Hissar, Sheheran, Kelkit Chiftlik, and Erzengan on the Euphrates, towns and villages containing from 150 to 1,000 houses. The road from Erzengan lay through a mountainous district infested with hords of Koordish robbers. Failing to overtake a company of soldiers who were going to Erzeroom, and under whose protection he might hope to travel in safety, he was directed to a very unpromising man, who, he was told, would be a sufficient guard. The journal proceeds—

After we had started together, he told us that he was a friend of the Koords, and that would be a sufficient protection for us. He had lived among them, and knew their language, and is now employed by the governor of Erzengan to carry messages to their chiefs whenever he has occasion. This relieved us of our anxiety, and we went on as safely as if we had had a whole battalion of soldiers to guard us. Five hours from Erzengan the plain terminated in a narrow valley, just sufficient for the river to pass, with here and there a little flat, such as the Koord loves. Our road followed the northern bank of the stream, and in fact we kept the Euphrates all the way from Erzengan to Erzeroom, saving its windings.

When we had proceeded a little way, we met one of the young soldiers coming back; he had not been able to start with the rest, and had hired a man to go with him to overtake his company. But the Koords began to lay them under contribution, some for one thing and some for another, till they frightened the poor fellows back. The retreating soldier, however, joined our ranks and faced about, saying he was not afraid to meet five hundred Koords under our protection! As we passed along we saw a number of them in different places, most of them like those we had seen on the other side of the mountain, industriously at work with their harvests. By night we reached Terdjan, a small town on the bank of the Euphrates, situated in the midst of a fruitful plain of the same name. The distance from Erzengan is twelve hours. Here we found the money carriers and some Armenians, whose acquaintance we had made in Erzengan. We were put into a stable with our horses to lodge for the night, and in spite of dust and fleas, we enjoyed a comfortable sleep.

31. We continued our journey up the bank of the Euphrates, and in two hours passed the ruins of an old village or town, and crossed the river on a stone bridge, from the descent of which the stones had fallen away, and left but a difficult passage. Here the road left the river, which leads to the north, but at night we came to it again, at Ash Kaleh, twelve hours from Terdjan, where we found ourselves in the direct road from Tokat and also from Trebizond to Erzeroom.

From Ash Kaleh, we set off in the night, some on horses, and some on an ox-cart, and a little after sunrise stopped and breakfasted at Ulijah, six hours from Ash Kaleh. Erzeroom is only three hours from Ulijah, and is seen very distinctly from that place across the intervening plain. This city was the extent of our tour, and we reached it about nine, A. M., Thursday, first of September.

### *Feelings of the People in Trebizond toward the Mission.*

In a letter dated March 20th, 1837, Mr. Johnston makes the following statements. It seems that the effects of the hostility of the Greek patriarch and ecclesiastics are felt at Trebizond, as well as at Constantinople and in the Levant.

The Greek bishop of this place has ever been hostile to us, and has used his influence to keep the people aloof from us. But for this, we should have had by this time a large number of the rising race under our instruction. When we came here first we brought with us a supply of the Scriptures in Greek and Armenian, and also of tracts and schoolbooks, principally in Greek, which were sought for very eagerly, especially by the Greek school boys. In a few days our whole stock was nearly exhausted, when suddenly, the applications ceased, and I learned that the cause of it was an interdiction from the bishops, and the circulation of a report that our books contained heresy. An order was given for the collection of all the books for examination. A large number were delivered up, and a good many others were torn to pieces by the possessors, and among the rest, some copies of the Scriptures.

Having had it in view from the first, to open a school as soon as practicable, we have watched the indications of feeling towards us, to seize upon a favorable time for making a commencement. For about a year past we have had a few boys coming to us to receive lessons in

English. No notice seemed to be taken of this, and within the last few weeks the number began to increase almost every day, which encouraged us to write to Constantinople, for a teacher. But these promising appearances were suddenly blasted by the arrival of a circular from the patriarch denouncing the missionaries, their schools, their books, and every thing connected with them. In consequence of this letter the Greek boys have all left us, except two or three, who are out of the patriarch's power. The letter which was received some weeks since was read yesterday in all the churches, with much ceremony, and, as it seemed, to the great gratification of many of the people, some of the boys brought tracts which had been received from us, and having torn them into small fragments, strewed them about our gate, calling out in English, "Good morning; how do you do?"—phrases which they had learned from our pupils. In walking out to-day I found the streets white with our tracts, which these ignorant people are swinishly treading under their feet. From my acquaintance with the Greeks of this place, I fear there are but very few of sufficient intelligence and independence of mind to think that their church authorities can do any thing wrong, and consequently I do not expect many here to be benefitted by this movement. There are a very few, however, who will be helped by it to some good thoughts, which otherwise they might not have had.

The Armenians also received a somewhat similar letter from their patriarch, on the same day that the Greeks did. I am happy to say, however, that it met a different reception from that of the Greeks. A few days after the arrival of the letter, I happened to call upon the bishop, not knowing that such a letter had been received. He informed me that he had replied to the letter of the patriarch, in which all the elders of the nation had united, assuring the patriarch that he had been altogether misinformed, and that he might be easy respecting the Armenians here, for they were a poor ignorant people, and had no curiosity to learn any thing new. This, I am sorry to add, is but too true. We have had but two permanent scholars from among the Armenians, and neither of these is a native of Trebizond. The bishop added, that he was much surprised at the reception of such a letter, because he knew that the patriarch used to entertain a very favorable opinion of the American missionaries.

As to himself, I have had increasing evidence, from the commencement of our acquaintance, to believe him really friendly towards us; and his conduct on this occasion has contributed much to confirm me in this belief. He distinguishes very clearly between what is divine and what is human in the liturgy of his own church, and would be glad to see it purged. Yet he seems not to have learned Christ savingly, and consequently knows not how to exhibit him to others. While he freely acknowledges the superstition of his people, I fear he does not weep on account of it. With one or two of the priests, who have some knowledge, and also feel considerable interest in the doctrines of Christ, we have frequent conversations. Among the laity, there are some that visit us, and none that are hostile, so far as we know; and I am obliged to add, "none that stirreth up himself to take hold of God."

## Broosa.

### EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

*Superstition relative to the Sabbath—Letters from the Greek Bishop and Patriarch.*

*January* 17, 1837. A circumstance occurred to-day in our family, which I cannot forbear to mention, as it throws light on the spiritual state of the people. This being one of the greatest feast-days of the Greeks, an old Greek woman living with us demurred not a little to do some work, which the situation of the family rendered absolutely necessary to be done. She said that it would be a great sin to attempt it, and that the priest would not allow her to do it. But as there was urgency in the case, she consulted her priest on the subject. He informed her that the sin would be so great that permission could not be given her. If, however, she would pay him a specified sum (about ten cents), he would pray for the pardon of the sin she would commit, and she might perform the work. She paid the money accordingly, and with the promise of being forgiven, undertook the task. I told her there was nothing of this kind in the Bible, and she was under no obligation to pay for doing a necessary work, on a day of human appointment. "I am not acquainted with the Bible—I do not know what it contains, and I am afraid of the priest," was her reply. And yet this very priest,

so strict in enforcing the observance of a feast day, brought a specimen of an article of traffic, which he had to dispose of, to church on the Sabbath, and gave it to the old woman to show it to me, that I might purchase some of it, if I was pleased with it. She, having learned something of our views of the sacredness of the Sabbath, immediately told him that such a thing was improper on the Lord's day, and that I did not attend to such matters on this day. She took the article, however, and said she would show it to me on the Monday following, as she did.

*March* 6. The prospects of the mission among the Greeks had been growing more favorable of late, and tokens for good appeared in various ways. But another cloud has now darkened our horizon. The Greek bishop lately came from Constantinople, where he has been for several months past; soon after his arrival, he had a letter read in the Greek church, written by himself, the whole drift of which was leveled against us and our operations. As usual, we were represented as heretics, and as those false prophets whose coming the apostle Paul has predicted, and as men who cloaked the worst of designs under the specious appearance of doing good, etc. etc. The people were forbidden to procure any of our books, and were ordered to throw away and destroy such of them as they now had in their possession. They were also prohibited from visiting us, and from having any intercourse with us; and every person who refused to obey these orders was pronounced thrice anathematized. The language and spirit of the letter was very severe, even more so than the tone of similar documents last year.

On the 26th ult., only four days after the reading of the letter referred to above, an encyclical letter of the Greek patriarch was read in the church. This is the severest and most bitter document of ecclesiastical authority that has yet appeared. It consists of thirty pages octavo, representing the missionaries as "satanical heresiarchs, from the caverns of hell and the abyss of the northern ocean," whose object is to proselyte, and to foment divisions and harass their church and fill it with heresy. The countries where our doctrines prevail are set forth as in a pitiable moral and religious condition. The people are prohibited from purchasing and using any of our books, or any of the translations of the Scriptures in the Turkish, Servian, Arabic, Bulgarian, Sclavonian, and other languages, made by the missionaries; and all persons are forbidden to give them any assistance whatever in the prosecution of their work.

But notwithstanding these prohibitions two Greeks called on me yesterday for books. I reminded them that they were not allowed by their ecclesiastics to purchase these books. They replied, "We want them; we wish to read them." One of them observed, "I acknowledge neither the bishop nor you, nor the Armenian vartabed, but only Jesus Christ." I said that this was the very thing I wanted him to do, and then repeated to them the command of our Savior to call no man master upon earth. They further observed, "When they burned the books some time ago, we thought we would examine those we had, to see if there was any thing objectionable in them. We compared them with the ancient Greek Testament, to see if they were contrary to this; but we found nothing really exceptionable." How far others pursued the same course I cannot tell. But, doubtless, to some extent the same examination was made in other instances.

Upon the lower class of the people generally, these things make an impression. They fear the power of the bishop. And their ignorance and prejudice readily prepare them to believe his representations respecting us. But the more intelligent and enlightened among them say they see nothing in the conduct of these men (the missionaries) to call for all this ado; and that such violent measures are unbecoming the office of bishop and patriarch; and that they are a disgrace to the nation. Still, such is the peculiar state of things among this people, and such is the power of the ecclesiastics, that through fear of incurring their displeasure, or of losing their favor, many who would be glad to befriend us dare not appear to do so openly; and as the bishop keeps himself informed of every thing that transpires here, they are afraid to do any thing which would prove them to have espoused our cause.

Since the renewal of opposition, as I have reason to believe, considerable discussion has taken place among the people respecting us and our object; and though we have been much misrepresented and slandered, and our "name has been cast out as evil" in such discussions; still I cannot but hope that some truth has been elicited, and that some good has been educed from this evil. The great difference between us and

these nominal Christians has been forced upon the sight of some who would otherwise not have been aware of its existence; and thus they may be led to reflect upon it more seriously. At least it always remains true that the wrath of man will be made to praise the Lord, and the remainder of it he will restrain. This is our consolation and hope. He is the God of providence, as well as of grace. He is king in Zion, and he can and will overrule all things ultimately for the final triumph of his cause. But all this does not preclude the necessity of prayer. It is the real ground of it, and encouragement to it. And what Christian, in view of such things, does not feel the absolute necessity of prayer? of greatly increased and fervent prayer?

## Constantinople.

EXTRACTS FROM THE JOURNAL OF THE MISSION.

### *Father and Daughter—Conversation with an Armenian—Plague.*

*December* 6, 1836. Our meetings in Turkish commenced last week; few, however, were present on account of the plague. It was a refreshing season to us all; and those present were requested to communicate our consolations to their brethren who were absent, numbers needing such consolations, being disheartened and discouraged that we are not disposed to secure the establishment of a new sect by firmans and external organization, as were the disciples of Christ for a similar reason. "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" is asked now, as well as then.

The following conversation passed today between E., an Armenian young lady who has been living in Mr. Dwight's family for some years, and whom we have some reason to think is pious, and her father, who had come over to see her from Constantinople, she lying upon a bed of sickness. Her father is quite an enlightened man, but by his own account of himself is without hope.

*Father.* I hope and pray that I may yet live in this world ten years longer.

*Daughter.* But you know you are advanced in years, father, and you can hardly expect to live so long. And besides, why do you wish to live?

*F.* Because I wish to live and prepare for heaven. I know I am not prepared now.

*D.* But you need not wait ten years to be prepared; you may be prepared now as many other true Christians are.

*F.* I know of nobody who can dare to say that he is prepared for heaven.

*D.* True. Nobody is good enough to go to heaven upon his own merits; but, through Christ, many are permitted to indulge hopes that when they die they shall be received to heaven.

*F.* But how am I to get such a hope?

*D.* My dear father, if you will read the third chapter of John, you will find what is necessary for you and for every one, in order to go to heaven.

*F.* Yes, I know to what you refer. I have read about the new birth very often.

*D.* This is what you need to prepare you to go to heaven.

*F.* I know that, but how I am to get it I know not.

*D.* You must give your heart to the Savior, as did the penitent thief on the cross.

Thus the conversation continued for some time. Such an interview, under such circumstances, where subjects of such everlasting importance were discussed between an Armenian female, fully enlightened, and her father, whose eyes were just opening to the dawn of day, is extremely interesting.

16. A. and G. called on Mr. Dwight. We have reason to hope that both these Armenians are renewed by the grace of God. G. had determined to remove to America with all his property, which is considerable, and there spend the rest of his days. He came to ask Mr. D. to furnish him with letters to some of his friends, that they might lead him into the best society. Mr. D. told him that if he should go, he would cheerfully furnish him with such letters; but that he should like to know what were his reasons for supposing it was his duty to go to America.

*G.* I wish to get away from this country and government. Here we are oppressed and kept under by the Turks, and cannot enjoy our religion freely, nor grow in grace even; and I wish to go to a country of good people, where there is liberty and quietness, and where there are no difficulties in acting according to the gospel.

*Ans.* Well, suppose we all go to America. I will go and the other missionaries, for here we meet with a great deal of trouble, and there are a great many hindrances to the work. We, both Americans and Armenians, will all remove together.

*G.* Oh no, you must not go! you must stay here to do good to the people.

*A.* And must not you stay for the same reason?

*G.* No. You are preachers, and I am only an ignorant common man.

*A.* We shall have very poor encouragement indeed to try to do good to the people, if each one as soon as he becomes enlightened goes off to America.

*G.* And there is no church here to which we can conscientiously belong.

*A.* And there never will be if you do in this way. The only way for you to have a church is for those of you who truly love the Savior to remain here united together, to form a sort of nucleus around which will be gathered all those who become enlightened.

*G.* But we cannot do our business on christian principles; we want to go to America, where this will be easy.

*A.* If your motive in going to America is to seek your own ease and comfort, I am afraid you will be sadly disappointed; and if you expect the blessing of God to accompany you on such an enterprise, I am afraid you will have his curse. You think it will be easy to live a devoted life in America, there are so many good Christians there; but you will find, also, a great many bad people there. What do you suppose the good people in America, who have sent us out here to labor for the spiritual good of your nation, would say to you, were you to land on their shores and say to them that you came away from these people and left them in ignorance and sin, because there were trials connected with a residence among them, and so you had come to seek refuge in America.

*G.* But the plague is here, and that you have not got in America.

*A.* True. But will you run away from death? People die in America as well as here; and besides, what is dying to a Christian? It is only going home, and why should he fear it? You must take care that you be not like Jonah, who tried to run away from his duty and from the Lord; but who was cast into the sea for it. If you avoid your duty to escape the plague, you may find a watery grave before you get to America.

Thus the conversation continued for some time, and G. went away promising to think more about it, and to make it an especial subject for prayer.

20. Precautions against the plague are becoming more and more prevalent with the Mussulmans. A general system of quarantine is proposed, and the more enlightened flatter themselves with the hope that eventually the disease may be extirpated from the empire. A grand divan has been held, and the sultan proposed to the assembly the question, why the plague raged continually among Mussulmans and not among Europeans. They were all agreed that the reason was because the Christians kept quarantine. The results of their deliberations was that quarantines ought to be introduced. There are many who think that the plague is a token of the anger of God upon them for their sins, in that they pray so little, are so licentious, and are becoming so given to drink spirits; and that the surest way to be secure from the plague is by prayer and repentance. It is not uncommon now on entering a Mussulman's house to be fumigated, as when entering a Christian's house. At first there were many of the bigoted who were opposed to being smoked in the month of fasting, because that it is unlawful even for smoke to enter their mouths during this time.

*Persian Princes—Asaad Jacobs—Reform among the Clergy.*

The early history of the young man Asaad Jacobs, mentioned below, may be learned by consulting pp. 21, 22, 137, and 378, vol. xxiii.

21. Messrs. Goodell and Dwight went to call on three Persian royal princes, on their return from England. They had been accompanied on their tour by Asaad Jacobs, who was Mr. G.'s first English pupil at Beyroot. He now speaks several languages with fluency, is dragoman of the English consul-general in Syria, and has an extraordinary personal influence throughout the country. He is the friend of missionary operations, and he forgets not to be grateful, and often says that he owes all his success to the early instructions of Mr. Goodell.—Messrs. G. and D. carried an Arabic Bible to present to one of the princes who had before signified his desire to us of possessing a copy. "Mohammed, he said, was sent to Bedouins, and not to enlightened men; his religion is therefore suited only to the vulgar. I wish to read both sides and understand for myself."

One of these princes is a scholar, another a politician, and the third a military man. They have given assurance, that, whenever they shall again be established in their own country, they will attempt to introduce a great variety of useful reforms.

Mr. Jacobs, their interpreter, being a man of undisputed talents, and of considerable acquirements, with the respect in the East so often paid to learning, has been treated by them with great affability. They have taught him Persian, while he has taught them English. During the whole year of his intercourse with them, they have had continual conversations on religion, he defending Christianity. Being well versed in the Koran, he has been able to draw many of the weapons to combat them from the Koran itself. With the Bible and Koran before them, they have kept up their discussions sometimes till midnight. At time the princes have made many confessions in relation to their own feelings on Mohammedanism. One day the more learned of the three said, "I have seen that England contains so many good and charitable people, that Europe contains so many millions,—still again Hindostan and China, that even among the Turks there are good people, can it be now that only we, Persian Mussulmans, the ten million followers of Ali, are to be saved?"

One evening this same prince came to Mr. Jacobs' room, and requested him to read something to amuse him. Mr. J. proposed to read to him from the Proverbs of Solomon. They read in the first chapter and came to the verse, The fear of the Lord is the beginning of knowledge. The prince lays one hand upon the Bible, leans his head upon the other, and bursts into tears. "Oh, how true! Here indeed does wisdom consist. Heretofore, in all my life, how have I tried to learn every thing else than the fear of the Lord!" "I was ashamed of myself," said Mr. J., "that a Mussulman should thus be influenced by a truth, which had never produced the same impression on my own mind." On another night there was present an ambassador to the sublime porte from Bokhara. As the learned men of Bokhara are renowned all over the East for their knowledge of the Koran, the prince Haly proposed to the venerable man to join them in defence of the Koran. For six hours the ambassador and the young prince discussed the claims of Christianity. Mr. J. established conclusively from the Koran itself, that Jesus Christ is the word of God, that the Bible which we now have is the same that God gave us; and then from the Bible itself that there could be no other prophet after Jesus.

The sheikh ambassador, to cut short the discussion, threw his turban on the floor and exclaimed, "Oh! we must not talk of our religion with the Christians. Our arguments are strong for ourselves, but they are not adapted to the Christians. However, if you will go with me to Isfahan in Persia, I will introduce you to a mollah, who can answer all your objections."

23. The Armenian bishops from different parts of the empire, are coming to the capital to bring money, as is understood, to aid in erecting the Armenian college at Scutari. Some of those coming from the parts recently visited by Mr. Johnston and Sennekerim, are reporting many things about the visits of our friends there, yet favorable. The bishop of Erzroom says that he was very glad of their visit, as they talked with the people about religion, and encouraged them to read the Scriptures. Another from the same quarter, speaking of the purposed college, said, "What do they propose to do?" Are they going to try to fasten the Armenians more closely to the church? It is too late for that, for they are all gone already. Just now, in passing through Trebizond, I remarked," (he was speaking with oriental hyperbole) "that, two Armenians passing through the streets, if one of them said, 'Good morning,' the other would ask, 'What are you; are you evangelical?' And if he was not, he would pass on and not return the salutation."

A bishop was lately preaching in his church, urging his people to give more money to the priests for saying masses for the souls of their deceased relatives. In the midst of the sermon, H., a teacher of enlightened views, entered the church and took his stand directly in face of the preacher. The bishop saw him, was confused, and immediately changed the subject, beginning to preach upon something else. The teacher followed the bishop to his room after service, and said to him, "Why did you change your subject so suddenly when I came into church to-day? and why at all did you preach to the people in such a way about saying masses for the dead? The bishop replied, "Why the priests of the church must be humored. They are all the time complaining that their resources are growing scanty. The people do not come to them with money as formerly, and they have been urging me to preach upon the subject. I changed the subject when you appeared, because I thought you would laugh at me in the church and make me a laughing stock." The bishop is an enlightened man, but his heart is not yet affected by the truth.

It has all along been a singular and remarkable providence in the reformation that has been going on in the Armenian church, that numbers of the clergy and their families are so engaged in promoting the work. There are at least five or six priests in Constantinople, who are mainly evangelical in sentiment, and these are among the most important and influential of the priests of the city. We have just heard of two priests about sixty miles from Constantinople, whose minds the Lord has opened to a knowledge of the truth, so that they cannot engage in the antiscriptural ceremonies of the church; and one of them has recently removed here with his family, so as to avoid the performance of these ceremonies. We are told that he really seems to have the love of God in his heart.

*Conversations and Incidents showing the Progress of Truth.*

*Jan.* 14. A sister of G., one of the enlightened Armenians, became much alarmed at the course she saw her brother taking, and one day she told her priest her fears; stating that her brother seemed to be going on in a bad way, that he condemned many things in the church, and talked very loudly about what the gospel says, etc.; and wished very much that the priest would go and talk with him about it. The priest promised to do so, and when he met G., he said, "What is this I hear of you? Is it true that you have said that the church inculcates lies?

*G.* Yes I said so, and so it is.

*P.* How is that!

*G.* Let us examine the gospel on some points and we shall see.

They then compared some of the opinions and practices of the church with the Scriptures, and the priest was astounded.

*P.* Why, you are right. It is as you say; and from that time the priest's mind has been open.

Soon after he saw G.'s sister again, and she asked him, Well, what did you say to my brother? He replied, All is right now. I have talked with him, and you have no more to fear.

*Sister.* But does he not say that many practices in our church are lies?

*Priest.* Yes, and so it is.

*S.* (With great astonishment), Do you really intend to say that what we believe is a lie?

*P.* Yes, many things have been added by men, which are not found in the gospel.

She became satisfied from what her priest told her, and began immediately to study the Bible, in order to become more enlightened in the truth. Hohannes has now nothing else to do, but to go about among the people of his nation, preaching the gospel. Sometimes he sits up all night talking with a select company of people on the truths of the Bible. Many more minds are now being awakened, and those who were before somewhat enlightened are becoming more serious and spiritual.

A., who has a large house and many visitors, and who was in the habit of placing several in one room to sleep for the night, now gives to each one a separate room, that each may have more opportunity for private devotion. This is departing from the custom of the Armenians, and it is a thought that suggested itself to his own mind, he having felt the necessity of having himself a place for secret prayer.

H. says that some of the priests and laymen are now preaching night and day. They sometimes talk all night long.

16. M., the jeweller, is a growing Christian, from all accounts of him. He is very discriminating in christian character, and seemed rejoiced to see a growing spirituality among those who are enlightened. He has never visited us, and has never been introduced to us. He said the other day to Sennecherim, "I wish very much to see the Americans, and I have long wished to see them. But I do not wish to have any body say that I obtained my notions from them. Now, if I am speaking of the gospel, and any one says, 'You have taken your ideas from the missionaries,' I can say with truth that I have never seen them. I have derived my notions only from the word of God; yet, if we do not know one another personally, we are one in heart."

This individual was formerly a member of the synod. Now he is sole director of Peshtimaljean's college and a general counsellor of the synod. If any thing important is proposed in this body, he is always first consulted, and his opinion has great weight.

Recently another friend of evangelical truth has been made a member of the synod.

Priest O. has recently, while receiving the confessions of the people, endeavor-

ed to lead them to a knowledge of evangelical truth. Some have in consequence become very much alarmed, for these prevalent new notions are exciting much attention in these days. Sennecherim told him that he had better not pursue this course, as it does not promise much profit, and is attended with much hazard.

The Armenian priests are in the habit of prescribing something for the people to do as a kind of penance between confession and the partaking of the Lord's supper, and whatever the priest directs they are bound to perform. Now, said S., a good course will be this. After confession, tell each one to read every day two or three chapters in the New Testament, with these three conditions--first, That they shall read it in a language they understand. If they know not the ancient Armenian language, they must read it in the modern New Testament. Secondly, That they shall read it attentively, and endeavor to learn its true meaning, just what it teaches. Thirdly, That they shall see to it whether their lives are conformed to what the gospel requires. The same priest was in the patriarch's church the other day, and he and two vartabeds remained after service. He said to them, "What are all those forms and ceremonies? There is nothing of them found in the New Testament, and why do we retain them?" They answered, "You are right. They are not spoken of in the gospel, but were added afterwards. But we found them in our church, and so we go on with them." If this is all the plea that can be made in favor of the corruptions of the church, how long will these corruptions be likely to stand, in the midst of increasing light and knowledge of the word of God.

M., the jeweller, says that he had great pleasure in conversing with the bishop of Tokat, who was lately here. "Once," he says, "we talked nearly a whole night, and the bishop wept several times, particularly when I urged him to go to Tokat and deal faithfully with the people, and try to do all the good he can. He replied, that he wished to do them good, but that they are so hard and bigoted, and so opposed, that he hardly knows in what way he can benefit them."

19. Observed this day as one of thanksgiving and praise to God, for the favor that he has shown to our mission. It was pleasant to look back upon all the way by which he has led us, and to thank him for his great mercies. The changes in all the places around the Mediterranean have been astonishingly great, and not less so at Constantinople. We meditated particularly on the passage in the Psalms, "He remembered us in our low estate, for his mercy endureth forever." We have all of us been preserved, an unbroken number, while so many thousands have been carried off by the plague; and during all this time, the work of the Lord has been making progress here, especially among the Armenians.

The vakeel called on one of the synod, a newly made member, and told him that he must no more send his son to our school. "And for what reason?" inquired the father, astonished, "they do not interfere with the church in the school; and the fact is, that the boys make great progress in learning." Replied the vakeel, "But you must not send your son." "But where shall I send him?" said the father, "The nation has no school like this, and I must send him somewhere." Again he replied, "It is not necessary to make any words about it. The nation does not wish the school to go on, and you must do nothing against the wishes of the nation." The *nation*, it should be understood, means not the people, but a very small number of influential men, whose opinions control the people.

Hohannes visited to-day in the family of the most influential man in the nation where he was formerly tutor. The aga asked him many questions about the object of our operations here, our schools, etc. Hohannes told him that we came here from purely philanthropic motives, and that our wish was to do good. The aga replied, "They must have some secret design. Such high philanthropy we have never witnessed. Besides they have changed you. It is by their influence that you are so different from what you used to be." H. "No, they have never changed me. It was by reading the Scriptures that I have come to my present views."

The aga loves H. much, and treats him much as one of his own children. On account of this and his personal influence we hope that no injury will be done to H.

21. Mr. O., an Armenian, called on Mr. Dwight to-day, and appeared more spiritually minded than usual; he has rarely exhibited so much feeling as to-day. "Many," said he, "are now assuming in the nation the name *evangelical*, but we are far from having arrived at the true spirit of the gospel. What is a name, but an empty sound. Most truly

if we do not keep God's commands, we cannot be his." Fearing that he laid too much stress upon obedience, without faith, Mr. D. remarked, But we are saved only through Christ's righteousness, by the grace of God. "Truly," he replied, "we are saved by grace, but if a man says, I am saved by grace, and yet commits all manner of sin, can grace save him?"

Heard that a school at Hass Koy, a suburb of Constantinople, which is in the hands of K., a devout evangelical priest, with one or two other friends, is about to be organized on an improved plan. Their apartments are large and airy, the number of scholars is over 400, and they will endeavor to enlarge and perfect the school in every way. They will look to us for direction in many points.

*Reforms in Turkey—Existing Superstition—High School—Evangelical Priests.*

23. The Turkish government does not seem to be disposed to relax in its measures of reform for grafting European institutions upon their own. Efforts are making to extend a knowledge of the French language among the military, and to organize schools of an elevated character among both the military and marines. However, much discontent having been manifested among the people at these approximations of institutions to those of the so called infidels, the government has thought proper to coincide with the opinion of the doctors of the law, and firmans have been issued, calling upon all Mussulmans to be faithful to the duties of their religion. It alleges that the wrath of God is manifested upon the people for their neglect of prayer, for their intemperance, and for their licentiousness, by various scourges, especially the plague; therefore, every Mussulman must repent, and be regular in performing prayers five times a day. Severe penalties are threatened for every case of debauchery, and those absenting themselves from prayer are to be bastinadoed. This was proclaimed, in an extraordinary manner, at the corners of the streets, by special criers. There is no probability that these orders will be enforced for more than four or five days, with any degree of severity, and afterwards things will take their own channel.

Mr. Homes went on board the American frigate owned by the Turks, and after the usual civilities from the commander, he was shown the various parts of the ship. On the gun deck was a collection of persons surrounding a boy of fifteen, who was said to be possessed of a devil. The imaum, who is always on board, had been called to exorcise him. The boy was in a fit, and could not answer for himself. So the priest called upon the most stupid sailor in the ship, who was usually the but of ridicule for all the rest, and obliged him to serve as interpreter for the devils in the boy. The sailor answered yes to all the priest's questions, from which it appeared the devils were five, of whom two were Jews and one a Frank, (intending to honor their visitor). With a chapter from the Koran, and some incantory words, the priest thereupon banished these devils forever from the body of the boy. The commanding officers looking quietly on during the whole scene. When will such scenes cease? This was evidently a composition of superstition, hypocrisy, and ignorance.

25. To-day the principal of our high school went to Hass Koy, according to appointment, to meet the directors of the new school, to aid in organizing it. In the church he heard some of the priests privately ordering some of the boys to go no longer to the Armenian school. It is rather singular that instead of calling up Hohannes and forbidding him to teach in our schools, the heads of the nation whisper about with great secrecy, that the boys must not be permitted to attend.

The truth is, that they are aware of the great extent to which evangelical views have spread, and they do not feel prepared to sustain the shock of a public rupture.

26. Fourteen or fifteen Armenian boys came to our school this morning. Those from Hass Koy merely to take their books, though very unwilling to leave. Two or three, though forbidden by a priest, did, notwithstanding, come and remain.

27. Mr. Dwight called on T. in Constantinople, at his office. He is a banker, and recently enlightened. He appears exceedingly amiable, and is a young man of talents and education. His acquaintance with the Bible is considerable. Several other persons were present, and they conversed together for half an hour on being conformed to Christ. Mr. D. visited likewise another Armenian banker, who has been enlightened for some time, and who appears very well. He is apparently serious and disposed to act for the good of others.

One of the priests, from a city in the interior, called upon Mr. Dwight. The whole interview was very satisfactory. His countenance and manner, every way indicated a subdued spirit, and he talked very much like one who has had inward experience of the grace of God. He spoke of salvation by grace, and of the difference between a dead and living faith, like one who knows what it is in his own heart. Having mentioned that in this city they had recently built a large church, he remarked, "But what avails a large building, if Christ be not found in it? But we do not need to go to a large church to find him, for he has said, 'Wherever two or three are gathered together in my name, there am I in the midst of them.'" He was asked if there could not as many as that be found in the church at ——. Hesitatingly, he replied, "Perhaps there may be two or three found there." He has left his companion, a man full of the gospel, in that city. They were ordained together and have been together ever since. They have studied the word of God together, and light has entered into their souls. The Lord has emphatically led them by a way which they knew not. He cannot tell what it was that first directed his mind to the truth. He began reading the Scriptures and studying them, and gradually the former clouds of darkness fled away, and he became clear and established. Having been troubled by conscientious questions, as to the duty of performing all that was required of him as a priest, he exclaimed, "Oh, if I were a laymen my course would be plain." He hopes to find retirement with his wife and family for the present in Constantinople.

[To be continued.]

## JOURNAL OF MR. SCHAUFFLER, ON A VISIT TO ODESSA.

The embarkation of Mr. Schauffler at Constantinople and arrival at Odessa were mentioned at pp. 67—9. The extracts from his journal to be inserted here, are a continuation of that which was there begun. It will be borne in mind that Odessa is the birthplace of Mr. Schauffler, and that many of his kindred and early acquaintances still reside there.

The following selections from his journal are but a small portion of what he has forwarded, and are inserted not so much on account of their peculiar interest, above the portions omitted, as for the purpose of giving the reader a view of the churches and religious community in that vicinity, and the highly interesting scenes and labors in which he was permitted to pass his time there.

### *Meeting at Odessa—Visit to Rohrbach, Worms, Johannesthal, and Waterloo.*

*April* 24, 1836. Yesterday we left quarantine, and were received by our friends with the utmost kindness. We took our lodgings with my brother. He is a mechanic, deacon of the church (protestant) at Odessa, and with his wife pious. Many christian friends called in to see us. This forenoon we attended service at the protestant church of the Rev. Mr. F., my brother-in-law; and in the afternoon there was to be a meeting at my brother's house, where I was expected to address the assembly. This meeting is one of old standing, comparatively, to any others in South Russia or Moldavia. It was established by a Moravian in 1819; and I, being just then awakened to the subject of religion, and hopefully converted, by the powerful preaching of Mr. L., was one of the first attendants at that meeting, through evil report and good report. Mr. L. had recently arrived, and after a severe sickness began to preach in the catholic church, being then the provost of the catholic churches in and about Odessa. He has since been received into the protestant church in Prussia, and is now preaching in and about Elberfeld and Barmen.

When on my way from Paris to Constantinople, in 1832, I found the meeting in a divided and low state; but while there I succeeded in getting all the members of the meeting together again; and during my short stay of five weeks introduced extemporaneous prayer in the meeting, and on departing held the first monthly concert in Odessa. The practice of praying in the meetings has been kept up to this day, to the great edification of all, and the monthly concert, also at my brother's private house, has increased in interest ever since. Others have been established in the country round about. Missionary intelligence has been scattered extensively, and the various contributions are all transmitted by my brother to the missionary society of Barmen. Thus I found them on visiting them again this year, after an absence of four years, much united, increased in numbers, and many minds awakened on the subject of

religion. Never was the protestant population in and about Odessa in such a state of preparation to receive the gospel as I now see them to be.

After giving an account of the manner in which he spent his time for the first month of his visit, principally in Odessa, he proceeds—

*May* 27. Towards evening we set out for a German parish consisting of four villages. Rohrbach, Worms, Johannesthal, and Waterloo. The minister of this parish is the only Calvinistic minister in all South Russia, a pious, active man, beloved by all the friends of Christ, hated by all worldly men. His name is Bonekemper, he received his theological education at Basle. The parish is distant from the city about forty or fifty miles.

29. Pentecost Sunday. The village has no church or meeting-house. The meetings are usually held in the school-house, which is large enough for the congregation of Rohrbach alone. But as at this time guests were expected from all the surrounding villages, and from some even a whole day's journey distant, the pastor concluded to hold service in the open air. Mr. Bonekemper preached himself under a tent, from the appointed passage, John xiv, 23—31. It was a home-spoken discourse, and towards the close many people were tenderly affected. In the afternoon I was to preach in the neighboring village, Worms. From the scarcity of ministers, and I may as well add, from the low ebb of feeling, there is universally but one service on the Sabbath. In the afternoon the minister will generally hold a Bible class with the larger children of the parish, or he will preach in one village in the forenoon, and in the afternoon in another, while his school teacher catechises the children in the village which he left. At this time all other exercises were suspended, that all might have an opportunity to attend the service in Worms. Here too the meetings are held in a school-room. All the strangers, and many people from Rohrbach went over with us to Worms. The school-room, though literally crowded full, so that I could hardly make my way through the people, was not near large enough to contain them all. A curious boy undertook the unprofitable task, while in the meeting, to count the hearers within the room. He counted 540. The rest stood closely together in two adjoining entries, and about the windows. The congregations of Mr. B. are composed partly of Lutherans and partly of Calvinists.

30. Pentecost Monday. In the morning we rode to Johannesthal to hold service there. The pastor, all our friends from abroad, and many others repaired thither with us. This was a Lutheran service, with all its forms, according to the law. To excuse me from the task of reading the liturgy the pastor did it himself. Afterwards I preached from the appointed passage, John iii, 16—21. This time the appointed text coincided fully with my wishes and feelings, and with the circumstances existing. This is seldom the case. How often was the most interesting (appointed) text a burden to me, because it was not called for by the situation and character of my hearers—how often merely because it was appointed. The place of our meeting was a spacious school-house, not yet finished, but still sufficiently advanced to answer our purpose. It was full to overflowing, and in the entry and around the windows all was full. This meeting will never fade from my recollection while I live. Never before had the Divine Spirit borne such sensible and powerful witness to the preached word, in all my ministrations, and if it had never been plain to me that there is no restraint to the Lord to save by many or by few, and that, on the contrary, his strength is made perfect in weakness, I should have learned it now. During the sermon great stillness and awe prevailed; and towards the close, in the hortatory part, the whole congregation was so melted down that my voice was hardly capable of rising above the weeping and sobbing of the multitude. My heart was overwhelmed. How many inquiring willing souls must be found among the multitude, if they could but be looked after properly and regularly! And so it is probably in other parishes. But alas! where a minister has from five to twelve and more villages to take care of, as is the case in South Russia, and when the villages belonging to the same parish are often so scattered, that a whole day's journey lies between them, how can he look well after their souls?

### *Preaching at Hoffnungsthal.*

*June* 12. At Hoffnungsthal. The most perfect religious liberty being enjoyed, I could choose my texts as I pleased, and adapt the service generally to the wants and circumstances of the people. I preached from Psalms xxiv, 9, 10. Not only the school-room, which

is the place of worship with them, but the entries and the schoolmaster's private room, were all full to overflowing; and about the windows there stood as many as could hear my voice. Some five hundred persons or more were present. The meeting was solemn, and the people very attentive. I could preach with more than usual enlargement of mind. I had the pleasure, subsequently, to learn that this sermon was a savor of life unto life to some souls. In the afternoon I preached from the whole ninth chapter of John. In the evening I held a conference meeting.

13. All the day was spent in calls. I was agreeably surprised with the large number of those in the community who knew the Lord. Although hay-making called them away to the fields, they remained at home to make the best of our visit. Towards evening the brethren proposed to have another conference meeting. No sooner did the people see us walking towards the meeting-house, though no bell was rung, nor notice given, than they ran from all quarters to attend the meeting, and thus the house was almost filled again with people. I addressed them from Luke xxiv, 13—48. I hardly ever spoke with more comfort to myself. In such a case the hearers are never sent away empty. Indeed the Lord seemed to talk with us by the way, and to open our understandings that we might understand the Scriptures. After singing again, I rose up, and thanked the people for their kind invitation, and the still kinder reception with which we met among them, commended their lately awakened interest in the cause of missions, and encouraged them to go on.

Hoffnungsthal consists of about one hundred families, or somewhat above six hundred souls; was settled about 1818, by some German colonists who left Wurtemberg the previous year, to remove to Caucasus, for the purpose of securing liberty of conscience and worship. Others, from the same wandering colonies, and some later small parties who left Wurtemberg subsequently, and also from a regard for liberty of conscience and worship, established four similar villages of so-called Separatists, in the Moloshna, viz. New Hoffnung, New Hoffnungsthal, Rosenfeld, and New Stuttgard. The three former villages exist since 1822—3; the last is of later date. All the four villages together are said to consist of no more than 122 families. What makes them interesting is the uncommon degree of piety in them, and their independence from the state and its consistories, in religious matters. Could these colonies be quickened by the clear and bold preaching of the word, they might be a voice in the wilderness to show to the captive believers, scattered through the protestant churches in Russia, what religious liberty is.

26. At Odessa. Sunday. All has been going thus far regularly. The interest of the conference meetings in my brother's house, and of the monthly concert, at the same place, is more than sustained.

*July* 21. There are in the highest circles here "great searchings of heart" about "the sect" in Mr. Schauffler's house. Every where they pretend that it is a peculiar sect, and the pastor of the church has lately been asked in the house of the governor-general, whether he too belonged to the sect. He replied that he knew about no sect, but that some of the most serious and blameless members of his parish held a religious meeting, recognized by government, and that he could only wish that all his parish was composed of people like those belonging to the meeting which was now falsely called a sect.

*Aug.* 21. A dear brother from Hoffnungsthal, and Mr. Wall, the physician of that place, also a serious-minded man, are in town, and called this evening. Mr. W. seems very much quickened in spirit since our late visit in H., and perhaps he might indulge a hope of being a Christian. They state that a large number of individuals are very much animated. Their conference meetings, which used to be attended to in a private dwelling, have since my visit been transferred to the meeting-house, because of the increasing number of attendants. The most remarkable instance of conversion (if the work prove genuine) is that of a notoriously wicked man, who used to make a mock of every thing holy. He was formerly a terror and grief to all the pious in the village. Now he burns with love for the word of God, and greatly desires to enjoy another such season as our late meetings there afforded us. May the Lord direct my way to them again, and grant that if I come thither once more, I may come to them in the fulness of the blessing of the gospel of Christ.

Our lately converted blacksmith appears an undoubted case of genuine regeneration. He is a new creature. His experience is extremely interesting; but for want of time I relinquish the idea of introducing it here. And about his wife he assures us that she is "much farther

on" than himself, and "altogether swallowed up" in the reading and contemplation of the Scriptures.

*Preaching at Odessa—Decease of his two Children.*

*Sept.* 4. Preached in the forenoon from the appointed passage, Luke x, 23, 24. Felt very unwell, but was much more assisted in prayer and preaching than I have been in this pulpit since our arrival. The audience was attentive. The afternoon meeting in my brother's house was full to overflowing. I descanted upon the story of the prodigal son. Notwithstanding my weak state of body and mind, the meeting had a savor of peculiar sweetness and comfort to me; and it seems to have come near to the hearts of some who were present. For a number of them were melted into tears, and the whole audience, in fact, was as solemn as the grave. May the Lord carry home divine truth to the hearts of all who were present, according to their spiritual need.

While Mr. Schauffler was engaged in these arduous and deeply interesting labors, his own health and that of his wife not being good, he was brought into deep affliction by the distressing and dangerous illness of both his infant children; which terminated in their death, the oldest on the 18th, and the younger on the 20th of September. Their bodies were deposited in the same grave, far off from the scene of their father's stated labors. With such reflections as follow the bereaved parents comforted themselves as they returned from the village where they had been made childless.

We immediately put up our baggage to return to town. As we rode along, with none but a German servant girl in the carriage, our conversation turned, as it were by instinct, to that better world where all our tears shall be wiped away by the kindest of all hands, the one dearest in heaven and on earth to mourning, believing wanderers to eternity, and the above beautiful quoted words from Bishop Lowth's inimitable epitaph, made by him for a dear child of his, occupied my mind with peculiar sweetness and comfort. As Mrs. S. entered our lodgings in Odessa, now as desolate as the grave, and as still, she burst out into weeping, Our only comfort is prayer, and that "good hope through grace," which the giver of every good and perfect gift has granted us. All that we are and have, all that we had, or may have hereafter.—all are his, and shall be his forever. "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." May our hearts be drawn up to heaven more and more, and our lives devoted to the salvation of sinners, and the glory of Christ. Then shall we, in due time, meet again with all our dear ones. Yea with the One who is "dearer still than all," and our severest afflictions on earth will bear the sweetest fruits of joy and praise in heaven.

*Departure from Odessa—State of Christians and Jews there.*

After continuing his labors in Odessa and the villages in the vicinity till the 26th of October, the interest on the part of the people remaining unabated, and the apparent success in quickening the people of God, and in the awakening and conversion of the impenitent constantly increasing, Mr. Schauffler made his arrangements to return to Constantinople. Of the parting scenes he gives the following account.

26. Our house was crowded with people all the day long. The evening came, and there was no room to turn about. This was our last evening meeting. I spoke from Matthew xxviii, 19, 20, urging upon all who knew the Lord their missionary duty, and indicating the means and ways in which they could labor for the salvation of their fellow sinners and bring in the kingdom of heaven. But when the meeting was closed, and I had retired, exhausted and weak, nobody seemed willing to go. One after another rose up and talked and prayed, and the meeting in fact began when I thought it finished, and was vastly more solemn and interesting after I had left the room, than while I was talking. How delightful the thought that the Lord's work need not stop with our departure, but probably will then begin to spread with still greater power. After some five or six prayers and several addresses were made, the meeting began to disperse. Those who did not expect to be present tomorrow morning at our departure, now came in to take leave. It was very affecting indeed to see those weep, who did not know yet the powers of the world to come; but it was also one precious opportunity more to point to the place of eternal rest and peace, where Jesus has prepared mansions for all his people, and

to direct their minds to the great problem of our lives.

27. As the hour of departure drew near, I went over to the room where our meetings used to be held, and behold it was full. Three quarters of an hour more, and we had to leave. I gave out some hymns; and such was the thrill of emotion in the assembly, that several were unable to join in singing. The Lord was most sensibly present with us. I made a few remarks. Afterwards called upon one of the young converts to pray, saying that I would follow him and thus close this meeting and the privileges of our delightful visit. The effusions of his heart were characterized by a simplicity and childlike confidence in God, such as I have seldomed witnessed. But the time of embarkation soon came and we set out for the landing.

I look back upon this visit with the liveliest emotions. I have reason to bless God that he permitted me in the midst of deep family affliction, of bodily weakness, and sorrow of mind, sometimes with a heart almost broken, to bear witness to the truth as it is in Jesus; and to do so, not always to the condemnation of sinners, but to their salvation. May my soul cleave to the dust for the many inexcusable shortcomings in duty, of which I am so deeply sensible in view of our sojourning in Odessa; and may the most powerful outpourings of his own Spirit and grace upon that place abundantly supply my guilty lack of faithfulness in his service and towards immortal souls! In view of those who have been saved, I desire to exercise the most humble and joyful gratitude to the Great Giver of all good, and leave all the glory unto him, "to whom eternal praise is due." Remembering that immortal souls have been saved, and saints quickened, while we have been called to give up for a season the presence of our dear children, and to return home solitary mourners. I am perfectly satisfied with the wise and perfect dispensations of God's providence and grace. May but his work prosper, and we may well be satisfied, yea grateful and cheerful.

Had I been able to prolong my stay, after our family afflictions were over, and to travel about preaching the word, and to go on with meetings at Odessa, I doubt not that, through the blessing of God, revivals of religion would have sprung up all around. There was a state of feeling, and degree of preparation to receive the claims of Christ, such as I never saw in this region before.

Among the Jews I had intended to do much, and alas, could do but little. The state of things disappointed me quite. In some respects they have indeed made progress since my visit in 1832, but not in the one thing needful. Moreover, from a combination of circumstances, the past summer was one of the most unfavorable seasons to visit them. I had learned while yet at Constantinople, that lately a number, not of individuals only, but of families had shown themselves inclined to Christianity. Just on arriving at Odessa, I found that this liberty which missionaries to the Jews and Mohammedans formerly enjoyed, was now taken away by the suspension of all protestant missionary operations throughout Russia. By special permission from the minister of internal affairs I might yet have labored among them; but when I, subsequent to my arrival, presented the request to him to be permitted to labor among the Jews, and to preach in the protestant churches, he chose to reply only to the latter of my requests.

We arrived safely at Constantinople on the 30th of October.

A letter from Mr. Schauffler, giving an account of the state of religion at Odessa sometime subsequent to his leaving the place, has been received, and will be inserted hereafter.

## Cyprus.

### EXTRACTS FROM THE JOURNAL OF MR. PEASE.

During the autumn of last year the missionary brethren on the island of Cyprus thought it advisable that Mr. Pease, one of their number, should visit some of the Greek islands, Smyrna, and Greece, for the purpose of acquiring knowledge on various subjects relative to the manner of conducting schools for Greeks, which would be of use to them in the field of their own labors. The statements and remarks given below were written by Mr. Pease while on this tour.

### *Rhodes—Mitylene.*

*Dec.* 2, 1836. This morning at half past twelve o'clock, we anchored in front of Rhodes, within a few rods of the place where the colossus once stood. Through the kindness of a friend, I was favored with a letter of introduction to Mr. W.,

the British consul. From him I learned that the city contains five thousand Turks, and one thousand Jews. The Greeks amount to about two thousand. They have their magazines and workshops within the walls of the town, but live in the suburbs. They are obliged to leave at sunset of each day, and on Friday noon, for an hour or two, while the Turks are at worship in their mosks. There are also about five hundred Franks, who likewise live in the suburbs. The government use this precaution, lest the Greeks should take possession of the immense fortifications. I suppose there are no others in the Turkish empire so strong. These are the last fortifications held by the Knights of St. John before they obtained possession of Malta. From Jerusalem they were driven to St. Jean d'Acre, thence to Rhodes, and then to Malta, where they have ceased to exist. This powerful body are but another example of the folly of attempting to hold possession of a country by a military power. They exist only on the page of history, and in these strong fortifications. The countries which they held are no wiser nor better for their existence. There are enough houses here for 30,000 people, I should think; which are built of stone with roofs of mud. Those in the suburbs generally have gardens attached to them, which are watered by wind-mills. I counted more than twenty wind-mills for grinding corn. There are at least eight mosks, chiefly old churches, and two synagogues in the city, and one Latin and five Greek churches in the suburbs. The archbishop has a Lancasterian school at his convent. There were present this afternoon twenty-one scholars. The teacher said there were fifty, though only forty names appeared on the catalogue. The school is deficient in reading lessons and books. They had Testaments and Psalms enough. The school was stopped about a month ago by reason of some disagreement amongst the Greeks. It is now reorganized. It does not appear to be efficient, and I think the scholars are not learning fast. A Hellenic school is also established in the archiepiscopate, with fifteen scholars. This was not open, nor did I see the master.

The population of the island is 32,000, chiefly Greeks. The villages are almost entirely composed of Greeks. There are forty-five villages; three or four of which have three hundred taxed males each; but children six or seven years of age are often taxed when the father is dead, not only on their property, but also on their persons. The climate is fine, and fevers are rare. Mr. W. does not go into the country in the summer. There is a marsh in the centre of the island, and a small one near the town, but they do not materially affect the climate. The island is much broken up by hills and mountains.

Rhodes has two harbors. The one on the north side of the town is the largest, and is perhaps seven hundred feet wide at the mouth. It is the one in front of which the celebrated colossus stood. As this image was only 105 feet in height, it is impossible that it should have extended across the entrance of the harbor, or that it could have admitted any vessel besides the common caiques of the country to have passed under it. The other harbor is on the east side of the town, smaller and safer. The fortress is almost impregnable, is now going to decay, but is yet defended by seven hundred soldiers.

Having remained at Rhodes till the 7th, obtaining what information he could relative to the Greeks there, Mr. Pease proceeded to Syme, a town on a small island of the same name, where he found about 4,000 Greeks, having eight churches and twenty ecclesiastics. Here also he visited the schools. On the 9th he sailed from Syme, and passing Samos and Scio, he came to Mitylene.

12. This morning went on shore to look at the town. The streets are narrow, crooked, and dirty and badly paved. The water runs through the middle of the streets. The houses are built of very slender and upright joists, which are crossed at right angles and diagonally by other pieces, and the interstices are filled up with mud and bricks. The whole is plastered over, both on the outside and within, with mortar. The roof is covered with tiles. But many of the shops are constructed like our *shanties* in America; and, of course, are easily consumed by fire. The city is protected by a castle on a low hill, which was once an island, but is now joined to the main land. That part which is now most densely populated was a strait between the island and the continent. Vessels could then pass through the strait, this space having been filled up gradually. There now remains a harbor on each side of the town capable of holding a very considerable number of vessels. From the castle I estimated the population at about 10,000 souls, and afterwards, on inquiry, I found that there are

1,100 Greek, and 1,000 Turkish families, or about 10,000 persons. The castle itself has a considerable population. There are twelve mosks and eight Greek churches.

The chief products of the town and island are oil, soap, and wine. They also export to Europe the cups of acorns for tanning. They manufacture a considerable quantity of rakee, which they drink more liberally than at any other place which I have yet visited. Even females drink their glass. Whenever I went into private families, rakee was offered with sweet meats and coffee.

There are sixty-six villages on the island and about 70,000 people; of whom, it is said, not more than one fourth are Turks. There are three general divisions or provinces. The island is about forty miles long and a little more than twenty broad in the widest place. Called on the bishop with our captain, who is a native and resident of the place. He received me with coldness; and told me that the ecclesiastical committee at Smyrna are publishing books for the benefit of the Greeks, and that our books are prohibited by the patriarch. He says that his Lancasterian school has about two hundred scholars; but that most of them are in the country gathering olives. This work occupies from two to three months, and the children are often out five months.

14. During the day I visited the Lancasterian school. The teacher said that it had three hundred scholars. There were present, however, only about forty, the rest were gathering olives. The room is large, and built on the plan of the British and Foreign School Society. It is capable of holding 235 scholars. The cards are printed in Paris, and the books are from the Smyrna press. I was not a little amused to see our books used in the school, after having been told by the bishop that they are prohibited. This, however, is not singular, notwithstanding the prohibition by the patriarch. The teacher of the school invited us into his room, where he had about two hundred or three hundred of our books for sale. He told me that he had been here about three years; that our books were then not known; Lancasterian schools were not established; now there are seven such schools, and our books are used in all of them, as well as by priests in their schools. He also had a supply of the books of the ecclesiastical committee, but he was not able to dispose of them to any great extent. I did not even see one of them in his own school. This school-room was built by the merchants of the place, and the school itself is supported by a voluntary tax upon themselves: each one giving for this purpose one para, for each six okes of oil which he sells. Besides this school there is a Hellenic school, containing about thirty scholars; the teacher gives instruction also in French. The universal desire which possesses the Greek mind at the present day to study their ancient authors is truly astonishing.

### *Schools at Syra—Statements and Remarks respecting Athens and Greece.*

On the morning of January 25th, Mr. Pease arrived at Syra; and respecting his visit there he remarks—

As soon as possible, I found the house of the Rev. Mr. Hildner, the missionary of the Church Missionary Society, who received me with much kindness. After dinner he showed me into his school or schools in a commodious building near his dwelling, consisting of two infant schools, one for boys and one for girls, two common schools for girls, one boys' Lancasterian school, and one Hellenic school for boys. His female teachers also form a separate class in his house, and receive instruction in ancient Greek from a professor in the government gymnasium. Besides his teachers, he employs an overseer, who opens the schools and passes constantly from room to room, during school hours, sees that every thing goes on properly, and makes the necessary repairs in the building. Previously to the recent opposition in Greece, he had 600 scholars, but now has only about 400, though the number is daily increasing. Notwithstanding his number has been diminished, his school has not been stopped a day by the opposition; the confidence of parents is beginning to be restored, and daily applications are made for admission. He sells books constantly and without difficulty. During the height of the excitement the government wished to place a Greek priest in the school, to teach religion; but he refused to grant permission, on the ground that the institution is not sectarian, that it is supported by persons who wish to have the fundamental doctrines of religion only taught in it, and is attended by children of different christian denominations. The attempt was given up. On the Sabbath he has a school, which is attended by about half the scholars of his week-day

schools, where he gives religious instruction.

On the 26th Mr. Pease sailed for Athens, where he arrived on the 28th. After a brief statement respecting the school and other labors of Mr. King, he proceeds—

The government has not been insensible to the claims of education; and considering the recentness of its establishment and its poverty, perhaps it is doing all which could be expected, if not all which could be desired. It has established a school for teachers, where there are now about forty young men preparing for this employment. They receive instruction in Scripture history, the catechism, geography, arithmetic, geometry, history of Greece, a little ancient Greek, and gymnastics. When they have made the requisite progress, they go into a school of boys in a lower room, which contains eighty-four scholars, where they are instructed both theoretically and practically in the science and art of teaching. They are then sent home, or to other places, to teach. While studying they receive about four dollars monthly, and lodging and tuition free. About fifty teachers have already been trained up. I am informed that every principal town in the kingdom now has a Lancasterian school.

The government has also established a gymnasium at Athens, besides the one at Syra. It has a considerable number of scholars; but as I could not visit it, I can say nothing of it. They have also projected a university with thirty professors, of whom a part have already been appointed.

Respecting the appearance of Athens, as seen from a castle on the hill at the base of which the city is built, Mr. Pease remarks—

At your feet lies Athens, its ruins, its 366 churches, and its modern neat houses, rising from the rubbish of ages. The buildings in Athens are the representations of three different ages. The Parthenon, temples of Theseus, of the Winds, of Jupiter, etc., remind us of the days of heathen philosophers, poets, and orators. The numerous churches carry back our minds to less polished ages, but perhaps not less superstitious, although we may hope really more religious. There the modern city is rising in all directions. The streets of the city as formerly built are narrow and irregular, but since the king has been chosen, a new plan has been adopted, and some wide straight streets have been cut through the town, varying from sixty to ninety feet in width.

The inhabitants are as jealous of the relics of their forefathers' genius, as they are enthusiastic in their praise. They collect every piece of cornice, bas relief, pillars, base, or other antiquities, which is discovered, and deposite the whole either at the parthenon, or the temple of Theseus. Every person who discovers an antique on his own premises, though he may retain it in his own possession, must give the government the refusal of it before he can dispose of it to an individual; and in no case can an antique be taken out of the kingdom. They are clearing away the rubbish from the parthenon and other temples in the acropolis, and restoring them, as far as possible, to their primitive beauty and grandeur. Artists are engaged in taking plaster casts of bas reliefs, and restoring them also. One of the citizens has published a work on the antiquities of Athens.

Mr. King was one of the first to build after the town was sacked by the Turks; and when he began it was doubtful whether they would not return to molest the few who were to be found there. But since peace has been restored the population has increased with great rapidity, so that now there are 18,000 people in the city. There are several book-stores of a tolerably respectable character. There are also several presses which issue newspapers and also books in the ancient and modern Greek, both original and translated. The number of works issued from the press is rather surprising. One of the book-sellers, I believe the most considerable, nine years ago received some of the supplies sent from America as a gratuity; he is now possessed of a handsome real and personal estate.

The king's palace is to be an immense building of white marble. About five hundred workmen have been employed upon it for a year, and yet the whole of the foundations have not been laid, nor is any part farther advanced than the basement story. From this palace the king will have a splendid view of mount Hymettus, the Stadium, the Acropolis, Plato's Grove, the Seas, etc. The expense of the whole building will not be less than 2,000,000 of dollars. The money is understood to be supplied from Bavaria and Austria. It is very certain that the Greeks would not endure to be taxed for building such a

palace. For the present their majesties occupy a plain building near this, and fronting on a very pretty square, near which are the mint, government-press, and barracks.

The present population of Greece is about 850,000 souls. It appears to be increasing considerably, and should the government be truly paternal, it doubtless will continue to receive accessions from the Greeks of Turkey. Though so many of this people are born under the sultan, yet they look to Greece as a kind of second home; at least, they regard the inhabitants of that kingdom as their brethren. Greece is their polar star.

On the 7th of February Mr. Pease sailed for Smyrna, where he arrived, after touching at Syra and other ports, on the 18th. On the 24th he left Smyrna, and arrived at Constantinople on the 26th. While there he makes the following remarks respecting the—

*Character of the Armenians—Changes in the Turkish Empire.*

There are many traits in the Armenian character which are truly estimable. Their very physiognomy is pleasant, indicative of a quiet, perhaps timid, race of men, devoted to the peaceful arts, intelligent, social, but grave, and apparently more affected by religious truth than the Greeks. They engage in commerce extensively, though they are not seamen; and are often the bankers of the sultan and other princes. They seldom, if ever, engage in insurrection, yet they suffered in the Greek revolution with other rayahs. I have never seen an Armenian engaged in the business of selling spirits, nor in a grog-shop, nor drunk, or at all under the influence of spirits. I have never seen one sing, or dance, or play on a violin, or other musical instrument. I do not say that they engage in none of these amusements, but they do not publicly. They do drink some at home, but moderately.

The present sultan's reign has been eventful. Algiers has fallen into the hands of the French; Egypt bows to Mohammed Ali; Syria to Ibrahim Pasha; and Greece is free. He has not only suffered losses, but has made improvements. He has freed himself from the jannisaries, and introduced European tactics into his army; he uses precautions against the plague and cholera; he has established a government newspaper; recently he has made a floating bridge over the golden horn; between Pera and Constantinople, he has in contemplation to build another; he has made a good carriage-road to Nicomedia, sixty miles distant, and is making another towards Adrianople; he has widened and improved some of the streets of the capital, and now requires his chief men to own carriages, doubtless with the expectation that his subjects will prefer to let him widen them more, rather than have their necks broken by his Jehus; he allows the ladies more liberty than formerly; forms treaties, sends ambassadors, and establishes schools for his soldiers in the barracks; the Mohammedan priests are now in his way, and it is expected that he will soon give them a blow from which they cannot recover, and thus open the way for further improvement among his people. His mint, armory, navy-yard, etc., are under the direction of experienced Europeans and Americans. Few seem to understand his policy, or at least, many do not approve of it. It is said that taking a turban from the heads of his people does not make them Europeans. True, but every time he strikes a blow at established customs, he not only loosens the affections of the people for their old habits, but for Mohammedanism; and thus it is to be hoped, that he will accomplish what he desires; if not always wisely, at least, effectually. It should be remembered that, though nominally possessed of despotic authority, he in reality can do no more without the consent of his subjects, than the president of the United States. If, therefore, he should attempt to establish schools for his people throughout his dominions, as has been said he wishes to do, he dare not attempt it at present, because the Mohammedan priesthood would be opposed to him from religious motives, and their people would not dare to send their children, for fear he intended to impress them as soldiers. They could not possibly conceive of his performing such an act, unless he had some secret selfish reason for it. So, if he wished to modify his government and give it a representative character, or in any other way materially change its form, he would find the higher classes opposed to him and the lower classes unfit for the change. Many other particulars might be mentioned, but enough has been said to shew the difficulty of his situation.

Among the other improvements that have been introduced into the Levant recently, is the steam-boat. When I arrived here, a little more than two years

ago, there was not a steamer running this side of Malta. Now boats run from Constantinople to Odessa, Trebizond, Smyrna, and up the Danube. There is also a line from England to Malta, and thence to Alexandria and Beyroot. Another goes from Venice and Trieste to Patras on the gulf of Corinth. Other lines are soon to be established, which will touch at the most important places throughout this great sea. It is impossible to see such rapid advances in the conveniences of civilized life, without feeling that they are soon to be followed by changes even more important still.

### REPORT FROM MR. THOMPSON RESPECTING SCHOOLS.

Mr. Thompson, after having made an extensive tour among the villages on the island of Cyprus, for the purpose of ascertaining the state of native education in them, gives the following account.

I started on my tour December 19th, 1836, and returned December 29th, having been absent ten days. I traveled in this time, 167 hours and thirty-five minutes, or 503 miles. I distributed, either by donations, sale, or deposit, 301 books; of which distribution an account is preserved in the "depository book," belonging to the station. Priests being almost the only persons who could read, my distribution was nearly confined to them. It is my opinion that we had better make it an object of our first efforts abroad to give the Scriptures to the priests, that they may have an opportunity of teaching the people, and to furnish such of them as have schools with our Alphabetarion; and thus endeavor to gain them in favor of our operations. Where this is effected, it will be an easy thing to carry the people with us. The priests have great influence over the people, and if slighted, can do us effectual injury, as is evident from the affairs of Broosa.

I visited personally twenty-three villages, besides Limasol, and obtained satisfactory statistics of thirteen more, making in all thirty-six. These thirty-six comprise but a part of the numerous villages situated among the mountains between Larnaca and Limasol. The whole number of families residing in these thirty-six villages is 1,071, and the entire population, including Greek and Turk, is 5,355. Of the people in these thirty-six villages, only sixty-seven, besides the priests, can read at all, and these but indifferently well. Indeed I observed the priests to stagger considerably in their efforts to understand as well as read the modern Greek. In only two of their villages are there any schools whatever; and in one of these the school will be discontinued after Christmas, in consequence of the teacher's designs to educate himself. The whole number of boys in these two schools, who are learning to read, or chant the church books in a language which neither they nor their teacher understand, is nine. Some of the causes of this low state of education I found to be the burdensome taxes which are demanded by the civil and ecclesiastical rulers of the island, want of properly qualified teachers, and entire destitution of proper books. The taxation of boys of twelve or fourteen years of age compels their fathers to employ them on their farms, or in their oil-mills, or wine-presses; and, generally speaking, taxation is so high as to put it out of the power of the poor man to pay for schooling his younger children, and compels the priests also to labor to support themselves and pay their own taxes.

Under the care of the mission there are two schools, embracing together 170 pupils; over each of which an intelligent Greek teacher is placed. Both schools are conducted on the Lancasterian plan. Besides these a school of a higher order has been opened, also under a Greek teacher. This is regarded rather as an experiment, for the purpose of ascertaining what can be done towards training native teachers. The number of pupils is fourteen. All the schools are in a flourishing condition; and about half those in one of the Lancasterian schools are girls.

## Southern India.

### EXTRACTS FROM THE JOURNAL OF MR. POOR AT MADURA.

The portions of Mr. Poor's journal inserted below are given only as a specimen of what is daily occurring in his labors among the people, and of the interesting scenes through which he is passing.

*Visitation of Schools—An Inquirer—Tamul Wedding.*

*July* 22, 1836. Preached this morning at a school in one of Ganesa's temples,

to a large and attentive audience. In the afternoon the schoolmaster informed me that many remained at the school till eleven o'clock, conversing upon the subject I had brought before them.

*August* 22. Visited eight schools this morning in the fort. At one of them I had a favorable opportunity for answering at length the question proposed to me, "What is the way to heaven?" These eight schools are so situated that I can conveniently visit them, having a full view of all the classes, without dismounting from my horse. As soon as I stop at any one of these schools, the people, who are passing in great numbers in the street, immediately assemble around me; I find the horse's back to be the most convenient place from which to address them. I have much less apprehension now than formerly from ill treatment on withdrawing from such congregations. Some caution, however, is even now necessary, as to the length and matter of my addresses. This summary visitation of the schools in the fort, in which I make very nearly the circuit of the city, is an important part of my daily routine of service, and is generally my morning exercise. The children in the school assemble at sunrise, or soon after. In several of these schools the excitement is so great, when I go to examine the classes, and remain for a considerable time, that I do not think it expedient, at present, frequently to make such visits. This is particularly the case in those schools taught in idol temples, two of which are among our best schools. Our security for having the appointed lessons taught rests upon the fidelity of the superintendent. He is a native Christian from Tanjore, and gives evidence of being a trust-worthy man. Accounts of his intercourse with the people, who sometimes attend while he is hearing the children's lessons, are often interesting and instructive. This is a branch of mission service, which, in the present state of things, a native Christian can do to far greater advantage than a foreign missionary. I have some hope that the time will come, when I shall feel myself at home, and among friends, in all parts of the city, and in all companies. It is not easy to foresee, however, what would be the tide of popular feeling, if the Lord hear our prayers and begin to convert the people.

28. Sabbath. A large number attended this morning at the school-room, Indo-Britons and natives, to whom I preached the word with joy and gladness, feeling that it would not be in vain. Several individuals around us manifest a spirit of inquiry on religious subjects. The case of one man is worthy of special notice. He is a native of Cunnunnoor, a village about twelve miles west of Madura. He informs me that eight or ten months ago, a Tamul priest of his native village brought a tract from Madura, which he threw away as worthless. This tract the man in question took up, and read, and thought it worth preserving. A short time after he received another tract from a pilgrim who passed through his village, and which also he read. At the annual festival in April last, he received from tract distributors two more tracts, so that his stock was increased to four. Being impressed with the importance of the things of which he had read, he found his way to the mission-house, in search of further instruction. I have had repeated conversations with him, and find him to be apparently in a very docile state, and disposed to walk in the light which is breaking in upon his mind. Agreeably to an invitation he has spent several Sabbaths at Madura, coming from his village very early in the morning, and returning in the afternoon. I have furnished him with several parcels of tracts for distribution among the people of his village.

30. Visited eight schools this morning, and had an attentive congregation at one of them. The remarks of the people generally furnish me with fruitful and profitable texts.

In compliance with an invitation from one of our heathen schoolmasters in the fort, Mrs. Poor and myself attended the wedding of his son, a lad of about fifteen years of age, and a member of our first English school. The bride was eleven years old. On our arrival at the house we found it filled with guests, some of whom had been in attendance several days at the marriage feast. We found a distinguished seat prepared for us, covered with rich carpeting. On being seated, we were introduced to the bride and bridegroom, their parents and grandparents, who sat near us. After making several inquiries respecting their mode of procedure, in making matches, performing marriage ceremonies, etc., I then proposed that, with their leave, I would inform them how we manage these matters in America. To this they readily assented, and gave me a very attentive and patient hearing. I first touched on the subject of female christian education, and showed that it lays a safe foundation for social intercourse between the sexes, which is every where practised in

America before marriage. I then spoke of the voluntary choice of the parties concerned, founded on mutual acquaintance and attachment. These things appeared to be passing strange to all present, as they form a perfect contrast to what is done in this country. I then took my Tamul prayer-book from my pocket, and proposed to read the marriage service, that they might know the simplicity of our method at the consummation of the nuptials, contrasted with their six or eight days ceremonies, accompanied with great expense. On this latter point, the comparative economy of our weddings, I had a general smile of approbation. As I proceeded in reading the principal parts of the service, I made short comments, by way of explanation. On reading deliberately the marriage vow, I put it pointedly to the bridegroom, whether he would thus promise, to which he promptly replied, "Yes." This produced a slight sensation in the company, as though he had done something wrong, but I commended him for his answer, and proceeded. On leaving the company they put garlands of flowers upon our necks, and made us presents of beetle-leaf, fruit, etc. This service was almost as great a novelty to me, as it was to the company. It furnished an admirable opportunity for bringing to view many important subjects, and I could not but wish, that it might be only the beginning of my attending such heathen marriages, but it will probably be the last.

EXTRACTS FROM A LETTER OF MR. WINSLOW, DATED AT MADRAS, MARCH 15, 1837.

Mr. Smith, of the London Missionary Society, had occupied a station at Royapoorum, one of the suburbs of Madras, where Mr. Winslow took temporary lodgings, on his arrival at Madras. Mr. S., however, thought it best about that time to remove and join some of his brethren in the opposite part of the city. This induced Mr. Winslow to make Royapoorum the place of his more permanent labors.

*Stations and Schools—Books and Tracts in Tamul—Religious Inquiry.*

We now reckon two stations as occupied in Madras, Chintadrepettah and Royapoorum. The latter embraces the entire population on the north side of Madras. A considerable part of the town itself is also as easily accessible from this point as any other not within the walls.

As, on leaving Royapoorum, Mr. S. dismissed his English school, we thought it advisable to commence one in our verandah, under the superintendence of Mrs. Winslow, though we had not all the means for carrying it forward which we could wish. Some of the lads who had been in Mr. S.'s school joined it, and others were added, so that the number on the list has generally been about twenty. We have also established more recently an English school in the neighborhood, under a well qualified native of respectable family. This contains nearly thirty lads, some of them sons of brahmins. How long they will continue to attend, on the condition of coming to our place of worship on the Sabbath, and studying the Scriptures, remains to be seen. The prospects at present are encouraging. But I have learned already that every thing is more fluctuating here than in Jaffna.

The number of out-schools has been increased to thirteen, besides that for English, just mentioned. The number of scholars belonging to them now, is a little more than three hundred, of whom thirty-five are girls—most of them in two girls' schools. The greater part of them, with the masters, attend divine service on Sabbath mornings, and the elder children assemble in the manner of a Sabbath school, an hour before the service commences. There were present last Sabbath morning more than 260 children, and thirty or forty adults. It is exceedingly difficult to crowd them into our verandah. We need very much a native chapel. Mrs. W. has an interesting bible-class and Sabbath school for descendants of Europeans, containing about twenty each—some of them being the same individuals attending both.

My labors are continued in the revision committees of the Bible and Tract Societies; and I feel that it is necessary they should be. We have just finished the revision of the New Testament and commenced on the old. It is, however, a slow work. There is much to be done also in the preparation of suitable tracts in Tamul, though one third, perhaps, of all yet printed in the dialects of India are in this language. The Tract Society of Madras have published about seventy tracts, containing from four to forty-eight pages, besides some of smaller size, and sheet tracts. The Nagercoil society have published about eighty, many of them smaller than the Madras

tracts, and the Jaffna society not far from the same number. There are also some old tracts, printed at Tranquebar, and some larger works in Tamul, as the Pilgrim's Progress, Ayah and her Lady, and Swartz's Dialogues; in all not far from 200 valuable publications, in Tamul. In no other language in India, to my knowledge, are there more than seventy-five smaller and larger books. Still there is a deficiency as to many tracts and treatises, of which we feel the want almost daily, while we are called upon, on all hands, to have what materials are prepared made more use of. Bibles and tracts need to be multiplied in great numbers to meet the daily increasing demand.

In distributing tracts and portions of the Scriptures, I have gone out, either morning or evening, or both, as circumstances have allowed, into the streets and to the school-bungalows; and have also received numerous applications for them at the station. Some have aided me in the distribution, especially a native Christian called Boanerges, who was at one time employed by the London missionaries and is now supported as a reader by an English gentleman in this place. He is a native of uncommon energy and power of address. His appearance, as he wears a beard and dresses rather in the Moorish style, is much like that of a Mussulman. Indeed he was in early life in a Mussulman's family, and adopted some of their habits. When I have been out with him among the people, he has attracted much attention, and I have been glad to find him very well able to cope with the crafty brahmins in argument. He can at least talk as fast as they, which is a main point.

In the independent chapel, there has been a very pleasing attention to religion, for two months past, and a still more powerful work in the fort among the soldiers. The labors of Doct. Scudder in both these places have been particularly blessed. He has done almost all the preaching in the fort, with the help of a lay preacher, one of the non-commissioned officers. In the chapel, for two or three weeks, there were meetings almost every night; and at those for inquirers sometimes more than thirty were present. In the fort more than twice that number have attended similar meetings. This little refreshing from the presence of the Lord has been very precious in this land of drought and of the shadow of death.

## Southern Africa.

### JOINT LETTER FROM THE MISSIONARIES LATELY IN MOSELEKATSI'S COUNTRY, DATED MAY 2, 1837.

A brief account of the distressing sickness which prevailed in the mission family at Mosika, with a notice of the decease of Mrs. Wilson, and the subsequent overthrow of Moselekatsi and his warriors, which led to the abandonment of his country by the missionaries, was given at p. 338, under date of April 17th. The mission families were then at Graham's Town, where they remained at the date of the letter given below, on their way to Port Natal. In the following more full narrative of these events, after giving a somewhat detailed account of the sickness of each member of the mission, Doct. Wilson alone having escaped, the brethren proceed to express their views of the—

*Cause of the Fever—Attack of Moselekatsi on the Boers.*

Should you inquire after the immediate cause of our sickness, we answer that it must be ascribed, we think, to dampness in the floors of our sleeping apartments. These floors were made of clay, and were not yet thoroughly dry, when we went into them to sleep. We, however, thought there was no danger, and in consequence of our mistake have suffered more than can be told. Let no one conclude, as many are ready to do, that there is no health in Africa. We repeat what we have before said, that, in our judgment, there is not in this world a more healthy country than South Africa. Its salubrity is equal, if not superior, to that of any one of the United States.

But we proceed to tell you of other trials to which we have been appointed. We have said on the first page, that at the time of our last date we were making preparations to visit Moselekatsi, to ask permission for the children of his people to attend school; and that this visit was first delayed and afterwards rendered impracticable by a commando; of which and its consequences we will now give a relation. The statements we are about to make will be more fully understood, if we first tell you that it is a thing of frequent occurrence for colonists to pro-

ceed far interior on hunting excursions. Moselekatsi learned through his spies that a company of Boers, with five wagons, were hunting on Vaal Rivier, about a hundred miles from our residence. Against these hunters he sent out, on the 15th of August, a large company of his warriors, to murder them and take possession of their property. This bloody purpose was but too faithfully executed. Three of the Boers escaped, and four were killed. There were, we believe, some Hottentots destroyed, but how many we cannot say. The commando brought home three Hottentot prisoners, five wagons, twenty-three horses, and seventy-four oxen. The wagons contained things of some value. The reason assigned for this horrid deed was, that the king regarded all who approached him from the quarter in which the wagons were found, as his enemies. We believe, however, that he was moved to it by his avarice.

We have yet more to say of this commando, but must first inform you that a great portion of the Dutch colonists have become much dissatisfied with the colonial government, and feel, whether justly or not we shall not say, that they are intolerably oppressed. Under the influence of this feeling, some hundreds of them have emigrated northward from the colony, and declare themselves no longer British subjects. Hundreds more of them, we doubt not, will follow the example before them. A number of these emigrant Boers, with their flocks, were on Vaal Rivier, a few miles above the hunters' camp, at the time it was attacked by Moselekatsi. A part of his commando returned with the spoil taken from the hunters, while the other part proceeded up the river and attacked the emigrant Boers, whom they took by surprise, and killed sixteen of them, including some women and children. The Boers made the best defence they could, killing perhaps fifty of Moselekatsi's men, yet were not able to prevent them from driving away a considerable number of cattle and a large number of sheep and goats. After the return of this commando, which was out fifteen days, things were still, so far as we saw, in the land, till the ninth of October, which was Sabbath. On this day a second commando went out against the Boers. Moselekatsi sent out at this time his whole force, amounting, perhaps, to three thousand men. Very few indeed remained at home. We suppose, however, that not more than two thousand of them were fighting men; the remaining thousand being poor captives, whose business it was to serve their masters, and to assist in driving the cattle which might be captured.

*The Attack repelled—Moselekatsi's Loss.*

The party of Boers to be attacked was not large, there being only thirty-five men. Fortunately for them they were informed by some Bushmen Bechuanas, of the approaching commando, two days before it came upon them. They had with them about fifty wagons, which they so drew together as to form a circle, with the tongue of one wagon running under the wagon which stood next before it. On the wheels and sides of the wagons, thorn-bushes were well fastened, so as to make it difficult for the assailants to creep under, or in any way to come within the circle. In the centre of the circle the women and children were placed, and further protected by several wagons drawn around them.

In the manner now described thirty-five Boers prepared to defend themselves, their wives, and their children, against the whole force of Moselekatsi. Every one under the influence of a martial spirit must exclaim, How gallant their determination! On the morning of the attack, the Boers rode out a distance of several miles to meet their enemies, and fought with them three hours, hoping that they might be able to drive them back; but without further success than that of shooting down many of the Matebeli. These were on foot, armed only with assagais. The country was open and clear as an old field. The Boers were on horses, armed with guns; and notwithstanding a destructive fire which they kept up, they were gradually driven back for three hours, till they found themselves again at their wagons. Seeing they could not stay the advance of their enemies, they now rode into the circle they had formed, and prepared, under cover of their wagons, to resist the assault of what they supposed one hundred and fifty to one! The real odds was not far from one hundred to one. The Matebeli paused a while beyond the reach of the Boers' guns, to rest themselves. When recovered somewhat from their fatigue, they formed two half moons on opposite sides of the circle, and then rushed upon it like lions upon their prey. Some of them attempted to climb over the wagons, some to creep under; some with their assagais cut the leathern thongs with which the thorn-bushes were fastened, and many of them threw their assagais into the wagons and

over them, thinking in this way to destroy the small party that opposed them.

Against these thousands assailing them on every side, the thirty-five Boers made a most gallant defence. The awful struggle continued two or three minutes, when the Matebeli saw so many of their companions lying dead under their feet that they became affrighted and fled. When all was over it was seen that only two Boers had been killed, while 184 of their enemies lay dead around them. It is impossible to say how many of Moselekatsi's men were shot down during the three hours the Boers were fighting with them before they came under cover of their wagons; no doubt many of them; and a great many received wounds of which they died on their road home.

The Boers use guns of large calibre, the common size carrying twelve balls to a pound, but many of them a less number, as ten, eight, and six. They are capital marksmen, and with these large guns, whether loaded with ball or buckshot, do great execution. They load and fire from their horses, and hence they can easily keep out of the way of footmen armed with only a small spear. We at first thought that in this affair Moselekatsi had lost the half of his fighting men; we now think about one third of them. He succeeded in taking from the Boers, in all, about fifty thousand sheep and goats, and about five thousand head of cattle. But for this great booty he has paid a great price.

His designs were carefully concealed from us, and we therefore had no opportunity to dissuade him from his bloody enterprise. Indeed we think dissuasion would have had little effect on his mind. His men are accustomed to chase the faint-hearted Bechuanas like hares, and though they had fought a little against guns in the hands of theivish Griquas, yet they had conceived no correct idea of their power in the hands of men practised in shooting, and defending not only their property, but their own lives, and the lives of their women and children. The Matebeli were confident of an easy victory, and with so large a prize before them, would neither see their danger nor give way to any feeling of right or of humanity.

### *Attack of the Boers on Moselekatsi's Towns.*

This was now to us a season of some trial, and while we committed ourselves and the cause in which we were engaged into the hands of Him who ruleth over all, yet we could not but fear that what Moselekatsi had done to the Boers would soon be the means of marring our prospect of doing good among his people. What we feared was realized, even sooner than we had anticipated. On the morning of the 17th of January, sometime before sunrise, we were aroused by the startling cry, A commando! a commando! In half a minute after this alarming cry a brisk fire commenced on a kraal of people a few hundred yards from our house. The fire of one followed that of another in quick succession, and at the thrilling report of every gun the thought would rush on our minds, there falls one, and another, and another, and another of the poor heathen of whose salvation we once had some hope. In a few minutes we were in the midst of the slaughter. The people fled toward our house, some of them that they might find protection in it, and others of them that they might hide themselves in some reeds growing in a small stream near it. Those who fled were pursued by the Boers with a determination to avenge themselves for the injury they had received. This brought us in the midst of the carnage. Several balls passed over our house, some struck it, and one passed through brother Venable's chamber window, and rebounding from the opposite wall, fell on his bed in which he and his wife were at the time lying. The Boers attacked and destroyed thirteen, some say fifteen, kraals. Few of the men belonging to them escaped, and many of the women were either shot down or killed with assagais.

We have no means of ascertaining how many lives were destroyed. We suppose from two to four hundred. In the commando there were 107 Boers, accompanied by about fifty Griquas and about as many Bechuanas. On the part of the assailants only two were killed. These were Bechuanas, one of whom, while creeping into a house in search of booty, received his death wound from a man within; the other was carelessly shot down by a Boer, mistaking him for one of Moselekatsi's men. We had living with us four Bechuanas, whom we had employed at Kuruman to assist in making the improvements necessary on our station. We had one other man, a Hottentot, who was first to discover the approaching commando. He was considerate enough to come into our house, but the four Bechuanas ran to the stream to which, as we have said above, the Matebeli fled. The consequence was

they were pursued and fired on by the Boers, and we fear two of them were killed, as they could not be found. Two of them escaped, though very narrowly indeed; but could give no satisfactory account of their companions. We would hope these are yet alive, but fear the contrary. Had they come into the house as the Hottentot did, they would have been perfectly safe, excepting the danger arising from balls which might enter through doors and windows. These, however, we were careful to avoid, and as much as possible keep a good thick wall between us and the bullets whizzing around us. The Lord be thanked for preserving us.

The Boers took away with them six thousand head of cattle, and made our field of labor an awful desolation. At this moment our circumstances were trying indeed. Soon after the commencement of the attack, the commander came to us, and inquired what we would do; at the same time telling us that if we thought it best to leave the country, he would assist us. Shall we go or stay? was the question now to be decided. Our field was destroyed; and there was no probability that it would be repeopled, as the natives of this country are known to have a superstitious dread of places on which they have suffered calamity; and never do they return to them, when, as now, their houses have been fired and burnt. It was at least doubtful how Moselekatsi would now regard us. Around the place on which we had built there had been a considerable population, but out of this region there was not a place at which we could for a moment think of settling. There were indeed still a people in the land, but on account of the scarcity of water, so exceedingly scattered that it would have been impossible to have given instruction to more than a very few of them. The field we had chosen was quite limited, though not absolutely discouraging. Yet another site, one tenth part as important as the one selected, was not to be found in all of Moselekatsi's country. Further, the Boers declared their settled determination to give Moselekatsi no peace till they had utterly ruined him; saying also that they never could again confide in him as they had done; and that in the country to which they were removing they were resolved to live. They said too that they should return to their wagons, and after a few weeks make another and much larger commando, when they would drive every thing out of the land before them.

*Decision of the Missionaries to remove from Mosika.*

This made it evident that for us to remain longer in the country would be useless, as we could do nothing to stay the torrent of vengeance Moselekatsi had brought upon himself. But then the question arose, shall we go with the Boers, or stay and remove at our leisure? If we go with the Boers, we must sacrifice perhaps half of our moveable property, and withal run some risk of being overtaken by Moselekatsi and killed. But if we stay to remove at our leisure, we do not believe that Moselekatsi will give us permission to leave him; and that he would be angry on receiving any intimation of a wish on our part to quit his country. Our reasons for it, under the influence of his depraved and superstitious feelings, he would mis-construe. And even should he give us leave to depart, it would not be till after a delay unreasonably prolonged by the caprice of one in whom we had no confidence.

We did not like the idea of leaving him so abruptly and with a company of men who had shed the blood of so many of his people, lest our so doing might put an insuperable barrier in the way of future missionaries, who might possibly wish hereafter to approach him for the purpose of giving instruction. Yet we thought the possibility of doing mischief in this way very small, as the time of his overthrow, we believed, had fully come. It is not possible for him to stand against the incensed Boers, whose families and friends he has murdered without provocation. Fly he must, and whatever direction he shall take, he must fight his way, for he has not a friendly ally in the world. Looking at our circumstances with, as we think, some coolness and under a sense of our responsibility, we determined it was best to make the sacrifice of property required, and immediately to forsake our house, the grave of our dear sister Wilson, and more than all, the poor heathen people for whom we felt the deepest pity. At one o'clock, P. M., of this trying day, we set out in company with white men and black men, footmen and horsemen; some armed with guns, and others with assagais, shields, bows and arrows; and driving before them 6,000 head of cattle. We endured much hardship for fifteen days, when we arrived at Thaba Unchu, (i. e. Black Mountain), a station of the Wesleyan Missionary Society of England. In regard to this part of our journey we will simply say, we were "in perils of waters,

in perils in the wilderness, in weariness and painfulness, in watchings often, and in hunger and thirst." A particular statement of our trials would awaken the sympathy of friends, but after all, might not much increase their concern for the poor heathen. In all our troubles the Lord's goodness abounded toward us, so that on the last day of January we arrived at Thaba Unchu, where, in the families of Messrs. Archbel and Sephton we received kindness never to be forgotten.

Here we were detained five weeks by various causes, among which were sickness, opthalmia, and high waters. While at this place, which is about 140 miles north of Philipolis, we had time to consider what course we ought next to pursue. We wished to do that which would be approved by our directors, and gladly would we now have received their advice. The question before us was, To what point shall we next direct our steps? Southern Africa, with the exception of Dingaan's country, is better supplied with missionaries, according to its population, than any other considerable portion of the unevangelized world. There is, in fact, no eligible station which could be occupied without coming into unwarrantable contact with the rights and claims of societies whose agents are now on the ground. This being the case, we saw but one way open before us, which was to proceed without unnecessary delay to Port Natal, and join our beloved brethren Adams, Grout, and Champion. We did indeed carelessly talk of sending home for instructions, and waiting till we should receive them; but of this measure we could not seriously think, as it would be attended with the loss of much time—a loss already painfully great.

### *Resolution to proceed to Dingaan's Country.*

Believing there was room for us in Dingaan's country, and that you would approve our course, we resolved it was best to proceed as soon as practicable to Port Natal. From Thaba Unchu to Natal, as the crow flies, cannot be more than two hundred miles, if so much. But wagons have no wings, neither have oxen, therefore we were compelled by mountains to take a road which would make our journey, at least a thousand miles long; and in an ox-wagon every mile is a long one.

On the sixth of March we took leave of our kind friends at Thaba Unchu, and on the fifth of April arrived at this place, Graham's Town. During this part of our journey nothing occurred worthy of particular notice. Riding was often very painful to brother Venable, who is still quite unwell, not having yet recovered from the consequences of the fever by which he was attacked eight months ago. Sisters Venable and Lindley and the two little children suffered very much, while on the way, with the dreadful sore eyes, so common in this country. With these exceptions, we had an agreeable journey, considering our mode of traveling. In Graham's Town we find christian friends, whose acquaintance we esteem. Our oxen need a little time to recruit, but as soon as we can, say the middle of May, we shall set out by land for Port Natal, which is about seven weeks' journey from this place.

You now have before you a plain statement of what has befallen us, what we have done, and what we intend (D. V.) to do. We have left Moselekatsi, because our prospect of present and future usefulness among his people was entirely destroyed. We left him as we did, because we deliberately thought it, on the whole, the best thing we could do. In all our councils, we have sought to the Lord to direct us, and up to the present time are satisfied with all our decisions. Yet this does not prove that we have done the best we could. It will mitigate the pain we feel to know that we have your approval.

In reviewing the brief and melancholy history of our mission, we are not disposed to attach blame to any one. Those who advised its commencement could not foresee the calamities we have experienced. The emigration of the Boers was a thing, we believe, unthought of, when we first came into the country; and a thing by which we would have been in no way affected, had Moselekatsi not attempted their entire destruction. The field of labor assigned us was much more limited than you had supposed from information received; but at this we do not wonder, while we remember stories told us soon after coming into Africa.

We hear encouraging accounts from our brethren at Port Natal, yet we cannot but fear that troubles await them, and us too, if we shall succeed in getting there. The emigrant Boers at present think they will settle not far from Natal, in order that they may trade at that port; and beside the fifty Englishmen already there, a number more in this place say they are making ready to emigrate to Natal. It is now quite evi-

dent that no very long period will elapse before a considerable white population will be settled at and around that port; and when this shall take place, we may expect that the natives in that region will be compelled to give way to the wishes and interests of white men. We cannot think of the American Indians and of the natives of this country, without fearing that years of missionary labor among Dingaan's people may yet be sacrificed to what is called the enterprise of civilized man. The emigration of the Boers, now going on from the colony, will make, we doubt not, an important era in the history of the aborigines of South Africa. Our brethren are, we suppose, still unacquainted with the movement of white men toward Natal, and therefore they may not fear the evil apprehended by ourselves. Should the English government become possessed of Port Natal, and adopt a humane, christian policy toward the natives of that region, Dingaan may continue king of his own country; but unless protected by British power, the year of his disinheritance is not far before him.

## Indians West of the Rocky Mountains.

LETTER FROM MR. SPALDING, DATED AT FORT VANCOUVER, SEPT. 20TH, 1836.

*Route pursued—Means of Subsistence—Reception at Wallawalla and Vancouver.*

THE communication from which the following extracts are taken was written soon after Mr. Spalding and his associates arrived at Fort Vancouver. Mr. S. and his associates, including Mrs. S., Doct. and Mrs. Whitman, and Mr. W. H. Gray, left the frontiers of the state of Missouri about the first of May, 1836, in company with a company of gentlemen engaged in the fur-trade. Their route, as did that of Mr. Parker the preceding year, generally lay near the Missouri river, till they reached the mouth of the Platte, thence along that river to its forks, and thence along the north fork, by the Black Hills, to near its source, thence to Green river, one of the head branches of the western Colorado, thence to the waters of Bear river, which empties itself into the great Salt Lake, and thence to the headwaters of Lewis' river, the southern branch of the Columbia, on which, or on the streams which run into it, they pursued their course to fort Wallawalla, one of the principal trading posts of the Hudson's Bay Company, about three hundred miles from the Pacific ocean.

The mission family took with them a small wagon, which, however, they left behind them when they had accomplished about half their journey. They preferred to travel on horseback, and nearly the whole distance of more than 2,000 miles was passed in that manner. As the country is not inhabited, except by wandering bands of Indians, no supplies of provisions can be obtained on the way; and after the stock of provisions with which he started shall be exhausted, the traveler must depend for the means of subsistence on the game which may be taken as he proceeds. Of course he must confine himself almost entirely to animal food, while he will often find that to be scarce and of a bad quality. Mrs. Spalding and Mrs. Whitman are believed to be the first white women who have crossed the Rocky Mountains. But though subjected to many hardships and privations, and some perils, the health of the whole party was decidedly improved by the journey.

Mentioning the inconvenience experienced from the want of bread and vegetable food, Mr. Spalding remarks—

Our friends must think of us sitting on the burning sand, with a cup of tea in one hand, and a piece of dry, mouldy, and sour buffalo meat in the other, and this for our breakfast, dinner, and supper, for days and weeks together. As we drew near Wallawalla, we heard of its beautiful cattle, its hogs, and other fruits of civilized life; and be assured the anticipation of once more getting into my hand a potato or crust of bread, was no ways favorable to my sleep at night. But on reaching this desirable haven of rest, we were so suddenly transported from our former wild mode of living to that of civilized life, and so kindly treated by Mr. P., clerk of the Hudson's Bay Company, in charge of this establishment, that we were made almost to forget what we had been going through for days and weeks and months past. It seemed like a dream. And even now I cannot realize that I have spent the last spring and summer in passing the Rocky

Mountains; and that I am really through the journey, and that my eyes now actually behold the waters of the beautiful Columbia.

It was of the highest importance before we took a single step to have an interview with the chief factor of the Company on the Columbia in charge at fort Vancouver, for the purpose of presenting our letters from the United States Secretary of war, learning his feelings respecting our object to this country, and the prospect of supplies. Mr. P. very kindly offered to fit up a boat and take us down. You may very naturally suppose, that our ladies were not much fatigued at the end of their journey, and that travelling had become almost second nature to us, from the fact, that, arriving at the fort Saturday in the forenoon, in the afternoon we set about preparing for a trip of three hundred miles down the terrible Columbia to this place. We left Wallawalla the sixth of September, in a boat propelled by six oarsmen. The usual time for a passage down is five days. We were detained by head winds and did not arrive till the twelfth. Here we were again met with the warmest expressions of friendship by Doct. McLoughlin, who conducted us immediately to his house. After a brief interview he conducted us to his gardens, and, be assured, we were not a little surprised to see, west of the Rocky Mountains, where we expected to meet scarcely the first buddings of civilization, such perfection in horticulture. About five acres are laid out in order, and stored with almost every species of vegetables, fruits, and flowers; and among them figs, citrons, oranges, lemons, pomegranates, cotton-plants, and all common fruits found in the United States. Every thing produces well. For some days our time was divided between visits on the farm, to the mills, the herds, the dairy, the stores, the ships in the port, the school, etc. It of course gave us great satisfaction to witness these fruits of civilization which we supposed our eyes had looked upon for the last time when we passed the frontier line of our own land. Doct. McLoughlin's farm is the largest on the Columbia river, and produced last year 4,500 bushels of wheat, 4,000 of peas, 1,700 of barley, 1,500 of oats, potatoes not gathered, corn but little. His horned cattle are 750, swine 400, with from 200 to 300 horses. He has also a saw-mill and a flour-mill.

Mr. Spalding mentions that nearly all the chief factors, traders, and clerks, at Vancouver are members either of the episcopal or presbyterian church, and that a chaplain of the former church had just arrived from London. All appeared decidedly favorable to missionary efforts. The laboring men are principally French catholics from Canada.

*Influence of the Company on the Indians —Snake Indians.*

The Hudson's Bay Company are opposed to the introduction of intoxicating liquors among the Indians, and have excluded it from all those sections of the country where they have exclusive control over the trade. The influence of their discipline is highly salutary. But a few years since, whenever a white man met an Indian, he met an enemy. All the tribes of this region, except the Flat Heads, once gloried in ornamenting their girdles with the scalps of white men. Hundreds of traders and trappers, and in some instances, whole posts have fallen victims to savage cruelty. Down these rivers, where now a single man passes safely, and through the very country, through which we were travelling for weeks before reaching Wallawalla, without the thought of danger, it was but a few years since unsafe to move without an armed force; and tribes, which a few years since thirsted for blood, now are anxious that missionaries should settle among them.

The Blackfeet Indians, occupying a country in the eastern part of the mountains, and north of the route pursued by Mr. S. and his associates, and who have ever been notorious for their cruel hostility to the whites, still retain much of their former character; but it is doubtful whether this hostility and all the cruelties consequent upon it are not occasioned by previous fraud and violence which the Indians have received at the hands of the whites. Respecting the perils heretofore encountered by the traders, Mr. S. remarks—

Capt. W. told me, that out of 200 or 300 men who had been in his employ in the mountains, but thirty-six now remained alive. Nearly all the rest had lost their lives by the Indians. Still with these facts known, hundreds are found in christian America, willing, in order to get a little money, (and it is a little that the multitude get), to come to this country and expose themselves to

perils, and to death from famine, and a barbarous enemy, where one can be found willing to come and labor for the salvation of the poor Indian.

Respecting the band called the Snake Indians, residing on the west of the mountains, a tribe remarkable for their poverty and debasement, Mr S. writes—

One portion of their tribe called Diggers, are extremely poor, own no horses, and of course cannot go for buffalo; but are obliged to subsist upon roots, grass, and crickets, except in the salmon season, when they get a good supply of fish. In consequence of their poverty, multitudes die every season from actual starvation. Many are found in the spring of the year, before the salmon come up, so reduced by famine as to be unable to rise upon their feet, but dragging their emaciated forms about, upon their hands and knees, they feed upon grass, till death puts an end to their wretchedness in this world.

*Face of the Country on the Route.*

We left Snake Fort the 22d of August, and arrived at fort Wallawalla the third of September. Wallawalla is on the south side of Columbia river, nine miles below the mouth of Snake or Lewis river, and at the junction of Wallawalla and Columbia rivers. It was built by the Hudson's Bay Company fifteen years ago. No timber except floodwood is found within twenty-five miles. The soil is good in small spots on the Wallawalla river. All kinds of grains and vegetables produce well. Cattle surpass in fatness any thing I ever saw in the United States. Horses are as plenty and about as cheap as sheep in our country, beautiful and usually milk-white or cream color. All animals feed out through the winter, as there is but little snow. The grass is of a superior quality, called the buffalo-grass, a fine, short, bunch grass, covering the whole face of the earth. This grass is one among the thousand marks of the goodness of God in providing for all climates and sections of the earth. It might naturally be supposed, there being no rain or dew in this country for six or seven months in the year, every thing would be parched by the sun, and there would be no means of subsistence for animals; but this grass remains through the season quite fresh, retaining all its virtue, and forms very hearty food for winter. As soon as we came to it, about six days before arriving at Wallawalla, our animals would leave the green grass on the streams and seek this on the sand-hills and plains.

With regard to the country through which we have passed, nothing probably could have set me right but actual observation, so different is the reality from what I had previously imagined. The fact that the vast interior of North America is a barren desert, is not, so far as I am aware, very extensively known in the United States. On the 22d of June we entered the Rocky Mountains, and came out of them the first of September of the same year. Till we reached the forks of the Platte we found some timber and considerable fertile soil on the water courses, though both diminished to that point. From that place, excepting a little spot at Fort William, Fort Hall, Snake Fort, Grand Round, Wallawalla, till we came within a hundred miles of this fort, (Vancouver), the whole country is a barren desert, with only here and there a little patch of grass and willows, planted, it would seem, by the hand of a kind Providence, just often enough for stops at noon and night, reminding one of the great Sahara of Africa. In the morning we would mount our horses and ride hour after hour through plains of burning sand, or over mountains of rocks, till about midday, when ourselves and animals had become thirsty and hungry and tired, we would suddenly come upon a cool spring or stream of water, with a few acres of excellent grass for our horses, (excepting the route from Fort William to Rendezvoux, where they suffered much), and a little cluster of willows for fuel. So we would travel in the afternoon, till we came upon a similarly favored spot, about the hour when we wished to encamp for the night. A few days we were compelled to travel all day, some twenty-five or thirty miles, to find water and grass. The region of the Snake or Lewis river, especially, is the most barren of our whole route. We camped but a few times on the river, and always found a limited supply of grass and willows. Except these few spots, we could not discover a green thing upon its borders, from Fort Hall, where we struck it, to Snake Fort, where we left it, there is nothing but a vast plain of burning sand, with here and there a mountain of burnt rocks. Our route lay generally some miles from the river, where we found food and water as above mentioned. The river passes through a channel of cut rocks, from 100 to 500 feet deep,

with frequent rapids and four or five considerable falls. It is not navigable on account of the rapidity.

So far from being a country of game, except the buffalo country, it is a country of comparatively no game. Since leaving Fort Hall we have traveled days, and I do not know but I can safely say weeks, without seeing a living creature, except a few crows in the air and herds of large black crickets upon the ground. We saw but two bears in the whole route. However, I learn that in the mountain deer, antelope, elk, and bear can be found to some extent, even in the most destitute parts of the country. The rivers abound in fish. The Columbia and its branches teem with salmon three or four months in the year, during which time 200 or 300 barrels are salted at Fort Vancouver. A little care during the salmon season, and all the settlers of the Columbia may supply themselves with salt salmon for the year. The salmon find their way far into the mountains, up the several tributaries of the Columbia. We found them plenty at salmon Falls ten days below Fort Hall, perhaps a thousand miles from the ocean. They continue to beat their way up the rivers and small streams till their strength is exhausted, and they float lifeless upon the shore. Not one of the countless herds that enter the mouth of the Columbia every season, ever return. They are mostly dead by the first of October. The Columbia also abounds in sturgeon and seal.

*Remarkable Objects observed on the Route.*

A few days before our arrival at the rendezvoux, myself and several others with our animals, came well nigh being swallowed up in the earth. I drove my wagon on what I supposed to be a dry white sand plain, with a few scattering bunches of sedge. All at once I saw the whole surface for a distance around agitated with a tremulous, quivering motion. I instantly cried to Mrs. Spaulding, riding some distance before, to stop and remain unmoved. At that moment both my horses went down nearly out of sight. Fortunately the wagon did not. I turned to look for help, and saw one of Doct. Whitman's pack-horses go down and several others at the same time. Mrs. S.'s horse was led back by Mr. Fitz Patrick without getting in. By the mercy of God we all escaped with our animals, unhurt. It was a bed of quicksand mire, crusted over by the heat of the sun. We saw several places where it was evident that buffaloes had plunged and disappeared, after struggling perhaps for hours.

There is said to be no rain or dew in the region of the mountains during the summer season. We witnessed the last shower of rain on the 24th of June, except a light shower of about five minutes on the 18th of July. The night air is very refreshing to one sleeping out under the open canopy of heaven. It is usually cool, and sometimes too much so to be comfortable, especially when in the neighborhood of snow-capped mountains. As we drew near Vancouver the world assumed its natural appearance again—clouds in the heavens, timber upon the face of the earth, and dew in the mornings upon the grass, though there is no rain even to the Pacific, during the summer; but it rains almost constantly in the lower Columbia during the winter.

The geological structure of the earth, except a tract of beautiful granite, through which we traveled for a few days near the Black Hills, and one or two bad specimens on Snake river, is one and the same, viz. basaltic. It would seem that the entire Rocky Mountains, extending even to the Pacific ocean, have been thrown up from the bowels of the earth by internal fires. The country of the Columbia river especially, is a beautiful specimen. The Bluffs on either side rise to the height of from 100 to 1,200 feet, in benches of perfect flutes, closely piled, all perpendicular, with the exception of two small piles I observed in passing from Wallawalla to this place—one horizontal the other oblique. For one whole day, while passing the blue Mountains, two days from Wallawalla, we were upon cut stone, or stone broken fine by some natural agency, and resembling very much continued heaps of such broken stone as is prepared for covering roads of the States. This day's travel injured the feet of our animals more than the whole journey besides. In fact we found but little difficulty till we reached these mountains. Most of our animals made the whole journey without being shod. We drove a wagon to Snake Fort, and could have driven it through, but for the fatigue of our animals. We expect to get it at some future time.

The whole face of the country, from Fort William, at the foot of Black Hills, till within six or seven days travel of Wallawalla, is covered with the mountain sedge, a species of wormwood, with a fibrous stalk of the size of a man's

wrist, and from three to four feet high, having a dead appearance. No creature, I believe, eats this bitter herb, unless compelled by hunger. This sedge was some obstruction to the wagon, though but little to the pack horses.

Three days before we reached Fort Hall we passed what seems to me one of the greatest curiosities in the world—a natural soda fountain of unknown extent, having several openings. One of them is about fifteen feet in diameter, with no discovered bottom. About twelve feet below the surface are two large globes, on either side of this opening, from which the effervesence seems to rise. However, a stone cast in, after a few minutes, throws the whole fountain into a violent agitation. Another of the openings, about four inches in diameter, is through an elevated rock, from which the water spouts at intervals of about forty seconds. The water in all its properties, is equal to any artificial fountain, and is constantly foaming and sparkling. Those who visit this fountain drink large quantities of the water with good effect to health. Perhaps in the days when a rail-road connects the waters of the Columbia with those of the Missouri, this fountain may be a source of great gain to the company that shall accomplish such a noble work, if they are beforehand in securing it. For I am sure if visitors can come from the far east to see the Niagara falls, they would not value a few days more to visit the west and see the great soda fountain of the Rocky Mountains.

Within a few days' ride of Salmon falls, we passed three grand shoots of water, where small rivers rushed from the perpendicular bluff and fell from a height of about 200 feet from the surface of the earth, and 300 from the surface of the river, from the lofty banks of which they fall.

Four days before reaching Snake Fort we passed three hot springs; I also saw several afterwards. The water was at a boiling heat. Fish were boiled sufficiently in them in twenty minutes.

The last thing I will mention under this head is Grand Round, so called from its appearance. It is a beautiful rich circular plain, probably twenty miles in diameter, surrounded on all sides by mountains, covered with beautiful pine and spruce. A considerable river passes through the middle, skirted with timber. This is in the Chingoos country, and is a favorable place for a mission.

*A promising Nez Perces Chief—Origin of the name Flat Head.*

Tackensnates is the name of the Nez Perces chief mentioned by Mr. Parker (p. 71 of last vol.) as having come three days to meet him and Doct. Whitman last year. He also gave us a horse at the rendezvouz, and said he should stick by us. He came with us to Wallawalla, and we found him as good as his word. He was always the first on the ground in time of trouble. When at Fort Hall we told him he had better go with his people to the buffalo ground and furnish himself with meat for the winter. No, he said, he would trust to that; he wished to go with us, and render us all the assistance in his power in getting to his country. "I shall go no more with my people, but with you: where you settle I shall settle. He was indeed of great service to us through the whole journey. When the Indian whom we employed to drive the cattle deserted us, this chief gave up his only son to assist our boys in driving them, though he greatly needed him to assist his wife, as she had several horses to pack; and when we became in want of horses, on account of fatigue of those we had, he gave me the use of the only remaining horse he had for riding. He is very strict in his observance of morning and evening prayers, and in the observance of the Sabbath. I believe if there is one in the darkness of heathenism that wishes to do right it is this chief. He is always ready and anxious to hear something about God and the Bible; says he is but a little boy in knowledge, is liable to do wrong, but wants to know how to please God. His conduct to his Flat Head wife has undergone a material change since being with us and observing how we treat our wives. Custom, among all Indian tribes, compels the female to perform all the manual labor. This of course was the lot of this woman when we started from Rendezvouz; and it was no small task for her to pack four or five horses while our men packed each but two. But long before we closed our journey, the chief did his part of the labor, rode by the side of his wife, and was very sociable and attentive, a thing looked upon as degrading among Indians. At Wallawalla, when he was solicited by another chief to take a second wife, he replied that the "black coat," a name they give to all ministers, would not like it. His appearance is modest and mild, but dignified. His wife appears to be worthy

of her husband. I hope the Lord may make them as a father and mother to a little church in these distant regions of the world. He is to meet us at Wallawalla in four weeks from our departure, to conduct us to his country.

Permit me in this communication to correct a mistake respecting the appellation Flat Head. In its original application it doubtless was applied in derision to the natural head. All the tribes of the coast, for 200 or 300 miles inland, are in the habit of forming their heads into the shape of a wedge, or into a figure formed by two planes meeting in the direction of the nose and back of the neck. If any one, on any account, should fail of having this impress of honor, his fate would be deplorable. He could never attain to any distinction among his people, or scarcely receive the treatment of a slave. These tribes called all others who had not their heads pitched before and behind by these artificial means, like the roof of a house, *flat heads*, that is, having their heads in the natural shape, using the term in the way of contempt. The name finally settled down on what is now called the Flat Head tribe, who suffer their heads to remain in their natural shape. The fact that this tribe retain the natural head has lead to the belief that the story about flattening the head is all without foundation and that there are no unnatural heads in this country. But the above exposition solves this difficulty, and is a very natural solution of the subject. For surely the wedge-head would be very far from receiving the name Flat Head, but would be very likely to give that term to the natural head. This disfiguring of the head gives the individual a novel appearance—I cannot say frightful—especially after the corners are hid by a quantity of hair. The fore part of the head is pressed down and back, and the back part is straightened up to a line of the neck. The operation is begun when the child is three days old, and continued for a year. At first skins are applied, and after a few months boards. While the head is thus bound the child is not able to open his eyes. I caused the bandage to be removed from one child fifteen days old. The unnatural, elongated appearance of the head was a melancholy sight. The child seemed stupid and no effort could make it open its eyes. The eyes of grown persons, however, whose heads are thus compressed, are very prominent, but appear much injured from this practice. I have seen many actually blind, many more with very sore eyes. This injury to the eyes seems to be the only one they receive from this custom, the science of phrenology to the contrary notwithstanding.

The system of slavery prevails very extensively among these half starved, half naked tribes of the coast. The slave here, however, lives, eats, and drinks with his master, and from time to time receives a present of a blanket or a horse; and at the end of a few years his liberty, also, with the privilege of remaining in the country of his master or returning to his own. He usually remains and stands upon equal footing with his neighbors.

After spending a short time at Fort Vancouver, Messrs. Spalding, Whitman, and Gray, with the Nez Perces band which had accompanied them, started for the country of that tribe, for the purpose of selecting a station there, if after examination it should seem advisable. Some of the more interesting scenes which were witnessed on their route are mentioned below.

### *Burial Ground—Infanticide—Devout appearance of the Indians.*

*September* 22. Reached the Cascades of the Columbia, and prepared for the portage. Doct. Whitman and myself took a walk on shore, while the boat was cordelled three or four miles through rapids to the foot of the Cascades. Passed a burying-ground of the Chenooks. It consists of several inclosures made of hewn plank, some ten feet square, and perhaps five high, in which the dead appear to be swung on boards and suffered to remain till the board falls by decay. Some of these inclosures appeared quite perfect; others were decayed and fallen to pieces, leaving heaps of bones exposed to open view. Here we could see perfect specimens of the wedge-shaped scull.

30. To-day an Indian came to the fort (Wallawalla) to ascertain Mr. P.'s opinion on an important subject. A few days before, his wife had died, leaving a young child of three days old. He immediately employed a nurse to bring up the child. The father of the deceased mother, unknown to the father of the child, took it and opened the grave of the mother and buried the child alive. The man wished permission to avenge the murder of the child by the death of

the perpetrator of the horrid deed. I was informed by Mr. P. that formerly such occurrences were not unfrequent; but that this was the first instance of the kind to his knowledge, for five years past.

*Oct.* 8. Rode twenty-five miles and camped for the Sabbath. A chief came to our tent and asked if we would pray with them. We told Tackensnates, [the Nez Perces chief who had accompanied them from the Rendezvous] to call the people. They were soon assembled, and were very attentive while we made a few observations, sang, and prayed.

9. Sabbath. Sang and prayed with the Indians this morning, greatly astonished at their eagerness to learn something about God. Scarcely a movement in camp through the day, except frequent visits to our tent to inquire about God, how they should pray, what should be their position, whether they should stand or kneel; what they should say, and whether they should pray together or by themselves; and many other like questions, which greatly affected our hearts, that we were not able to tell them in their own language of the glorious plan of salvation. Oh that I may soon be settled among them, and master of their language, so as to point them to the Lamb of God that taketh away the sins of the world. But how much we stand in need of faith, humility, prudence, and prayer, and every christian grace, to enable us to walk carefully before these inquiring souls. It would seem that, if proper efforts are made, aided by the converting influences of the Holy Spirit, numbers of the interesting Nez Perces might be brought into the kingdom of Christ, like lambs into the fold. But we will not forget that the heart of man is deceitful above all things and desperately wicked; and that the same hand that was required to break the stout heart of a persecuting Saul, will be required to change the heart of the Nez Perces. Oh may we so pray and labor as to secure the blessing of God.

10. Marched about fifty-two miles and camped on a considerable stream running into Lewis river. Were greatly affected at night, at witnessing the Nez Perces at prayer. They were assembled in a circle, on their knees, with an old man, to all appearance, very earnest in prayer. I learned through the interpreter something of the prayer. It appeared to be the Lord's prayer, with perhaps some additions. I inquired of myself, Is it not possible, that some of these poor benighted heathen are even now numbered in the sheep-fold of Christ? and while waiting the dilatory motions of the christian church, may have been led by an unseen hand to the Lamb of God. But unacquainted with their language, as I am, I of course could come to no satisfactory conclusion. Nothing but future events, either in this or the coming world, can settle this question.

*Selection of a Site for a Station—Return to Vancouver.*

12. Crossed the river in canoes and proceeded up the Koos Koos to the place recommended as the best in the Nez Perces country, about twelve miles from the mouth. However, the appearance of the country for the last half day greatly discouraged us. It was very mountainous and broken; the vallies were narrow and without good soil. As we drew near the place we were still more discouraged. We could see no appearance of land tillable. However we had not discovered a root of sedge or greenwood, which was a proof that the soil was free from sand. I was riding far behind, almost disheartened. I thought it was all over with the poor Nez Perces. To take them from their country would prove ruinous to the nation, and to commence an establishment, without soil or timber, would prove equally ruinous to the mission. Tackensnates riding before perhaps noticed my despondency. After riding some time with his hand to his face, he turned to Doct. Whitman and said, "We are now near the place where there is good land, if any where in the Nez Perces country. Perhaps it will not answer, but if it does I am happy. This is all my country, and where he (meaning myself) settles, I shall settle. And he need not think he will work by himself: only let us know what he wants done, and it shall be done. The Nez Perces never get tired of work, at the same time shewing their arms. We rode on and entered the valley. It proved to be larger than we expected. It is on a little stream emptying into Koos Koos from the south. We found it well timbered with cotton-wood, balm of gilead, birch, and a few pine. Soon we found good soil. The Indians could scarcely contain themselves for joy, when they heard us pronounce the word good. They had watched every motion with trembling anxiety, as though life and death were at stake. We rode late

and camped, thankful that the Lord had been better to us than our fears.

13. Rose early and continued exploring. We found a good quantity of soil that appears to be first rate; and were satisfied the Lord had directed us to this place for a location. We selected a building spot, and returned to the crossing place about noon. As we were about leaving, we held a short talk with the Indians; told them, if the Lord was willing, I should probably settle in the country we had explored, that I must return to Vancouver immediately and get our females and supplies, and would meet them, God willing, at Wallawalla in five weeks, at which time I wished them to come with a sufficient number of horses to take my effects to their country. They readily consented, but wished to know the building spot that they might have all the materials on the ground when I returned. I told them they must not cut a tree, as I wished to select the timber myself. And even after we were over the river, the man that assisted in crossing, inquired if they might not at least collect fire-wood sufficient for the winter. I told him no; but advised him with his people to collect all the provisions possible that they might be able to assist me in building, etc. when I came. My location is about 125 miles east of Fort Wallawalla, and twelve east of the Snake river on the Koos Koos river, the first considerable branch from the mouth of Snake river, and about seventy-five miles below Salmon river, lat. 46°, 30′, long. 118°, 30′. About equally distant between Wallawalla and Colville, an establishment of the Hudson's Bay Company on the Columbia river, about fifteen days above Wallawalla by water.

18. Reached Vancouver and found our families in good health and spirits. My own health, if possible, is improved, and I am now fifteen pounds heavier than when I left Missouri. I have now, since the third of September, traveled 1,200 miles, which added to our journey over the mountains, makes 5,300 since the first of Febrnary last. There are yet 425 miles to travel before myself and wife reach our location. But if the Lord continues to bless and favor us as he has done, we hope to put an end to our wanderings the last of November. We shall live in a tent till we get something of a house. Doct. McLoughlin is to send up one or two boats with our supplies as the occasion may require. He is not a little surprised to see me back so soon and likely to accomplish this year what was confidently believed would require another.

31. God willing, we expect to start for Wallawalla to-morrow. We may of course expect more or less rain and cold weather before we are comfortably sheltered again, but will any of these things move us? I hope not.

---

## Ojibwas.

### LETTER FROM MR. AYER, DATED AT POKEGOMA, JUNE 12, 1837.

A previous communication from Mr. Ayer, relative to the progress of his labors was inserted at page 75.

### *Hopeful Conversions—Organization of a Church.*

In my last letter I stated that there were indications of the operation of the Holy Spirit upon the hearts of a few Indians here, and that one, a chief, was hopefully converted. He soon came out an active, thorough-going Christian, praying and exhorting with much fervor in our meetings. These were frequent and well attended by all in the immediate neighborhood. Not only those of mature age, but children were wrought upon by the Spirit of God. Indians coming in occasionally from other quarters were sometimes affected, and wondered at the things they heard and saw. For a few weeks it seemed as though God were about to bow the heavens and come down, and reveal his arm of salvation among the heathen. But when several were under conviction, and some began to inquire with increased anxiety, "What shall I do to be saved," their attention was suddenly diverted from the subject of their soul's salvation, to slanderous reports busily circulated through the neighborhood, in which some who were under conviction were implicated. From this moment the work of God gradually declined, though it revived some during Mr. Hall's stay here.

Mr. Hall remained with us a week, during which time he formed a church, consisting of the mission family, Henry Blatchford (formerly of the Mackinaw mission, who dates his hope during the last revival at Mackinaw), a young Indian of whom I have occasionally written, who obtained a hope about a year since, and also the chief whose case I mentioned in my letter of December

last. Three or four others presented themselves as candidates for admission to the church; but as they did not give sufficient evidence of the internal teaching of the Holy Spirit, it was thought advisable to wait for further developement of their character. The chief and the two young men, also the chief's children, and our child were baptised.

The communion season was one of lively interest. There were a good number who tarried and witnessed the celebration of the Lord's supper with much apparent reflection and with some tenderness.

Those newly added to the church give growing evidence of being new creatures in Christ Jesus. The change in the chief is truly wonderful. A blind pagan, "led captive by Satan at his will," has his dark mind illuminated by the word and Spirit of God, and is led by the Spirit in an humble course of christian duties. But a little while since his whole soul delighted in the song of war and the dance; now the songs of Zion are heard daily in his lodge, and we trust that an acceptable sacrifice, well pleasing unto God, is also offered upon the family altar. The account of his christian experience, his new views of himself and God, of sin and holiness, would be very interesting to one who delights to mark the operations of the Spirit upon a dark savage mind. On one occasion he expressed himself thus, "Formerly I thought myself very great, I fancied myself a *manito* (or Spirit, he like most other Indians practised conjuring), I was so wise; but now I think myself of no more consequence than the dirt on this floor. Once I thought myself among the bravest of the brave; but now sometimes when hunting in the woods alone, while reflecting upon my sins, I throw myself upon my knees weeping like a child, but can say nothing. Once I trusted in my idols and medicine; but now I trust only in Jesus; he only can throw away my sins and clean my heart."

He has been much persecuted from the time he expressed to the Indians his determination to renounce the religion of his forefathers. His life has been threatened, and last fall his fears were so strong that he should fall a prey to his enemies, that he resolved to leave for a time this part of the country. This was before the word of God had produced any visible effect upon his heart. In accordance with our advice he abandoned his project, and came with his family a few days after and encamped by us for the winter. But a few weeks after this he was awakened to a sense of his dangerous and guilty state. His convictions were of two or three weeks continuance, when he began to hope his sins forgiven. At first he "saw men as trees walking;" but it was but a short time before "he saw all things clearly." His walk has been generally consistent, and he seeks to adorn the doctrine of God his Savior. He has abandoned every heathenish practice, and is becoming more and more assimilated in customs to us, is industrious and thriving. The grace of God has made him altogether a new man.

Parents and children both continue to feel a good degree of interest in the school. The children from the three families which spent the winter by us are as regular in their attendance at school, while here, as children in the States. The families are absent only in the time of making rice and sugar. The men are occasionally absent on hunting excursions; but as they raised enough from their fields, in addition to the rice they gathered, to furnish their families with food, they were not under the necessity of taking their families with them to subsist upon the chase, as they formerly had done. This year they have enlarged their fields and planted much more than last. Each family has a garden planted with the most useful seeds.

## RECENT INTELLIGENCE.

Constantinople.—Mr. Dwight writes under date of July 10th, that the plague, which has raged in Constantinople with peculiar violence the present year, had entered his family, and on the 6th resulted in the death of one of his children, and that two days afterwards his wife also fell a victim to the disease. Mr. D. mentions that he had himself been exposed to it in every possible manner, while it was in his family, and was of course anticipating an attack. He was in strict quarantine in one tent, and his surviving children in another near by. A note by Mr. Goodell on the 12th mentions that all were well.

Sandwich Islands:—The barque Mary Frazier, which sailed from Boston December 14th carrying the large reinforcement for the Sandwich Islands' mission, anchored in the harbor of Honolulu, April 9th, after the remarkably short passage of 115 days. The reception of the new missionaries by the chiefs and the king was very gratifying.

## Donations,

RECEIVED IN AUGUST.

*Auburn and vic* N. Y. By H. Ivison, Jr. Agent,
Auburn, So. of inq. in theol. sem. 8 28
Aurora, For *Salem Town* in Ceylon, 21 81
Elbridge, 10 00
Otisco, Cong. chh. mon. con. 27 26
Springville, 30 00——97 35

*Addison co.* Vt. Aux. So. E. Brewster, Tr.
Addison, Gent. and la. 3; A. C. 1; S. C. 1; 5 00
Cornwall, Mon. con. 4 10
Middlebury, A friend, 5 00
New Haven, Mater. asso. for hea. chil. 2 50
Shoreham, Cong. so. 58 00——74 60

*Chittenden co.* Vt. Aux. So. W. I. Seymour, Tr.
Burlington, To constitute Mrs. M. B. Hickock an Hon. Mem. 100; mon. con. 31; young la. sew. so. 11; 142 00

*Essex co. North*, Ms. Aux. So. J. Caldwell, Tr.
Bellville, Mon. con. 2 00
Newburyport, Mr. Dimmick's so. special coll. 101,50; Mrs. M. Greenleaf, 10; 111 50
New Rowley, Mr. Braman's so. 49 00
West Newbury, Mr. Edgell's so. special coll. 102 00—264 50

*Essex co. South*, Ms. Aux. So. J. Adams, Tr.
Danvers, N. par. La. for hea. chil. av. of $10 Chelsea note, 5 00
S. par. Sab. sch. 58,29; chh. and so. 114; 172 29
Salem, United mon. con. in S. chh. 15 50—192 79

*Geneva and vic.* N. Y. By C. A. Cook, Agent,
Berkshire, Cong chh. coll. 40 00
Candor, Coll. 30 71
Danby, Cong. chh. 69 36
Dryden, Presb. chh. 70; fem. miss. so. 16,27; 86 27
Gainesville, Presb. chh. 45 00
Geneva, Presb. chh. 30 00
Ludlowville, Presb. chh. 24 75
Newark Valley, Coll. 90 00
Owego, James Pumpelly, which constitutes him an Hon. Mem. 109; mon. con. 89,81; coll. 80,19; W. Platt, 50; fem benev. so. 30; J. Huntington, 25, F. Armstrong, 25; H. McCormick, 20; J. Carmichael, 10; A. Dean, 10; A. Curtis, 5; 445 00
Penn Yann, Aux. so. 100 00
Prattsburgh, Cong. so. 25 00
Pulteney, Presb. chh. 16 00
Union, Presb. chh. 77 80-1,079 89

*Greene co.* N. Y. Aux. So. Rev. Dr. Porter, Tr.
Athens, Deborah King, 3 00
Catskill, Orrin Day, to constitute Henry Day Atwater, Mary Elizabeth Atwater, Walter Deforest Day, and Benjamin Wooster Day, Hon. Mem. 400; E. B. Day, 10; 410 00
Windham Centre, Mon. con. 16 00—429 00

*Hampden co.* Ms. Aux. So. S. Warriner, Tr.
W. Springfield, Special coll. 47 45

*Hartford co.* Ct. Aux. So. J. R. Woodbridge, Tr.
Avon East, Mon. con. 2 50
Collinsville, Coll. 25 00
East Windsor, N. so. coll. 104 63
Enfield, Mon. con. 8,50; la. aux. bible so. 27; 35 50
Glastenbury, So. Mon. con. 10 00
Granby East, Mon. con. 7,41; gent. and la. 80; interest on E. Pearl's note, 3; 90 41
Hartford, In part of the following sub. viz. 1st so. gent. 5,952,72; la. 700,77; North, gent. 3,200; la. 300; South, gent, 740; la. 126,43; Free chh. gent. 620; la. 32,50; West, la. 90,40; 6,302 82
Hartland East, A friend, 3; West, B. Coe, 1; 4 00
Marlborough, Mon. con. 3 25
Suffield, Mon. con. 10 00
6,588 11
Ded. am't ack. in Sept. 1,500 00-5,088 11

*Hartford co., South*, Ct. Aux. So. R. Hubbard, Tr.
Wethersfield, Mon. con. 1st so. 15; do. coll. 346,45; 361 45

*Hillsboro' co.* N. H. Aux. So. R. Boylston, Tr. 104 25
Francestown, La. 29 21
Goffstown, La. benev. so. for *David Stowell*, Ceylon, 20 00
Hancock, Mon. con. 40 00
Mont Vernon, Gent. 7 00
Nashua, Rev. Mr. McGee's so. mon. con. 25; vil. 1st cong. chh. ex. eff. 111,50; mon. con. 30,50; 167 00
New Boston, 15 70
Temple, La. 21,27; mon. con. 8; 29 27—412 43

*Litchfield co.* Ct. Aux. So. C. L. Webb, Tr.
Litchfield, 1st so. la. 41 60

*Lowell and vic.* Ms. Char. asso. W. Davidson, Tr.
Dracut, Evang. cong. chh. and so. 41 00

*Merrimack co.* N. H. Aux. So. Rev. D. Kimball, Tr.
Bath, Relatives of Mrs. Sutherland, dec'd, 10 00
Canterbury, Gent. 2 25
Concord, 9 00
Pembroke, Mrs. C. S. 3 00——24 25

*Middlesex Asso.* Ct. S. M. Pratt, Tr.
Haddam, Gent. and la. 76 00
Westchester, Gent. and la. 27 00
Willington, Gent. and la. 30 81—133 81

*Midd'esex North and vic.* Ms. Char. so. J. S. Adams, Tr.
Groton, Contrib. 117,09; la. 32,25; 149 34
Shirley, Mr. Brown's so. 12 00
Townsend, Asso. 58 13—219 47

*Middlesex S. confer. of chhs.* Ms. P. Johnson, Tr.
Holliston, Indiv. 87,50, T. Fiske, to constitute Rev. John Storrs an Hon. Mem. 50; mon. con. 27,50; 165 00
Hopkinton, Mon. con. 17 50
Sherburne, Juv. so. for a sch. in Ceylon, 21 00
Southboro', A friend, 2 00
Wayland, To constitute Edward Rice an Hon. Mem. 100 00—305 50

*New Haven City*, Ct. Aux. So. F. T. Jarman, Tr.
New Haven, 3d chh. mon. con. 6,81; united so. do. 8,66; free chh. do. 11,86; Yale coll. do. 7,10; N. chh. sab. sch. asso. 50; 84 43
Fair Haven, Mon. con. 6 00——90 43

*New Haven co. East*, Ct. Aux. So. S. Frisbie, Tr.
East Haven, La. sew. and read. so. 29 00

*New Haven co. West*, Ct. Aux. So. W. Stebbins, Tr.
West Haven, A lady, 2 00
Woodbridge, Mon. con. 4,11; a friend, 5; 9 11——11 11

*New York City and Brooklyn*, Aux. So. W. W. Chester, Tr.
(Of which fr. 3d presb. chh. Brooklyn, to constitute Rev. Rollin S. Stone an Hon. Mem. 50 ) 701 98

*Northampton and vic.* Ms. Aux. So. J. D. Whitney, Tr.
Amherst, North, Young la. cir. of industry, 16 29
East Hampton, S. Williston, to constitute Rev. Payson Williston and Rev. William Rement, Hon. Mem. 100 00
Enfield, Mon. con. 70 00
Goshen, Mon. con. 20 44
Hadley, Gent. benev. so. 38 00
Hatfield, Gent. 23 50
Northampton, Mon. con. 139,15; 1st par benev. so. 54,25; 193 40
Southampton, Gent. 27 00

South Deerfield, Mon. con. 11 50
South Hadley, Mon. con. 18 50—518 63
*Old Colony Association*, Ms. H. Coggeshall, Tr.
Dartmouth, Gent. and la. 28 15
Fairhaven, Mr. Gould's chh. gent. and la. 72 52
Middleborough, 1st par. gent. and la. 126 00
New Bedford, Trin. chh. (of which to constitute Rev. Augustin Roberts an Hon. Mem. 50;) 94 00
Rochester, Mattapoisett, La. mite so. 21,42; mon. con. 26,58, Centre chh. gent. and la. 30, Rippican, gent. and la. 19; 99 00
419 67
Ded. expenses paid by aux. so. 10 67—409 00
*Oneida co.* N. Y. Aux. So. A. Thomas, Tr.
Collins, Rev. N. Thomas, 2 00
Lebanon, Cong. chh. and so. 45 00
Lenox, 1st cong. chh. 5 00
Madison, Cong. chh. and so. 43,75; la. cent so. 35,33; mon. con. 16,92; (of which to constitute Rev. Hiram S. Hamilton an Hon. Mem. 50;) 95 00
Smyrna, Mon. con. and coll. 31 50—179 50
*Orange co.* Vt. Aux. So. J. W. Smith, Tr.
West Randolph, Cong. so. 25 00
*Palestine Miss. So.* Ms. E. Alden, Tr.
Braintree, J. Newcomb, 50 00
E. and W. Bridgewater, J. Alden, 20 00
Randolph, Mon. con. 15 18—85 18
*Pilgrim Association*, Ms. Rev. A. Jackson, Tr.
Kingston, Evang. cong. chh. and so. 10 19
*Valley of the Mississippi*, Aux. So. W. T. Truman, Tr.
*Michigan aux. so.* E. Bingham, Tr.
Detroit, Presb. chh. and so. la. 60,30; L. G. 5; B. W. 2, Rev. J. P. C. and fam. 15; 82 30
Tecumseh, Chh. and so. 46 62
Troy, Chh. and so. 2 50
Webster, Chh. and so. 14 00—145 42
*Windsor co.* Vt. Aux. So. Rev. J. Richards, Tr.
Hartford, Strong's Mills, mon. con. 12; la. sew. so. 7,12; 19 12
Norwich, La. 20; mater. asso. 12; 32 00—51 12
*Worcester Central Asso.* Ms. H. Wheeler, Tr.
Worcester, Calvinist chh. and so. 434; Union chh. mon. con. (of which to constitute Rev. Jonathan E. Woodbridge an Hon. Mem. 50,) 217,73, extra effort, 112; 763 73
*Worcester co. relig. char. so.* Ms. H. Mills, Tr.
Westborough, Coll. 33s; mon. con. 72,75; 410 75

*Total from the above sources,* $12,386 24

## VARIOUS COLLECTIONS AND DONATIONS.

*Acworth*, N. H., L. Morr, 10 00
*Albany*, N. Y. 4th presb. chh. 100; benev. so. of sab. sch. in do. for China, 8; 108 00
*Alton*, Ill. Mrs. E. L. 5; Rev. E. P. L. 2,62; 7 62
*Amherst*, Ms. Indiv. 3 25
*Andover*, Ms. Chapel cong. special effort, 120 00
*Ashport*, N. Y. Mrs E. Burlbut, 5 00
*Ashby*, Ms. Acad. miss. so. 7 00
*Attleboro'*, Ms. Mon. con. 20 00
*Ballston Centre*, N. Y., E. C. Delavan, 1,000 00
*Bangor*, Me. Hammond st. chh. and so. 184 00
*Barkamsville*, S. C. Fem. coll. Institute, 38 00
*Bath*, Me. 3d cong. miss. asso. 32 00
*Bedford*, N. H., J. French, 50 00
*Berlin*, Vt. Rev. James Hobart, which constitutes him an Hon. Mem. 50 00
*Berlin*, Ms. Evang. cong. chh. and so. 38 00
*Beverly*, Ms. 4th cong so. 20 50
*Boston*, Ms. A friend, 20; L. B. 5; a friend, 5; do. 2; 32 00
*Braceville*, O., G. Lyman, 2 00
*Braintree*, Ms. Cong. chh. and so. ex. effort, 60; S. par. Special coll. which constitutes Rev. Lyman Matthews an Hon. Mem. 50, sab. sch. coll. 5, 115 00
*Brookline*, N. H. Mr. Eastman's so. 5 00
*Brookline*, Ms. Mr. and Mrs. Holden, 10; Kingsbury so. for Mr. Butrick, 5; 15 00
*Brunswick*, Me. J. McK. 25 00
*Bucksport*, Me. Mon. con. 52; young la. 11,75; 63 75
*Calais*, Me. Mon. con. 30; Mrs. J Darling, for *Joshua Darling* in Ceylon, 20; 50 00
*Cambridgeport*, Ms. Mon. con. in Mr. Stearns's so. 166,50; sab. sch. in do. 21; 187 50
*Canandaigua*, N. Y., H. W. Taylor, 10 00
*Carlinville*, Ill. Presb. chh. mon. con. 15 32
*Champlain*, N. Y. By G. Grant, 25 00
*Charlestown*, Ms. Winthrop chh. and so. (of which fr. savings of 3 chil. for sch. at Beyroot, 3.) 252 38
*Chatham Village*, N. J. Presb. cong. la. 20 00
*Chester*, Vt. Young la. benev. so. 22 00
*Clinton*, N. Y. So. of chris. research of Hamilton college, 20 00
*Concord*, Ms. Mr. Moore's cong. 28,77; sab. sch. 2; 30 77
*Collins*, N. Y. Mary Hyde, 50
*Concord*, N. H., L. B. 15 00
*Conway*, Ms. A friend, 20 00
*Cornish*, N. H., J. Ripley, 20 00
*Creek Path*, [ her. na. E. Boudinot, 20 00
*Danville*, Vt. I. P. Dana, for Park Hall station, 5 00
*Dennysville*, Me. Sab. sch. mon. con. (of which for *Robert Crossett*, Ceylon, 26;) 30 00
*Dorchester*, Ms. Fem. mi-s. so. 28; la. for. miss. cir. for sch. at Dwight, 25; 63 00
*Dunstable*, Ms. Evang. chh. ex. effort, which constitutes Rev. Levi Brigham an Hon. Mem. 50,92; an indiv. 10; 60 92
*Eaglaville*, O. Mon. con. 9 00
*East Greenland*, N. Y. Rev. G. Freeman, 3 50
*Elizabethtown*, N. J. 2d presb. chh. (of which fr. Mrs. E. C. Gildersleeve, 70; which and prev. dona. constitute Miss Frances N. Gildersleeve an Hon. Mem.) 141,75; 1st presb. chh. 32,27; 174 02
*Ellington*, N. Y., B. Ellsworth, 50
*Essex*, Ct. La. cir. of industry, 15 00
*Fitchburgh*, Ms. Calvin. cong. chh. 130 00
*Fort Towson*, Ark. Mon. con. 27 75
*Fryeburg*, Me. J. S. Barrows, 10 00
*Gardiner*, Me. Cong. so. 12 00
*Gilmanton Centre*, N. H. Chh. and so. 34 00
*Green Bay*, Wis. Ter. Presb. chh. mon. con. 57 79
*Hamilton*, N. Y. Prof. Eaton, 1 00
*Hamp. Chris. Depos.* Ms. Profits of Miss. Herald, agency for 1835 and 1836, viz. Ashfield, Rev. M. G. 3,20; E. P. 3,54; Buckland, Rev. B. F. C. 3,18; Charlemont, Rev. W. T. 7,15; Chesterfield, M. B. 3,97; Conway, J. W. 80c. East Hampton, Miss W. 80c. Goshen, R. D. 3,97; Granby East, Rev. J. K. 5,97: do. West, A. G. 1,59; Hadley, N. C. 7,23; J. B. P. 7,87; Hatfield, C. P. 8,75; Hawley, J. L. 3,18; Northampton, D. S. W. 22,44: Norwich, N. S. 40c. S. Deerfield, A. W. 2,81; Rev. W. R. 2,36; South Hadley, L. B. 1,59; Southampton, E. E. 7,57; Sunderland, S. W. 40c. Westhampton, Rev. H. P. C. 6,76; Whately, L. B. 6,35; Williamsburgh, J. B. 8,35; Worthington, Rev. H. A. 1,5s; 121 81
*Hampshire co.* Ms. A friend, 50 00
*Hannibal*, N. Y., E. G. Mygatt, 1 00
*Hanover*, Pa. Presb. cong. 19 50
*Hardwick*, Vt. Elnathan Strong, which constitutes him an Hon. Mem. 100 00
*Hartwick*, N. Y. Cong. chh. 19 35
*Haverhill*, Ms. Alfred Kittredge, which constitutes him an Hon. Mem. 100 00
*Huntsville*. Ala. Benev. so. to constitute Rev. William Chamberlin of Willstown, an Hon. Mem. 50 00
*Keene*, N. H Juv. for. miss. so. for Mr. Armstrong, Sandw. Isl. 5; Hesbon so. for western Ind. 40; 45 00
*Kingston*, R. I. Mon. con. 10 00
*Lansingburgh*, N. Y. 1st free chh. 17 00
*Le Roy*, N. Y. Presb. so. 77 00
*Malden*, Ms. Special coll. 57 61

*Malden*, N. Y. CHARLES ISHAM, which constitutes him an Hon. Mem. 100 00
*Marblehead*, Ms. 1st orthodox chh. 10 00
*Medfield*, Ms. Mon. con. in orthodox chh. 22 00
*Mendham*, N. J. Presb. chh. 68 00
*Methuen*, Ms. Sab. sch. in 1st par. 13 44
*Middleton*, Ms Evang. cong. chh. and so. 8 00
*Milford*, N. Y. Presb. chh. 8 00
*Milton*, Ms. A. Tucker, 3; an indiv. 10; 13 00
*Moffitt's Store*, N. Y., P. Roberts, 5 00
*Monson*, Ms. Inf. sab. sch. for books for Ind. chil. 1,50; fem. praying circles, 50; 51 50
*Newark*, N. J. 3d presb. chh. 20; youth's miss. so. in do. to constitute LEWIS C. GROVER an Hon. Mem. 100; 120 00
*New Hampshire*, A poor widow, av. of 5 weeks labor, 5 00
*New Haven*, Ct. Centre sab. sch. miss. so. for tracts in China, 40; for sch. in Ceylon, 30; a widow's mite, 10; Mr. Twining, for the press at Park Hill, 4; 84 00
*New Lebanon*, N. Y., R. Woodworth, a rev. pensioner, 20 00
*New Orleans*, La. Mr. Parker's so. 147,87; less premium for dft, 7,70; 140 17
*Newton*, N. J. 1st presb. chh. 10 00
*New York city*, A friend, 5 00
*Northampton*, Ms. C. A. Dewey, 25; S. Stoddard, Jr. 25; a few fem. of 1st cong. chh. 29,27; 79 27
*Northboro'*, Ms. Lyman read. so. and sew. asso. in evan. so. 30 00
*North Bridgewater*, Ms. A friend, 8 00
*North Pittstown*, N. Y. Presb. chh. 10 50
*Oak Corners*, N. Y. Coll. 26 00
*Oakham*, Ms. A few indiv. 15 00
*Onondaga Hollow*, N. Y. Presb. chh. 10 00
*Orleans*, Ms. A friend, 20 00
*Patchogue*, N. Y. Cong. chh. 25 00
*Pepperell*, Ms. Evan. cong. chh. and so. ex. effort, 63 56
*Pine Ridge*, Ark. Rev. CYRUS KINGSBURY, which constitutes him an Hon. Mem. 100 00
*Pittsburgh*, Pa. A friend, (of which for tracts for Singapore, 50;) 100 00
*Pleasant Valley*, N. Y. Presb. chh. 36 77
*Pomfret*, Vt. D. Dana, 10 00
*Portland*, Me. Mater. asso. for *Esther Tyler* and *Amelia Jenkins*, Ceylon, 20 00
*Portsmouth*, N. H. Juv. so. for sch. in Ceylon, 40; for *Harriet Putnam* in do. 20; 60 00
*Princeton*, Ms. Evan. cong. mon. con. 6 00
*Princeton*, N. J. Miss. so. theol. sem. 40,50; J. Carey, for *Henry W. Carey*, Ceylon, 20; 60 50
*Quincy*, Ill. Cong. chh. mon. con. 20; M. F. R. 5; 25 75
*Reading*, Ms. R. Parker, 10 00
*Reading*, *S. par.* Ms. J. Damon, 6 00
*Roxbury*, Ms. Eliot chh. and so. mon. con. 16 64
*Rutledge*, N. Y. Contrib. 8 09
*Salem*, Ms. Chil. of E. N. Mann's s. sch. for bibles for China, 1; a friend, 25c. 1 25
*Savannah*, Ga. Juv. for. miss. so. of sab. sch. in Indep. presb. chh. for *George W. Coe*, Cape Palmas, and *Anna Clay Stiles*, Ceylon, 30 00
*Schenectady*, N. Y. Presb. chh. 63 57
*Scipio*, O. La. for Chinese girl, 7 50
*Sharon*, Vt. C. Baxter, 50 00
*Sharon*, Ct. Cong. sab. sch. for *Benjamin Hamlin*, Ceylon, 12 00
*Sing Sing*, N. Y. Presb. chh. mon. con. 20 00
*Smithfield*, N. Y. Mon. con. 25 00
*South Berwick*, Me. 1st par. mon. con. 15 00
*South Reading*, Ms. Cong. chh. and so. ex. effort, 32 89
*Springfield*, Vt. Cong. chh. mon. con. 30 00
*St. Stephens*, N. B. Miss A. Upton, dec'd, 7 00
*Stoneham*, Ms. Chh. and so. 12,40; av. of jew. 1; 13 40
*Storrsville*, Ms. Mon. con. 7 00
*Sutton*, Ms. Cong. chh. special coll. 100 00
*Swanville*, Me. Orphan miss. so. 50 00
*Thomaston*, Me. In letter of Aug. 7th, 10 50
*Troy*, N. Y. Mrs. M. C. Edwards and Miss A. J. Champion, for *George Champion*, Ceylon, 20; ELIPHALET WICKES, which constitutes him an Hon. Mem. 150; 170 00
*Ulsterville*, N. Y., J. W. Ward, 2 65
*Union*, N. J. Connecticut Farms presb. chh. (of which to constitute Rev. GEORGE W. WOOD an Hon. Mem. 50;) 72 50
*Union*, Cher. na. Mrs. Redfield, 5 00
*Vermont*, Rev. J. Emerson, 20 00
*Wells*, Me. Mon. con. and contrib. in 2d cong. chh. and so. 40 31
*Western New York*, A friend, 2 00
*Westford*, Ms. Evan. cong. so. ex. effort, 50,03; mon. con. 10; 60 03
*West Roxbury*, Ms. Spring-st. mon. con. 100; do. special coll. 60; juv. miss. so. 10; 170 00
*Williamstown*, Ms. Mrs. L. Whitman, 50 00
*Wilmington*, Ms. La. asso. 22 47
*Winchester*, Va. S. R. 2,50; M. C. 1; 3 50
*Windham*, N. H., A. F. Putnam, (of which for wes. miss. 2.) 5 00
*Windsor*, Vt. T. Emerson, for the press at Park Hill, 20 00
*Woburn*, Ms. Gent. asso. 30; la. asso. 2,50; chh. and so. ex. effort, 80; 112 50
*Worthington*, Ms. A young farmer, 50 00
*Wrentham*, Ms. Rev. T. Boutelle, 5 60
*Unknown*, J. M. 13; A friend, to constitute ASA BURNAP, of New Fane, Vt. an Hon. Mem. 100; 113 00

$19,137 50

## LEGACIES.

*Boston*, Ms. Maria Goffe, by Rev. Joseph Goffe, Ex'r, 25 00
*Nelson*, N. H. Mrs. Mehitable Richardson, by J. V. Richardson, Ex'r, 80 68
*New York city*, Isaac Brewster, by A. Fisher, Ex'r, (350 having been received previously,) 150 00
*Northampton*, Ms. Mrs. Hannah Wright, by Miss Mary Williams, 30 00

$285 68

*Amount of donations and legacies acknowledged in the preceding lists*, $19,423 18.

## DONATIONS IN CLOTHING, &c.

*Andover*, *W. par.* Ms. A box, fr. fem. benev. circle, 18 00
*Attica*, N. Y., A box, fr. la. sew. so. ackn. in Sept. as rec'd via New York, 62 00
*Brimfield*, O., A box, fr. cong. chh. 12 12
*Cherokee Nation*, Clothing, fr. John Ridge, rec'd at Creek Path, 24 00
*Goffstown*, N. H., A box, fr. la. for David Stowell, Ceylon.
*Harwinton*, Ct. A box, rec'd by Mrs. Wilcox, 53 00
*Huntsville*, Ala. Sundries, fr. indiv. rec'd at Creek Path, 63 62
*Keene*, N. H., A bedquilt, fr. Heshbon so. rec'd by Mrs. Locke, 3 00
*New Marlboro'*, Ms. A box, fr. la. sew. so. for Dr. Butler, Red Clay, 38 78
*Norfolk*, Ct. Clothing, fr. indiv. for do. 17 43
*Otis*, Ms. Clothing, fr. la. sew. so. for do. 9 25
*St. Johnsbury*, Vt. A box, fr. fem. sew. so. for S. Newton, Park Hill, 78 61
*Verona*, N. Y., A box, fr. young people's benev. so. of 1st chh. 54 77
*Windham*, O. Flannels.

---

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE

# MISSIONARY HERALD.

VOL. XXXIII. NOVEMBER, 1837. No. 11.

## American Board of Commissioners for Foreign Missions.

### Syria and the Holy Land.

JOURNAL OF MR. W. M. THOMSON ON A VISIT TO SAFET AND TIBERIAS.

THE introductory paragraphs of the journal will sufficiently disclose the circumstances under which it was written; and as no other so full and authentic an account of the effects of the terrible event which it describes, is known to have reached this country, the document is inserted almost entire. The paragraphs under the first date were written at Neby Yoonas, where Mr. T. spent the first night after leaving Beyroot.

*From Beyroot to Tyre.*

*January* 13, 1837. The first day of this year will be long remembered as the anniversary of one of the most violent and destructive earthquakes which this country has ever experienced. The shock occurred at half past four o'clock, P. M., and was neither preceeded or followed by any remarkable phenomena. A pale smoky haze obscured the sun and gave a touch of sadness to the scene, and a lifeless and almost oppressive calm settled down upon the face of nature; but these appearances are not uncommon in this country.

In Beyroot itself but little injury was sustained, although very many of the houses were badly cracked, but on the river flat, east of the town, the houses were greatly injured, some thrown down, and a few persons wounded. For several days succeeding the shock flying reports from various quarters gave frightful accounts of towns and villages overthrown and lives lost; but so slow does authentic information travel in this country, that it was not until eight days had elapsed, that any reports which could be relied on were received. Letters arrived on that day from Safet, stating that the place was utterly destroyed, not a house remaining of any description; and that Tiberias and many other places had shared the same deplorable fate. Some of the letters stated that not more than one out of a hundred of the inhabitants had escaped, while others more correctly declared that out of a population of 10,000 at least 6,000 had perished.

As soon as these awful facts were sufficiently ascertained to justify it, collections were taken up at Beyroot to relieve the survivors, and persons appointed to proceed to the scene of distress and superintend the distribution of the articles and assist in taking care of the wounded. To aid in this work, and also to obtain accurate information, so that further measures and more effectual might be adopted to relieve their distress, Mr. Calman and myself left our homes this morning for Safet. Seven hours hard riding brought us to this noted locality, where the great whale cast forth the rebellious prophet. So tradition declares; and as no one can prove the contrary, and the smooth sand beach renders the place altogether adapted to the purpose, the people rest quite assured of the fact.

I do not remember any occasion when I left my family with greater anxiety than on the present. So large a circle, with so many cares, my own work already so accumulated upon my hands, my health doubtful, while the season promised nothing but bad roads, storms of rain and snow, and on the mountains fierce cold. He, however, in whom our life is, can easily protect all concerned, both at home and abroad, from every

evil, and render our journey prosperous and profitable. My ardent desire is to promote the glory of God and honor the gospel amongst the Jews and Moslems of that region, by alleviating the sufferings of the poor, the sick, the wounded, and orphan; and this will be cheaply purchased at any expense of time, toil, and danger.

Spent a large portion of this evening in reading and explaining the history of Jonah to a Turk. I read also and examined the third chapter of John to him, and endeavored to convince him that there was no savior but Christ, and no possibility of reaching the kingdom of heaven without a new heart. He listened more patiently than any Moslem I have conversed with, but was very loth to admit the doctrines taught; perhaps the more so as several Maronite Christians were present.

14. Leaving a sleepless couch long before it was light, we made an early start, and crossing the little river called Nehar El Owel, and passing through the rich and beautiful gardens which environ that ancient and great city, we entered Sidon. Here we were joined by the English consular agent, seignor Abello, and his two sons. After a hasty breakfast we set off for this place, but so slow do animals and Arabs move in this country, that it was not until ten o'clock at night that we reached Tyre. Cold, muddy, and hungry, we lay down without a fire, in a house so terribly shattered by the earthquake as to promise a grave rather than a shelter. The owner of the house, the United States consular agent, would on no account consent to sleep in it. At Sidon from seventy to one hundred houses had been altogether, or in part, thrown down, and nearly all were badly cracked, while seven persons were reported to have been killed. In this place the destruction is far greater. We rode into town last night over the prostrate wall. The road was nearly blocked up with ruins, and every where the wind, now blowing almost a hurricane, growled through shattered walls and broken windows; while half suspended shutters and unclosed doors were creaking, clattering, and banging in dreadful confusion. My horse absolutely refused to enter the frightful place, until I descended, and quieting her fears, led her into town.

15. Spent this morning in prayer and reading the Scriptures, after which we took a survey of the place, gave medicine to the wounded; and although it was the Lord's day, we proposed to leave for Safet. The accounts from that place are so distressing as to leave no doubt on our minds that it is a work of mercy to hasten to the relief of the sufferers, even by traveling on this sacred day. Tyre is considered by the inhabitants as nearly ruined, and not even the best houses will be habitable without tearing down and rebuilding a large part of what remains. Twelve persons were killed at the time of the earthquake and thirty wounded.

16. Slept at Kahnah last night, a village about three hours from Tyre. The earthquake has not been very destructive in this place or vicinity, but the people are afraid to sleep in their shattered houses, especially as the earth still continues to tremble. Our ride yesterday evening was delightful and refreshing. The wind, which had hitherto been strong and cold, had now settled into a soft southern breeze, the sky had cleared up, and all nature smiled. The road took us over Alexander's famous causeway, passed a strong castle dreadfully shattered and partly fallen, and then leaving the sweet sea-beach for the fertile plain, we reached the mountains in a little more than an hour, by a very gradual ascent. This lovely plain has been a thousand times deluged with the blood of Europe, Asia, and Africa. This peaceful pasture-field for Syrian goats has often trembled with thundering chariots and thundering cannon, and the dreadful shock of countless cohort's rushing into battle. And these gently, gracefully swelling hills have witnessed deeds that made heaven weep and hell laugh, from the thirteen years siege of Babylon's haughty king, and the two thousand crucified victims of Alexander's brutal rage, down to the scarcely less cruel acts of the self-styled holy crusaders. How changed! Not a soul is seen of all these countless hosts, not a trophy remains to tell who fought, who conquered, and who died. Nature has kindly thrown her sweetest mantle of green over the scene; and the impertinent long-eared goat fattens on the best blood of the old world. These scenes formed the theme of conversation as we quietly pursued our way over sloping hills and up winding valleys to Kahnah; and I have seldom found natives so well informed, or so well disposed for serious conversation, as our companions. Both father and son had read the Bible with much attention and profit, and although Catholics, were far more enlightened and liberal than the common mass of that bigoted community. One of the

sons, in particular, was quarreling outright with Paul's view of divine sovereignty, yet still in such a manner as to show clearly that he had a conscience and a heart, upon which truth had made a strong impression; and this is what we so rarely meet with in this country as to excite double interest.

*From Tyre to Safet.*

Near to a village called Hannany we passed some very old ruins, and amongst other things, that which most interested me was a tomb, said to be the last resting-place of king David's good friend Hiram. Whether it be so or not, the very thought was interesting. To meet with a spot that bears the name of an old acquaintance, in so lonely a place as this, formed quite an agreeable incident in the evening's ride, while the tomb itself was curious and unique. On a platform of large stones, raised several feet high, is placed a huge block of limestone rock, eight or ten feet square, rudely cut, and bearing evident marks of very great antiquity. This is the tomb, or sarcophagus; and it is covered with a large flat stone, without the slightest ornament of any kind. If there ever were houses near, they have all disappeared; and this grey weather-beaten pile stands amidst a few straggling olive trees, an appropriate memento of death and olden times.

17. We came to Ramash; here we had a melancholy confirmation of those letters which came from Safet. The place is utterly ruined, and the people are living in tents, made of broken boards, old mats, brush, grass, mud, in short every thing that could be put up to shelter them from the cold and rain. Thirty people in this small village were killed, and no doubt the destruction would have been greater, had not the inhabitants been generally in church at afternoon prayers, and only a small part of the church fell. We visited the wounded, distributed charity to the poor, and then passed on to Kefr Bureyaum, where fourteen perished, and a great number were wounded. From this to Jish is about an hour, at which place we stopped for the night. Not a house of any kind remains standing. Amongst the survivors is the shiekh of the village, who spent the evening in my tent. He gave a very particular account of the overthrow, but it is too long to repeat. He had returned to the pasha the names of two hundred and thirty-five, who perished. The remainder, amounting to nearly sixty in all, had gone to other places; so that he, and five others remained to have the property dug out from under the ruins, to bury the dead, and prepare to desert the place. Here, as well as at Ramash, the people were at prayers in church; but alas! they shared a very different fate. The whole church fell at once, and all, except the priest, who was in the recess of the altar, perished. Thus more than one hundred and thirty died at their very altars. I visited and examined the ruined church; and it is perfectly obvious, that not one of the people in the body of the edifice could possibly have escaped. Fourteen bodies still lay unburied amongst the ruins, and the atmosphere was so infected as to render it very unpleasant to examine them.

18. In the morning, after distributing charity to a number of the poor who had been sent for, and leaving medicine with the shiekh and others for the wounded who had been removed to other villages, I took a ramble over the hill on which the place was built. A very slight examination convinced me that it was entirely of volcanic origin. All the houses had been erected of volcanic stone, and the rock strata is cast about in utter confusion. On my return to the tent I was much affected by a very simple incident. Our servant had shot several very beautiful pigeons, and upon inquiring why he had done it, he said that the shiekh directed him to do it, as they were now wild, and left without any owners to fly about the miserable ruins. Poor little lonely creatures, the hand that scattered their daily supply of wheat and pulse is crushed and broken, and those who once delighted to witness their innocent sport, and listen to their lively chatter, are now all mouldering in the cold grave. I called the shiekh to ascertain whether some one had not survived the overthrow to whom these pretty birds would properly belong; and after sometime he recollected an old woman, a distant relative of the lost family; leaving a present for her, we mounted our horses and hurried away from a scene of such dreadful wretchedness.

The shiekh sent a man to shew us a large rent in the mountain, a little to the east of the village. It may now be about a foot wide and fifty feet long; probably it has gradually closed up, as from their accounts it was wider when first discovered after the shock. The road to Safet carried us over an elevated plain entirely covered with volcanic rock, of a very ancient and weather-beaten

character. A small lake or pond on the highest part, I suppose, marks the site of a long extinguished crater. We passed a village called Cudditha nearly destroyed; and in the valley immediately under Safet, Ayne-Zatoon in utter ruin; but we did not stop to examine them. We met many Jews going out to Mottenna, a village two hours from Safet, to pray to a celebrated saint of theirs. Poor refuge in times of such distress! Just before we began to ascend the mountain of Safet, we met our consular agent of Sidon, returning home with his widowed sister. His brother-in-law, a rich merchant of Safet, had been buried up to his neck by the ruins of his fallen house, and in that awful condition remained several days, begging and calling for help, and at last died before any one was found to assist him! As we ascended the steep mountain we saw several dreadful rents and cracks in the earth and rocks, giving painful indications of what might be expected above. But all anticipations were utterly confounded, when the reality burst upon our sight.

*Overthrow and Ruins of Safet—Distressing Scenes witnessed.*

Up to this moment I had refused to credit the account, but one frightful glance convinced me that it was not in the power of language to over state such a ruin. Suffice it to say that this great town, which seemed to me like a beehive four years ago, and was still more so only eighteen days ago, *is now no more.* Safet *was*, but is not. The Jewish portion, containing a population of five or six thousand, was built around and upon a very steep mountain; so steep, indeed, is the hill, and so compactly built was the town, that the roof of the lower house formed the *street* of the one above, thus rising like a stairway one over another. And thus, when the tremendous shock dashed every house to the ground in a moment, the first fell upon the second, the second upon the third, that on the next, and so on to the end. And this is the true cause of the almost unprecedented destruction of life. Some of the lower houses are covered up to a great depth with the ruins of many others which were above them. From this cause also it occurred that a vast number, who were not instantaneously killed, perished before they could be dug out; and some were taken out five, six, and one I was told, seven days after the shock, still alive. One solitary man, who had been a husband and a father, told me that he found his wife with one child under her arm, and the babe with the breast still in its mouth. He supposed the babe had not been killed by the falling ruins, but had died of hunger, endeavoring to draw nourishment from the breast of its lifeless mother! Parents frequently told me that they heard the voices of their little ones crying papa, papa, mamma, mamma, fainter and fainter, until hushed in death, while they were either strugling in despair, to free themselves, or laboring to remove the fallen timber and rocks from their children. O God of mercy! what a scene of horror must have been that long black night, which closed upon them in half an hour after the overthrow! without a light, or possibility of getting one, four fifths of the whole population under the ruins, dead or dying with frightful groans, and the earth still trembling and shaking as if terrified with the desolation she had wrought!

What a dismal spectacle! As far as the eye can reach, nothing is seen but one vast chaos of stone and earth, timber and boards, tables, chairs, beds, and clothing, mingled in horrible confusion. Men every where at work, worn out and wo-begone, uncovering their houses in search of the mangled and putrified bodies of departed friends; while here and there I noticed companies of two or three each, clambering over the ruins, bearing a dreadful load of corruption to the narrow house appointed for all living. I covered my face and passed on through the half living, wretched remnants of Safet. Some were weeping in despair, and some laughing in callousness still more distressing. Here and old man sat solitary on the wreck of his once crowded house, there a child was at play too young to realize that it had neither father nor mother, brother nor relation in the wide world. They flocked around us—husbands that had lost their wives, wives their husbands, parents without children, children without parents, and not a few left the solitary remnants of large connections. The people were scattered abroad above and below the ruins in tents of old boards, old carpets, mats, canvass, brush, and earth, and not a few dwelling in the open air; while some poor wretches, wounded and bruised, were left amongst the prostrate buildings, every moment exposed to death, from the loose rocks around and above them.

As soon as our tent was pitched, Mr. C. and myself set off to visit the wounded. Creeping under a wretched cover-

ing, intended for a tent, the first we came to, we found an emaciated young female lying on the ground, covered with the filthiest garments I ever saw. After examining several wounds, all in a state of mortification, the poor old creature that was waiting on her, lifted up the cover of her feet, when a moment's glance convinced me that she could not possibly survive another day. The foot had dropped off, and the flesh also, leaving the leg-bone altogether bare! Sending some laudanum to relieve the intolerable agony of her last hours, we went on to other but equally dreadful scenes. Not to shock the feelings by detailing what we saw, I will only mention one other case; and I do it to show what immense suffering these poor people have endured for the last eighteen days. Clambering over a pile of ruins, and entering a low vault by a hole, I found eight of the wounded crowded together under a vast pile of crumbling rocks. Some with legs broken in two or three places, others so horribly lacerated and swollen as scarcely to retain the shape of mortals; while all, left without washing, changing bandages, or dressing the wounds, were in such a deplorable state as rendered it impossible for us to remain with them long enough to do them any good. Although protected by spirits of camphor, breathing through my handkerchief dipped in it, and fortified with a good share of resolution, I was obliged to retreat. Convinced that while in such charnel houses as this, without air but such as would be fatal to the life of a healthy person, no medicines would afford relief, we returned to our tent, resolving to erect a large shanty of boards, broken doors, and timber, for the accommodation of the wounded. The remainder of our first day was spent in making preparations for erecting this little hospital.

19. This has been a very busy day, but still our work advanced slowly. We found the greatest difficulty to get boards and timber; and when the carpenters came, they were without proper tools. In time, however, we got something in shape of saws, axes, nails, and mattocks, and all of us laboring hard, before night the result began to appear. The governor visited and greatly praised our work, declaring that he had not thought such a thing could have been erected; and that the government had not been able to obtain half so good a place for its own accommodation. Some of the wounded were brought and laid down before us, long before any part of the building was ready for their reception, and are now actually sheltered in it, although it is altogether unfinished. After dark I accompanied the priest, to visit the remainder of the christian population of Safet. They were never numerous, and having lost about one half of their number, are now crowded into one great tent. Several were wounded; to these we gave medicine. Some were orphans, to whom we gave clothing, and the poor people had their necessities supplied as well as our limited means would justify. Amongst the survivors is a worthy man, who has long wished to be connected with us, and in whom we have felt much interest. He applied about a year ago to have his son admitted to our high school, but he was then too young. When I left Beyroot it was my intention to bring this lad with me on my return, should he be alive; but alas! his afflicted father has to mourn not only his death, but that of his mother and all his lovely family but one.

The earth continues to tremble and shake. There have been many slight, and some very violent shocks since we arrived. About three o'clock to-day, while I was on the roof of our shanty nailing down boards, we had a tremendous shock. A cloud of dust arose above the falling ruins, and the people all rushed out from them in dismay. Many began to pray with loud and lamentable cries; and females beat their bare breasts with all their strength, and tore their garments in despair. The workmen threw down their tools and fled. Soon, however, order was restored, and we proceeded as usual. I did not feel this shock, owing to the fact that the roof of the shanty was shaking all the time. Once, however, the jerk was so sudden and violent as to affect my chest and arms precisely like an electric shock.

*Ride to Tiberias—Effects of the Earthquake there.*

20. *Tiberias.* Having finished our work, collected the wounded, distributed medicine and clean bandages for dressing the wounds, and hired a native physician to attend the hospital, we left Safet about half past one o'clock, P. M.; and, after a pleasant ride of five hours and a half, encamped before the ruins of this celebrated city. It was truly refreshing to breathe once more the pure air of the open country, freed from the horrible sights which have been ever before me, both waking and sleeping, during our stay at Safet. We passed rapid-

ly down the steep mountain under the great rock where Jeremiah is said to have hid the ark, across the fertile vale of Gennesaret, through the miserable village of Migdol, and along the shore of the beautiful lake, whose sweet waters dashed with gentle murmurs on the sacred shore. A train of emotions stole over the heart, more agreeable than sad, although the eye was filled with tears at the recollection of what we had already witnessed, and at the thought of that which we had in prospect. I shall not soon lose the impression of this ride. Not a breeze stirred the smooth surface of the Gennesaret, nor a leaf trembled on the topmost bough of the mountain pine. The sun settled quietly down behind the hills of Nazareth, and the full pale moon shone dimly through a hazy atmosphere on lake and land, faintly revealing the mountains of Bashan, the snows of Jible Il Sheikh, and the place where Safet was, that "city set upon a hill which could not be hid"—and the mountain, where the Savior preached the best sermon the world ever heard, and near which he is said to have fed the five thousand with the five barley loaves. These and many other places, rich in sacred associations, were seen in misty outline stretching far away from Gennesaret, sweet Gennesaret, lovely shore. While the tinkling bell, the lowing kine, the bleating flocks, and the barking dogs struck a chord oft struck before at home—my father's, mother's, boyhood's home.

21. The destruction of life at Tiberias has not been so great, in proportion to the population, as at Safet, owing mainly to the fact, that Tiberias is built on a level plain, and Safet on the declivity of the mountain. Probably about seven hundred perished here, out of a population of twenty-five hundred; while at Safet four thousand out of five thousand Christians and Jews were killed; and not far from one thousand Mussulmans.

We visited all the wounded to-day, and find them much more comfortably arranged in tents than at Safet. There has been better order and more enterprise amongst the people, who are said to be of a higher character than those of Safet, and less affected by those violent party divisions which agitate the Jewish community. As an instance of the confusion and wretchedness that prevailed during the first days after the earthquake, take the case of the only Jewish physician in Tiberias. He is immensely wealthy; his wife and children were killed at his feet, his own leg broken off below the knee, and held fast by the rocks which had fallen upon it. In this condition he continued two whole days, begging and crying for some one to come and take away the few stones that were upon him and set him free. He rose in his offer to three hundred dollars; but to no effect; every one had his own wife, or children, or friends in the same condition, and none would attend. At length the flies got to his wife and children, and to his own wound, when in despair he seized a pole which lay near him and tried to bring down upon his head some stone that lay above him, in order to end both his life and sufferings at the same time. Still, this man is now doing well, and promises soon to recover. In the afternoon we went down to the hot baths, which are not injured in the least, although not more than a mile and a half, from the city, where every wall is thrown down. The rooms attached to the bath are filled with wounded, some of them in a most deplorable condition, to whom we gave medicine and clothes. We all took the bath, but the water was too hot to be either agreeable or healthy. As the thermometer rose to the top of the scale instantly. I have no means of ascertaining how great the heat in the spring is. To me it seemed hotter than when I was here four years ago, and the sulphurous gas escaping from the surface much more offensive. The people informed me that at the time of the earthquake, and for some days subsequent to it, the quantity of water was immensely increased; and it was so hot as to render it impossible to pass along the road across which it flows. This I suppose to have been the fact, but the numerous stories about smoke and boiling water issuing from many places, and fire in others, I believe were mere fabrications. I could find no one who had actually seen these phenomena, although nearly all had heard of them.

*Villages from Tiberias to Nazareth.*

22. *Nazareth.* We spent this morning in distributing charity to the poor, and medicine to the sick, and then set off for this place. Our road for the first two hours carried us over a very fertile country, covered with volcanic stones. The houses of Tiberias are entirely built of this stone; and there can be but little doubt that the lake itself was formed by a volcano. One hour and a half from Tiberias we turned aside from the road to examine the spot where tradition

states that our Savior fed the hungry multitude with the barley loaves. The situation is very well adapted to the narrative, at least so far as "much grass" is concerned. Indeed I have seldom seen richer pastures, even in America, than on the hills and plains of Gallilee. The Mount of Beatitudes is but a small distance from this to the west, and the hill of Safet rises in bold relief to the north-east, beyond a most lovely plain. This elevated plain, owing to the different states of cultivation and the various kinds of grain and grass which covered it, was most beautifully variegated, like a rich carpet. So striking was the resemblance, that even our Arab attendants called out to us to look at the "sejady keberry"—the great carpet. After we had broken off some specimens from the rock upon which our Savior is said to have stood when he taught the people, we proceeded on our way, and in an hour reached Luby. At this village I slept four years ago. Now it is one ghastly heap of ruins. One hundred and forty-three of the poor people were killed. The old sheikh escaped, while his whole family, eleven in number, perished. This was once a considerable place, and the prospect is particularly interesting, taking in a large part of Galilee, and extending over the lake to the snow capt mountains of the Haooran. After visiting the wounded, and distributing some clothing and money to the poor, we hurried on to Segara, about an hour further west, and close to the northern base of mount Tabor. Before we reached this place, it is worthy of remark, that the lava entirely disappeared, and a hard, whitish lime-stone rock took its place, the land being extremely fertile. We passed over the battle-field where general Kleber sustained for half a day the attack of the whole Turkish force, twenty or thirty times greater than his own, until Bonaparte, learning his critical situation, hurried to his relief with a small reinforcement, when the Turks fled in utter confusion. The French were encamped in this village for a considerable time, and one old man, who remembers Kleber well, interested me exceedingly by his animated descriptions of the numerous battles and skirmishes in which they were constantly engaged. He wanted to know whether there were any such bold men now in the world as those Frenchmen, and gave it as his opinion that a few thousand of them would conquer all Syria.—Segara lost fifty of its two hundred inhabitants by the earthquake; and, like Luby, the houses were all destroyed.

From this to Nazareth is three hours, and our road led us along the base of a low mountain, to Kefr Kenna, which we reached in an hour and a half. We started a great many partridges, foxes, and jackalls, and saw gazells bounding over the plain below. Tabor, covered with trees and under brush, is said to abound with wild hogs, which are often hunted, more for sport than use, as their flesh is an abomination to the Turk and Jew, and not very good for any body. Kefr Kenna sustained no injury from the earthquake; and as we were anxious to reach Arana before dark, we did not stop to examine either the house where the wedding was celebrated, or the broken water-pot deposited in the church, or the fountain from which the water was drawn, or any other wonder of the place; still our haste was of small account, for it was quite dark before we reached the ruins of Arana; and as the houses were all destroyed, the people had mostly left for other places. About one hundred and ninety persons perished under the ruins, and many were wounded. As we could not remain there over night, we left word for the poor to meet us at Nazareth, which is only a half an hour distant, and we would attend to them in the morning. Greatly wearied and chilled with the mountain dew, we reached Nazareth about seven o'clock, and were hospitably entertained by one of our companions, Ibrahim Il Cuprasy—Abraham the Cypriot—who had assisted in our work for the last five days. The whole upper story of our host's house fell in at the time of the earthquake, but a merciful providence had so ordered it, that not one of the family was above at the moment. Had they been in their usual sitting room, all must have perished. The lower part, consisting of strong vaults, was not even cracked, and here we were received and entertained while many tons of earth and rock lay piled above our heads. As the earth still trembles and shakes, we preferred sleeping in our tents, although it was quite cold.

Nazareth has sustained but little injury. Our friend's house, and the great Latin convent suffered most. Only five persons were killed, four of them, if I remember correctly, at the convent. This beautiful building is terribly shattered in many places, and it would not have required much more to have brought it all down upon the heads of the monks.

Many workmen are busily employed repairing the terraces and broken walls; and, if not interrupted, they will soon obliterate any trace of the fearful earthquake.

According to appointment, many poor came from Arana, who being all known by our host, we were in no danger of imposition. We distributed the remainder of our clothing amongst them, sent medicine for some of the wounded, and leaving a small sum of money with our friend to be expended for the benefit of the needy, we left Nazareth about noon, and turned our face towards home.

*Saphoory—Abilene—Birwy—Kefr Yooseph—River Belus.*

Our route brought us to Saphoory in about an hour, the direction being nearly north from Nazareth. This is a considerable village, with an old castle commanding the hill, and a sweet vale spread around its base. The earthquake did no injury here. Crossing the fertile plain of Zabulon, we took the wrong road, which led us out amongst some wild hills, covered with bushes and luxuriant grass; and after wandering up and down for some time without any path, we ascended a hill, which, overlooking all the rest, gave us a splendid view of the sea, the city, and vast plain of Acre stretching far away to the northwest, and at the same time a glimpse of our road, in a deep valley to the right of us. Without much more trouble we got down to it, where also we met our muleteers, not far from Abilene, a large village pleasantly situated on a low mountain to the left of the road. Abilene is distinguished from most mountain villages by a high minaret, indicating a moslem population. Soon the narrow valley down which our road lay, opened into the splendid plain of Acre; but not wishing to enter the city, we turned directly north along the head of the plain, now and then crossing a little spur of the mountain, covered with shrubbery, and generally adorned with a small village. The first was called Themera, and the next Damona, which seems to have once been strongly fortified, parts of the old wall still remaining in many places. They are favored with but one well of water, which is deep and brackish besides. Here a man was constantly employed in drawing up the water, aided by one of the simplest pieces of machinery imaginable, which he turned with his feet. Deut. xi, 10. All the villagers seemed to enjoy the fruit of his labor without distinction. Birwy is another considerable village, about half an hour to the north of Damona, distinguished by a very large and beautiful mound, near the fountain which supplies it with water. This is the largest artificial mound I ever saw. It cannot be less than eighty rods in circumference at the base, and is nearly one hundred feet high. Two or three mounds of a similar character are seen in other parts of the plain, generally near and commanding some fountain of water. These were probably erected before the time of Joshua, and were intended to command this fertile plain; and before the invention of cannon, they might have answered the purpose very well. Near this fountain I found a number of columns, of the rudest form, and most antique appearance of any that I have examined. From Birwy we ascended a hill, and came to a Moslem village called Jedaidy. It was now very dark, and we inquired the way to Kefr Yooseph, where we intended to sleep. We soon, however, lost our road; and after wandering about for some time, succeeded in getting back to Jedaidy. By dint of money, begging, and scolding, we succeeded in obtaining a guide; and leaving word for our muleteers to follow us, hurried forward towards our sleeping place, for it was now cold, and we were not a little fatigued and hungry. The sheikh of Kefr Yooseph, whom we had met in Safet, received us with boisterous welcome, and soon our room was filled with half the village. After waiting a long time for our muleteers in vain, we got a cold supper of olives, oil, cheese swimming in oil, and coarse bread; but to the hungry soul every bitter thing is sweet. Our kind host supplied us with a sort of bed, and we lay down on the floor to fight flees until morning.

23. Not knowing what had become of our servants we set off early in pursuit of them, still keeping along the head of the plain. In two hours we passed Kwoikat, Gabzia, Sheikh Daood, Masookh, Bussa, and two or three other villages, whose names I forget. At Masookh, we crossed a considerable stream, which I suppose is the river Belus, and whose banks were adorned with large patches of sugar-cane. There are many flouring mills here, and gardens of orange and lemon trees. Near this place is the great mountain whose waters conducted across the plain in an arched aqueduct for eight or ten miles, supplies Acre with an abundance of that indispensable article. The plain betwixt

Masookah and cape Blanco is devoted almost exclusively to the raising of grain. Thousands of acres were already green with the promise of a future harvest, while thousands more had just received the precious seed, and numerous ploughs were actively engaged in turning up the remainder, and preparing it for the sower that soweth the seed. We saw eighteen or twenty gazells at one time, and some of our company gave chase to them, but in vain. They capered and bounded in mere sport, far ahead of the fleetest of our horses. Deer are much more numerous than in America, but not so large or beautiful. At the foot of cape Blanco we found an English gentleman from India, accompanied by Said Ali, one of the young men whom Mohammed Ali sent to England several years ago to be educated. He is still a Moslem, speaks English very correctly, and is altogether a most agreeable and well informed young man.

### *Valley of the Euphrates—Jerusalem and Vicinity—Tyre—Ancient Ruins.*

After referring incidentally to the contemplated post route between the Mediterranean and India, by way of the Euphrates and the Persian Gulf, Mr. Thomson remarks upon the country on the river just named and the importance of that channel of communication.

The valley of the Euphrates is becoming more and more important and promising, as a field of missionary exertion. For some time past I have become acquainted with a priest of the Chaldean church, from Mosul, from whom I have received ample corroborations of former reports. He gives a particular account of several hundred thousand Nestorian Christians residing in the mountains north of Mosul; and there are, he says, an equal number of Christians of the Chaldean church. Besides these there is a large sect, called Dowasen, whom he describes as worshipers of the devil. They have no books, not even the knowledge of letters. He says there are a thousand villages of them in the mountains between Mordin and the great lake Ooroomiah. The road to all these is by the way of Aleppo, Beer, and Mordin, the precise route of the Euphrates expedition. The road, which has generally been dangerous on account of wandering Arabs, is now open, and caravans pass regularly from Mosul, Mordin, and the regions beyond, to Orfa, Beer, and Aleppo. Since the establishment of English mercantile houses in Aleppo, their goods have been extensively introduced through all that part of the valley. My informant confirms the account given of these oriental Christians by Mr. R., the Arabic translator and corrector of the Malta proofs, that they would gladly receive the Holy Scriptures and send their children to schools. Mr. R. is himself a native of Mosul, where his father was a priest, well known to my informant. I have long felt a deep interest in this people, which increases in proportion as more accurate information is obtained. And as the language is pure Arabic, I look to that valley as promising a great outlet to our books. The first step towards this will be the establishment of a strong missionary station at Aleppo.

But to return from this digression, Mr. Stewart, who is returning from Jerusalem, confirmed the reports from that place, which I had heard in Safet. Little injury had been sustained in that region; but at Nabloos the shock had been very violent. The town itself was nearly destroyed, but not more than one hundred and fifty persons perished. Many villages in the surrounding mountains are reported as overthrown, but these reports need confirmation. In company with our two friends we clambered over the frightful rocks of cape Blanco, along the astonishing pass cut in the white rock overhanging the blue sea; refreshing ourselves a while at the great fountain called Scandaroon, and passing the still greater one of Kass el 'Ayne, which pours forth a river of sweet water at the very margin of the sea, we entered Soor as the dews and shadows of evening began to fall upon us. Here we found our muleteers, who had lost their road and wandered about nearly the whole night; and thinking that we were ahead of them, they had hurried on all day, hoping to overtake us.

We found that all the inhabitants of Soor had forsaken their houses, and were living in tents. The earth still continued to tremble and the houses not fallen are so badly cracked as to render it very dangerous to occupy them. Some of the people had drawn up their fishing boats on shore, and covering them like a tent with the sails, transformed them into houses. Others had military tents, and many had purchased boards, and were erecting wooden shanties. Poor Tyre has been declining for many years, as I learn from the inhabitants. Her trade is entirely taken by

Beyroot, and having received this terrible shock, I fear she will not soon recover.

> "Dim is her glory, gone her fame;
> Her boasted wealth has fled;
> On her proud rock, alas! her shame,
> The fisher's net is spread.
>
> The Tyrian harp has slumber'd long,
> And Tyria's mirth is low;
> The timbrel, dulcimer and song
> Are hush'd or wake to wo!"

24. We had a slight shock of earthquake last night; and in fact the earth has not been at rest twenty-four hours since we left home. Blessed be the Preserver of life and the Father of mercies, no evil has befallen us. We wake this morning in vigorous health and cheerful spirits. In two hours we crossed the river Kasmia on a strong stone bridge, and the road which was very muddy fourteen days ago is now excellent, so that we had a very pleasant ride of nine hours to Sidon, which we reached at sunset, and took our English friend to see some caves in the side of the mountain, about four hours from Tyre, which I had examined before. Near them are a great number of vaults for sepulchres, hewn out of the hard lime-stone rock. They are all of the same form, having a square door opening into a room about six feet square, arranged to accommodate three persons. The doors are all gone, and not a bone is left. How very ancient must be the date of these expensive works. In the plain below are vast piles of stone, and many old wells, proving the existence at some former period of a large city. In fact a great part of the coast between Tyre and Sidon is covered with ruins, and even in some places, the beautiful mosaic floors of their palaces remain unbroken. The site of ancient Sarepta is ascertained by large quantities of rubbish lying in the plain three hours to the south of Sidon, and there is a small village still bearing that name, on the mountain a mile or two to the east.

*Return to Beyroot—Remarks.*

25. Not wishing to be detained in the morning until the gates were opened, we did not enter Sidon, but pitched our tent at Nehor El Owel—first river—a considerable stream coming down from lower Lebanon, which is crossed on a high bridge. From this to Beyroot is ten hours, where we arrived in good health, rejoiced to meet our friends, and mingle our thanksgivings with theirs, for our mutual preservation during a time of unusual anxiety and alarm. Letters had also been received from Jerusalem, assuring us of the safety and welfare of our dear friends there. We had heard that Ramla was sunk, and many other places destroyed; and after waiting with great uneasiness nearly two weeks for letters from some one in Jerusalem, we dispatched a courier to ascertain the real state of the case, with directions to meet me at Safet; and I left home with the understanding, that, if necessary, I should proceed directly from Safet to Jerusalem. Our friends there, for a similar reason, sent off an express to Beyroot, and our couriers passed each other on the road. The truth is that the violence of the earthquake spent itself about half way between Beyroot and Jerusalem; and while all our accounts from the south seemed to increase *our* fears about Jerusalem, *they* could hear nothing from the north but frightful stories of ruin and death. But the Lord has mercifully preserved our lives and the cities where we dwell from this awful destruction, and blessed be his holy name.

One of the most remarkable circumstances in relation to the earthquake is, that some villages entirely escaped, although directly between two places which were utterly overthrown. For example, Jaish is a total wreck, not a fragment of a house is left standing; but a small village to the south, and almost within gun-shot of it, was not injured at all. But the next place is again entirely destroyed. And so on the road from Tiberias to Nazareth, Segara is overthrown, Kefr Kenna (Cana of Galilee), a little to the west, has not a house cracked; while Arana, just beyond it, is a vast pile of ruins; but the next village, Saphoory, escaped entirely. These villages are situated on the same hills, with no visible impediment between them; and upon what principle these astonishing exceptions can be accounted for I know not. One thing, I think, is certain, that all this region has been thrown up by volcanic fire. The strata incline into the valleys on every side, shewing that they have been forced up in the centre by some mighty power acting beneath. Now I would venture to inquire whether it might not result in such a mighty upturning of the foundations, that certain places become insulated, separated from the surrounding rock, and the intervals filled up with earth and soft substances; and as these would break the violence of the concussion, villages erected upon them might escape, although in close

vicinity to others which are entirely destroyed. This is the fact, however it may be accounted for.

As to the extent of the injury wrought by the earthquake, nothing like accurate information has been ascertained. Much has been reported, but little that can be depended upon of the destruction of villages in Anti-Lebanon. It has certainly been very violent in that quarter as we learn from Huslayah and Rashaiah, the two most important towns in Anti-Lebanon. At Tiberias I ascertained that all the villages on the east shore of the lake were in ruins; and the same was true as far east in the land of Gilead and Bashan as we had any information from. The shock was felt in Egypt, and at Mount Sinai, as we are informed by the English travelers who were there at the time. The lake of Tiberias is undoubtedly the centre of this mighty concussion, and it would not be at all surprizing if a fresh volcano should break out in some of the surrounding mountains.

Isaiah says, "When thy judgments are in the earth the inhabitants of the world will learn righteousness."—The world that reads and hears of them may learn righteousness, but I fear those who are exercised thereby are most commonly hardened. As he says of the Israelites in another place, when suffering afflictions, "They shall fret themselves, and curse their king and their God and look upward." There is something in the very magnitude of great calamities which seems to harden the heart. Certainly what I have witnessed during the last two weeks has exhibited human nature in a more odious light than I had before viewed it. There is no flesh in the stoney heart of man. Such foul specimens of dishonesty, robbery, cruelty, avarice, and amazing selfishness I never heard or read of. Nothing but dreadful punishments, oft inflicted, preserved the ruined places from becoming scenes of indiscriminate plunder. Taking advantage of their necessities, no man would work except for enormous wages. The head rabbi of Tiberias told me that they had to pay about sixty dollars for every burial, although it required only an hour or two to accomplish it. He had paid out of the public purse upwards of seventy thousand piastres for this purpose alone. Nor are the Jews a whit behind the Moslems in this cold-hearted villany. I never saw a Jew helping another Jew, excepting for money. After our hospital was finished, we had to pay a high price to have the poor wounded creatures carried into it. Not a Jew, Christian, or Turk lifted a hand to assist us, except for high wages.

### EXTRACTS FROM A JOINT LETTER OF THE MISSIONARIES AT BEYROOT, DATED DEC. 31, 1836.

After remarking on the repeated afflictions which the mission has experienced in years past, from the death, or the removal for other causes, of those who had labored in that field, the missionaries bear the following—

#### *Testimony to the Missionary Character of the late Mrs. Smith.*

Before this reaches America, you will have heard the particulars of Mrs. Smith's sickness and death from those who witnessed her last hours. It is therefore unnecessary that we should repeat them. We cannot, however, refrain from paying a last tribute of affection to one who was so tenderly loved by us all. Mrs. Smith was eminently qualified for the great work to which she had consecrated her life. Endowed by nature with a superior mind, which she had highly cultivated, she possessed an energy of character, which urged her on to the performance of labors often too arduous for her feeble frame to sustain. Her piety was of a high order, deep-toned and ardent; and her benevolence active and expansive, causing her to go about doing good, and often to weep in secret over the awful condition of those who were without hope and without God in the world. Whether in her family teaching those connected with her household, or in her school, or visiting the people, or receiving calls from them, her great object seemed to be to win souls to Christ. She loved to point dying sinners to the Lamb of God. To educate the females of this country, and elevate them to the dignity of her sex—to make them intelligent and virtuous, and to train them up for extensive usefulness in the church, and for glory and immortality beyond the grave—this was the work she ardently loved and labored to promote, even while suffering severely from the disease which terminated her life. Her labors of disinterested benevolence for this people greatly endeared her to all who knew her, and rendered the separation from them extremely painful. Long, long will she be affectionately remembered by those who listened to her instructions, counsels, and prayers; some of whom, we doubt not, will rise up and

call her blessed, and be stars of rejoicing in her crown of glory.

Her missionary life was indeed short, when measured by the flight of years, but eternal in its consequences. "That life is long which answers life's great end." Though now dead, she still continues to speak. While here, she was a burning and a shining light, and though now removed from this dark land, she still continues like "the star of the East," to direct those who are seeking the Savior, to his heavenly mansions, where she now rests from her labors.

Of Mrs. Smith it might truly and emphatically be said, She redeemed the time. The fragments of time, which by some are thrown away, or never enter into their account, were all saved by her, and devoted to the salvation of the perishing. Nothing was lost. For several months previous to her departure from us, she seemed to be doing her last work, and it was evident to all that she was fast ripening for heaven. Her thoughts and conversation were much on heavenly things, and she endeavored by her holy walk and godly conversation to win others to the skies.

Although we now mourn her absence and feel the loss of her example, counsel, society, and labors, yet we could not wish her to leave the realms of light, to dwell again in this dark vale of tears. We could not wish to take the crown of glory from her head, and her golden harp from her hands, to stop her triumphant song, and remove her from the celestial choir, with whom she is now praising her God and Savior.

### *Books distributed—High School and other Schools.*

The missionaries state that amidst all the opposition which has been made to the schools, the sacred Scriptures have not been assailed by the priesthood, nor their distribution forbidden; and that the demand for books has rather increased, being about as great as it can be expected to be until the number of readers shall become greater. They had, during the year, put in circulation, in various languages, 108 Bibles, 151 New Testaments, and Four Gospels, 343 Psalters, 300 other books, and more than 1,540 tracts.

Respecting the high school they remark—

This school, which was a year since regarded somewhat in the light of an experiment, has succeeded beyond our fondest expectation, and may now be regarded as well established. The opposition, which has shut up two or three of our schools, and very much diminished the number of scholars in the others, has assailed this in vain, and we now hope to prosecute this branch of our missionary labors without interruption. All the boys who were admitted to the school at the commencement are still members, and four others have since joined, making in all ten boarding scholars. In addition to these, three day scholars have attended the school for the purpose of learning English. Two of these are from the wealthiest and most respectable christian families in the city, one of which was formerly among our bitterest enemies.

English has formed a prominent part of the instruction of the school. During the first half of the year, the scholars were taught by Mr. Thomson, since that time by Mr. Hebard. We have endeavored to advance them as rapidly as possible in the acquisition of our language, that they might be enabled to use our books. Without a knowledge of English, it would be impossible to give them a thorough education, as there are no suitable elementary books in Arabic, and many years must elapse before they can be prepared and published. Hitherto we have labored under great disadvantages in teaching English for want of books. Notwithstanding this impediment, the progress of the boys in learning to read, spell, and speak the language, has been rapid and highly gratifying. For six months past, no one of the regular boarding scholars has been allowed to speak to any of his companions in Arabic from sunrise to sunset; and so rigidly has this rule been adhered to, that it is very seldom a boy loses his mark by neglecting to comply with it. It is quite pleasing to hear them, while engaged in their youthful amusements, conversing in English with such fluency, that we could easily imagine ourselves surrounded by the children of America, did we not sometimes hear English words expressed in the Arabic idiom.

Having given some additional particulars relative to the course of instruction pursued, the missionaries proceed—

In December Mr. Hebard commenced giving a course of lectures on electricity and pneumatics, accompanied by experiments, which, besides the boarding scholars and those of the female school, has been numerously attended by the

first people in Beyroot, and has excited much interest.

The scholars receive moral and religious instruction morning and evening, in connection with the reading and exposition of the Scriptures, are taught in the Sabbath school, and regularly attend the English and Arabic services on the Sabbath. The minds of several of these youth are quite enlightened respecting the prevailing and soul-destroying errors of this country, and some of them seem not far from the kingdom of heaven. In reviewing the past, we feel quite encouraged to prosecute vigorously this branch of our labors. We hope the time may not be far distant, when our infant institution may be so enlarged as to meet the wants of this perishing people.

From the time of the last annual report till the close of the first term, the female school was under the instruction of Mrs. Smith and Miss Williams. The average attendance was from twenty to twenty-five, and the whole number of scholars about forty. On the first of April, there was an examination, which was attended by the members of the mission and several parents of the children. Two classes were examined in the Arabic New Testament, two in English, and one in Italian. Several of the more advanced scholars had been instructed on the globe and orrery, and appeared extremely well in their examination. The exercises were closed by singing an Arabic hymn, in which most of the children engaged with great delight, and an address to the scholars and their parents.

During our summer residence on Mount Lebanon, Mrs. Dodge had an interesting school of Druse girls. The average attendance was seventeen, and the whole number of scholars twenty-one. None of them, at the commencement of the school knew their letters; and such was their progress during the summer, that they committed to memory the commandments, nearly half of Watts' smaller catechism, and could read well in easy sentences. This school was continued several months after our return to Beyroot, under the instruction of a Druse teacher; and at its close six or seven of the scholars could read in the New Testament, and had committed the remainder of the catechism.

On our return from the Mountains, the female school was re-opened under the instruction of Mrs. Dodge and Mrs. Hebard. In consequence of the opposition which was excited during the summer against our schools, and had not then subsided, the number of scholars at first was small. They, however, gradually increased, and now the number is greater than at any former period. Forty-five have attended this term, and the average number is twenty-five.

Religious instruction has been given daily to the scholars, who regularly attend our Sabbath school and Arabic service. No conversions have taken place during the year, yet nothing but the showers of divine grace seem necessary to fertilize the soil, and cause the good seed which has been sown, to germinate and bring forth much fruit to the glory of God.

About the first of July our schools received a sad interruption, in consequence of an order which emanated from the highest dignities of the Greek church. The parents were publicly forbidden, upon pain of excommunication, to send their children to our schools, and commanded to send them to the church, where they would be taught. Extraordinary efforts were made by the ecclesiastics to collect funds to establish a large school, and with such success as to enable them to employ several masters and open a large school. Our teachers were also threatened with strong measures, if they did not leave our service, and urgent efforts made to induce them to enter the bishop's school. But although their own schools were broken up, they preferred seeking other employment rather than enter this opposition school. The Greek church has an undoubted right to see to the education of her own children, and if they have been awakened to feel the importance of it, we shall certainly rejoice in it, rather than oppose them. What their course will be, time will develope. The children must be taught, but if they will take this work into their own hands, it will take a heavy burden off of ours, and allow us to employ both our time and means in other ways. We do not feel that any essential part of our labors was interrupted by this opposition, and it will leave some of us at liberty to preach more, and make missionary excursions in the surrounding country.

We have at present, besides the high and female schools, two common schools at Beyroot, which have never been entirely closed, and are now slowly filling up. Our school at Tripoli, which was closed for a time, is also slowly recovering, and, as we are informed, with the knowledge of the bishop. If no fresh opposition is made, they will probably in a short time recover their former prosperity.

*Preaching in Arabic at Beyroot and Mount Lebanon.*

The Arabic preaching has been regularly continued during the whole year in our chapel at Beyroot, and on the mountains during the hot months of summer. The attendance has been much the same as last year, except that fewer Druses have attended. As the immediate fear of being seized for soldiers abated, and they began to despair of obtaining an entrance into our church without vital piety, most of them, as we had foreseen, fell off. Still, those in whom we had the greatest confidence continue yet, and lately a new family has come down from the mountains, and are now among our most promising inquirers. We indulge the hope, that four of our regular attendants are truly pious, and we are restrained from admitting them to the communion of the church, less from doubts regarding their piety, than from other considerations not necessary to be mentioned. Nor are these the only persons benefitted by the preaching of the gospel. Although we have to lament, and do daily mourn over the fact that we witness no great and mighty out pouring of God's Spirit, awakening multitudes of minds, and bringing them to Jesus for pardon and eternal life, yet we have reason to believe that the effect of divine truth is seen more or less distinctly on most of the regular attendants on our services. There is an amount of correct knowledge on the great doctrines of the Bible amongst them, not to be found elsewhere in Syria, and to an encouraging extent, a corresponding susceptibility of conscience. We confidently believe, that a work is commenced in many hearts, which will advance till it be finally perfected in heaven. With some it is only clearing off the ground, gathering out the stones, and preparing the way for the plough; with others, the process of breaking up the soil is going on; the precious, incorruptible seed is taking root in others; while with a precious few the golden fruit begins to reward the laborer for all his toil. These are the things which encourage our hearts in the midst of the wild disorder and awful spiritual death which reign around us. We confidently look on these things as the first dawning light of a glorious and blessed day. May the Lord hasten it in his infinite mercy to this dying people.

We have met with nothing in our experience to weaken in the least our confidence in the efficacy of God's own appointed means of communicating the blessings of salvation to man—the foolishness of preaching. This is the grand means on which we rely for success. It has a divine efficiency, and a divine adaptation to the nature of man in every country.

In connection with this subject we wish to say a word or two in regard to our summer residence on the mountains. The preservation of health is certainly a leading inducement to seek a residence in the cool air of Lebanon during the hot months, but this is not the only object we have in view. We in no important sense cease our missionary labors, but only change the scene of them. By this means the gospel is brought to bear upon a large circle of new subjects; we greatly extend our acquaintance with the 200,000 Christians of the mountains, and by this means put in circulation Bibles and books and tracts, and scatter light and knowledge in regions which we could not otherwise approach. As a matter of fact our houses were filled with gospel hearers every night during a large part of last summer, although violently assailed and opposed by catholic priests and the emeers of the village, who are also catholics. Our family prayers were in fact so many prayer-meetings, where the gospel was preached with all the plainness and urgency which we were capable of using. We have a freedom of access in this respect in the mountains, not even enjoyed in Beyroot. And one of the happy results of these summer residences on the mountains is, that during the remaining part of the year numbers of our acquaintances come down to our houses to visit us, converse with us, and get books. Every summer's residence increases the number of these friends and inquirers, and thus the door of entrance to these populous and interesting mountains is every year widening.

It is worthy of remark also, that the opposition to our labors, which commenced in July, has not yet diminished our congregations, nor has it been particularly levelled against the preaching of the gospel. How long we shall be permitted to pursue this branch of our labors without special opposition, it is not possible to say; but we desire to be thankful for what we have already experienced, and trust God for the future.

Preaching in the English language, at the English chapel in Beyroot is also statedly maintained on the Sabbath, and is regarded

as a service of great interest and profit by the mission families.

The printing-press belonging to the mission has been put into operation at Beyroot, though on a small scale, and 4,200 copies of books and tracts, embracing 380,800 pages, had been printed.

## Constantinople.

### EXTRACTS FROM THE JOURNAL OF THE MISSION.

[Continued from p. 404.]

*Mission High School for Armenians discontinued—Another School opened.*

*January* 31, 1837. Most of the Armenian scholars in our high school have been called up by the vakeel, either they or their parents, and ordered not to come to our school. Two of them spoke very boldly to him, for the nation had sometime since adopted the two boys to educate them for the priesthood, but had afterwards cast them off. They told him, "We shall now look to you for a teacher; we are learning very well at that school, and in a few months we shall be prepared to enter into some business. As you are going to take us away, you must provide us with teachers." They will importune the nation until something is done, for they feel that they have a claim upon the nation. The vakeel, astonished at their boldness, remarked to them, "You too have got poisoned." He offered no other reason for taking them away from the school, than that it was the will of the nation, and that they themselves were about organizing a large school at Scutari. The boys all seemed extremely sorry to leave us, but we told them to be obedient unto the powers that be; that if they waited patiently, by and by a door might be opened again for them to come to the school, which still goes on with the Greeks.

*Feb.* 1. Some of the boys came again to-day to take their books. They show clear tokens of their regard for us. When expressing to Mr. Goodell their regret at being obliged to leave the school, he told them to trust in God and read his holy word, and God would not forsake them. That they ought not to oppose the will of their superiors, but for the present quietly attend to their studies at home. That the vakeel doubtless wished their good, but had been misinformed respecting the school, and was fearing that some evil might grow out of it; that we trusted that before long all would be arranged to their satisfaction. They kissed his hand repeatedly, and retired quietly. The school has been greatly blessed to the mission during the time that it has been in existence, and in our having closed it, we see nothing to discourage us. We have increasing confidence that the Lord is at work here. We have often remarked to one another, that if the school should be stopped, we should not feel that any important part of our work was suspended; and we have now much more reason to say this than before, when we hear of so many being awakened to inquire after the way of salvation.

2. Two Persian princes called to-day at Mr. Goodell's. One an uncle and the other a cousin to the present king. The younger having seen the electrical experiments, etc. of Mr. Smith at Beyroot, had brought the other, that he might see some of the "fire wonders" at Mr. Goodell's. Every thing that makes such men acquainted with European superiority, and their own inferiority, political, intilectual, and scientific, helps to weaken their religious bigotry.

3. We have feared that something would occur to put an end to the new system of education which was about to be introduced into the new school at the suburb Hass Koy. To-day we have learned that the general agent of affairs of the Armenians, had been sent by the patriarch and vakeel to M., with their compliments, to request him not to go on with his school. This new system is from the Americans. M. replied, What is that? Americans! I don't know them. I have never seen one of them. Answer. But you have Hohannes, and you know he was their teacher.—M. Yes, he was their teacher, now he is mine, I want him to teach me, and I am going to be the teacher of the school myself.—Ans. But the patriarch wishes you to adopt some other system.—M. No, I shall not. I have had the consent of the nation, that I may do as I like with my school, and I am not to be interfered with.—Ans. But your teacher is evangelical.—M. And I also am evangelical. The agent went back to the patriarch and reported. Soon he again returned with the message, that the aga must suffer B., (one of two who are general superintendents of schools), to visit his school and direct as to the manner of conducting it.—M. replied, No, the school has been given to me, and I will not suffer vartabed, bishop, or any body

else to interfere. The moment any body meddles with my school, from that moment I cease to be an Armenian. You may strike my name from the list of the people, and from that moment, I will not give another para, to priest, church, or nation.

He has already built a church wholly at his own expense. He is rich and powerful, being a friend of some pashas, one of whom is of the highest rank, and being his favorite, the other Armenian bankers pay deference to him. Most certainly the patriarch and those who oppose us must now be greatly embarrassed. They little anticipate such powerful support for the evangelical party. It is most truly of the Lord that such an one should be raised up just at this particular time. He said to Hohannes, "Do not fear to go on, and I will stand by you." He last night sent his particular compliments to him, saying, "Give him not common compliments, but my evangelical compliments."

K., the pious priest, is now wholly released from the duties of the church, in order to devote himself to the school. He has become very bold, speaking every where against those vartabeds and bishops who wish to extinguish the light. He says, in the most open manner, "If any person or persons begin any course of measures to do good to the nation, these men put their hands upon it at once, so unwilling are they to see the nation improve.

6. M. continues firm to his purpose, that no obstacle shall prevent his organizing his new school. He is going to the patriarch and vakeel, to call them to account for having sent such messages to him. "Two things," says he, "are settled, one that this school be Lancasterian, (meaning on an improved plan), and the other, that Hohannes shall be the teacher." In the meantime the two bishops who have the general superintendence of all the schools are placed in a very unenviable situation. Sometime since they were guilty of some improper conduct, still a secret, but which, if known, would ruin them. K. lately went to one of them and said, M. is very angry because you interfere with his school. He has become acquainted with your secret, and now I advise you to make friends with him as soon as possible, being careful what you do, or he will expose you. The bishop replies with concern, Who is going to interfere with his school?—K. You and B.—Bishop. No, by no means, let him do as he likes with his own school, we have no wish to interfere. He went immediately to M. to strive to regain his favor.

8. Hohannes says that the closing of our school creates much stir among the Armenians of Constantinople, and that every thing he has heard said, without exception, is in our favor. All try to comfort him, bidding him in no wise to be discouraged. Some ask, What have the Americans done to call for such a step? The reply is, Nothing at all, only they are evangelical? Do not we receive the gospel? Ans. Yes, but the difference is they receive it and walk according to it, but we do not. It seems a special favor that the enemies have selected evangelical rather than protestant or Lutheran, to apply to those who side with us. For now they have given to us a name, the opposite of which, anti-evangelical, they dare not assume; and thus the people are enabled to understand much more clearly just what is the difference between us. If they had called us protestant, no one knows just what the true import of the word is, and every one is of course ready enough to imagine that it must mean something very bad. Being called evangelical, the people cannot imagine what ground there is for finding fault with a man who adheres close to the gospel.

### *Conversations indicating the Progress of Truth.*

It has reached the ears of the patriarch and vakeel, that there are five priests connected with the first church, who are evangelical. There is, however, no evidence that they are all of them entirely so in their hearts. One of these five, who appears the most happy of all says, "I wish they would call me up to learn what my views are and how I became evangelical; I would answer them and say, You made me so; for when I was a boy, I remember seeing the Scriptures brought into church folded in precious cloth, and it was kissed and treated with great respect. Candles were burned before it, and on opening it the priest would exclaim with a loud voice, "The gospel of our Lord Jesus Christ. Listen to the words of our Lord Jesus." Now, I felt that a book spoken of and treated in this way, was worthy of being read. I have therefore read and continue to read it carefully, and desire to follow it. This is the secret of my present views, you have made me what I am.

It is strange how those who oppose the truth defeat their own plans. The

vakeel has questioned very closely some of our pupils, as to what they have been taught. They answered, We have studied the languages and the sciences, and we have never learned any thing but good there. Q. But have they not told you not to make the sign of the cross, because it is not enjoined in the Scriptures? The boys were startled at the question, answered it in the negative, and for the first time in their lives learned that making the sign of the cross is not enjoined in the Scriptures, and that, therefore, there are some people who never make it.

10. A priest called on Mr. Dwight, deeply grieved that the school was discontinued. He related the following incident. "In company with some other priests lately, the conversation turned upon the closing of our school, and one said that the nation had forbidden the boys to go to it on pain of punishment, because we are protestants. Afterwards he who had thus spoken was invited by another priest to dine with him, when he asked him how he translated the word protestant in Armenian. Ans. It means evangelical. If you divide our nation into parts, it will be found that one fourth of them are evangelical. Constantinople is full of the doctrine. Every body talks about it. Q. But are not we also evangelical, and do we not hold to the Bible? Ans. Yes, but we also hold to other things; when these sentiments prevail, there will be no longer any priests, but only preachers, for we shall have nothing to do. I was invited some time ago to visit at the house of a jeweller, and I was surprised to hear him say to his wife, as we came into the room, Here, I have brought you an evangelist. His son, a boy, then brought out the New Testament, and began to open to various places, and to ask various astonishing questions, which I could not answer. Ashamed, I tried to change the subject, and introduced another topic, but the woman soon came in, and with much appearance of surprise, said, What! are you already tired of talking about the Bible, that you have so soon laid it aside? Are not you a priest, and is it not your duty? Can you find any thing more important to talk about? Now, said she, I wish to ask you a question, Do you suppose that when our Savior first instituted the Lord's supper, that he wore those splendid robes, and that mitre set with diamonds, and carried such a golden staff as do our bishops at mass? Thus she spoke for some time; and these are what I call the new notions, such as prevail among the evangelicals."

The priest who related this to Mr. Dwight, expressed much confidence, that God is about to do great things for the Armenians. There is a state of preparation, and whenever the light appears, they are ready to run towards it. Some years since, when some of the patriarchs wished to make all the people Roman Catholics, many were disposed for the moment to turn, but when they saw that the papist, for every error of the Armenian church, had a hundred of its own, they relinquished the idea. But in following strictly the gospel, they are sure of finding no error, and no one can say any thing against it.

13. M. called to see J., one of the primates of the nation. He told him the story of the message of the patriarch and vakeel. Very providentially the same messenger who went to M. had come half an hour before to J., and informed him of something that the patriarch had done without consulting him, and had made him exceedingly angry. He therefore sent for the messenger, and asked *him* how he dared to carry such a message from the patriarch to M.? The messenger turned pale with fright, had just time to say that he went by order of the patriarch, when he fell down in a swoon, and the servants carried him out. M. then said, that he was intending to make his school the best possible, by following the best system, and procuring the best teachers, to whatever nation they may belong. J. replied, "Very well; the school is yours, and you must do with it as you please."

14. M. has been again to J., this same influential man, and J. wished him not to employ Hohannes in the school, as he had been teacher in the American school, and there were some who did not wish him. B., one of the general school directors, had been to J., and had endeavored to prejudice his mind, saying that H., K., and M., three evangelical men, would now have the whole school in their hands. M. then said to J., If my school is interfered with, strike my name from the list of the nation. J. Say not so, only dismiss Hohannes, and you can go on with the school as you please. M. But have I not the appointment of superior director of that school, and now who is he who is trying to interfere? I will give 50,000 piastres to have him (B.) sent away.—J. Nobody shall interfere with your school, only take somebody besides Hohannes.—M. No, if I cannot

have him, I will renounce my connection with the Armenians. Hohannes shall come to live with me, to teach me and my wife the gospel.—J. Hohannes is a good young man, and correct in his deportment, only a little too free in his mode of thinking.—M. Well, if there is any danger that he may go astray, what better than that he should live in my family, and I will watch over him and see that he does not go wrong.

15. The priest who has charge of the new school, called to-day. As usual he had some questions to ask about the Scriptures. He is now exceedingly bold in preaching the gospel. He spends many of his evenings in the family of M., and expounds to him and his wife the New Testament. He tries to do all in his power to strengthen M. in his good purposes, in reference to the school.

Hohannes called at the priest's office to-day, and in the presence of a select company they conversed about the Scriptures. M. is becoming more and more interested in divine truth, and we pray that his heart may be truly renewed by the Holy Spirit. It is a most extraordinary circumstance that he has been raised up at this crisis, to protect the school and defend the friends of the gospel. He seems as firm and immovable as if he had been established in the truth for years. A fortnight before the synod had voted to put an end to our school, and crush Hohannes and Sennecherim; now some of the principal members of it give their approval of Hohannes being director of the highest school in the nation. Truly this is the Lord's doing, and it is marvelous in our eyes.

16. An intimate acquaintance of the Armenian patriarch and vakeel visited Mr. Goodell to-day. He said that the patriarch went from time to time to the vakeel, and asked, "Pray what have these Americans done that there is such a stir about them, and such an effort by the nation to oppose them? Are they not good men? Why not let them alone?" He says also that the vakeel is compelled by his situation, by his views of policy, and by the authority of some bankers, to interfere with the schools. When any ecclesiastical difficulty takes place, it is charged to the school, and one and another of the bishops come and ask, "Are you asleep? Do you not see that our church is gone?" But he finds no rest, for since he has stopped the school, others still ask him, Why do you oppose every thing good? He can only reply, "Oh I wish that some of you were in my place to be obliged to answer these opposing questions."

The same friend said, that the cause was in danger also from injudicious friends, who are too earnest and free in what they say. Some not our friends have said that our high school is a shame to the nation. "Are we not able," say they, "of ourselves to establish schools and colleges? As we are now building a college at Scutari, it will be unworthy of us, if we do not put it upon a better footing than theirs." Thus various motives cause opposition. Some who are bigoted are alarmed for the church; others not bigoted serve a convenient purpose by expressing the same alarm. Some fear it is our wish to organize a separate church, and they raise the tocsin of alarm, by referring to the doings of the papists among them. Still again some belong to the evangelical party, for fashions' sake, as being something new.

### *A Wedding without observing Armenian Customs.*

17. The following singular circumstance lately occurred. A distinguished Armenian merchant, an enlightened man, wished to be married. In such cases the man is always very passive. His mother and female friends select his companion, and his priest procures permission from the vakeel. In this case, however, the individual went himself to the vakeel and made his demand. The vakeel said, But this is not customary; your priest should demand it.—Ans. I know it, but if there is no objection, I hope you will give me yourself the necessary writing.—V. Yes, but you must first make up the purse for the patriarch, vakeel, and priest.—Ans. Is this enjoined in the sacred Scriptures.—V. No, but custom requires it.—Ans. I wish to act only in accordance with the Scriptures; and if this is not there enjoined, I and the lady I am to marry wish not to comply.—V. Very well, I will not insist. He then gave the necessary writing, and the bridegroom said, Well, I suppose that with this paper, I can be married upon any day I please, Monday, Tuesday, or Wednesday.—V. But you know our custom is to have all weddings on Sunday evenings.—Ans. Yes, but is this prescribed in the Scriptures?—V. No.—Ans. Then it is unessential, I suppose, which day I choose.—V. Yes, only I hope you will not take Sunday in the day time, as the papists marry then, and

we wish to be distinguished from them. He then desired his priest, who was present, to call at his house at a certain hour on Monday morning. The time came, and the priest went to the house, and found the family as usual, without preparation, apparently, for a wedding, which in this country calls forth the highest efforts of display. The merchant remarked, I am going to be married, the lady is in the other room; as it will be necessary to have a few witnesses present, I will call in some friends. He then sent his servants to some gentlemen of rank of his acquaintance, without informing them what was to be done. They were surprised, on arriving, to learn that he was about to be married. Now, said he to the priest, proceed with the ceremony, not going through with it all, but making it as short as possible. This priest, an evangelical man, is our friend, and was quite glad to accede to his wishes in this respect, for the whole marriage ceremony of the Armenians is very long, and like their other forms, full of superstition. An interval of five or six hours, would have occurred, if the priest had stopped at the end of the first part of the ceremony. The gentleman, however, pressed him not to wait, but to take up the latter part immediately. After refreshments had been brought in, the following dialogue occurred. The merchant said to his friends, Do you know why I have done this?—Ans. No.—Mer. If when we pray, our mind is absent, is that real prayer before God?—Ans. Certainly not.—Mer. This is the reason of my present conduct. I well knew, that had I made a feast in the usual way, after drinking wine as freely as is common on such occasions, neither I nor the priest would have any mind to pray. Our ceremony would be all a mockery. I have deviated from the usual custom, because I wished to have my mind enter into the solemn exercises, and that the priest should also.

This is an important precedent, and we hope that in this respect also, a different state of things may be brought about. The ordinary expense of a wedding here is incredible, and the ecclesiastics receive no small portion of it. There is now a young man, one of our friends among the Armenians, who has been betrothed for at least three years, and he may be obliged to wait three years longer, for he cannot pay the 2,000 piastres demanded by an ecclesiastic, who says that when that is paid, perhaps he may give a license for the marriage.

22. M. has now received full permission to go on with his school, and to do just what he pleases. J. was trying to put him off, and to persuade him to adopt a different course, but a special providence has brought the dispute between them to a speedy termination. Now he says, Go on with your school, and do whatever you like. Some unpleasant things have been said, but such things will occur sometimes. Forgive, forget, and act as though nothing had occurred. As to Hohannes, take and keep him as long as you like. He is a nice young man. I have had him in my family, as tutor, four years, and do you suppose that I would have kept him so long, if he had not been a good young man.—The crooked policy and self-interested conduct and shifting of character, manifested in this and similar incidents, is common in a country where reputation for consistency is not as much thought of, as with us. The Lord, we trust, however, will use all for good. The special agency of Christ is as conspicuous in the kingdom of providence, as in the kingdom of grace. J. afterwards called up the superintendent of schools, who had made himself so conspicuous in his opposition to Hohannes, and gave him a severe private lecture, and condescended to tell M. that if he did not think that sufficient, he would call him before the council and reprove him in public.

27. Yesterday a friendly bishop preached in the church, in the quarter of the new school, and commended the school to the people. Hohannes calling on J. was well received. He inquired how the Americans were accustomed to celebrate the Lord's supper. After he had explained it to him, an exceedingly bigoted Armenian who was present heaved a deep sigh, and exclaimed, "Oh the gospel is dividing our nation asunder." To this solemn but disagreeable truth, no reply was made.

28. S., a truly evangelical man, has lately commenced reading the Scriptures and expounding them in his family with his brother, brother's wife, and her brother; and they are all exceedingly interested in the new truths they discern in the gospel. It is truly refreshing to see the number of reformers, that the Lord is raising up among the Armenians themselves. They are to be found scattered in every quarter of the city and suburbs, where the Armenians reside. One fire in the midst of a large and populous city, is terrible, but when we see a number of fires scattered here and there in

different places, what do we imagine, but that by and by the whole city will be burned? So then we, if we have faith as a grain of mustard seed, how can we believe but that the work of the Lord, thus inflaming so many hearts in different places, will eventually spread over the whole city, and that thousands and tens of thousands may soon be brought to Christ in simplicity and sincerity.

LETTER FROM MR. SCHAUFFLER, DATED APRIL 24, 1837.

THE last number, pp. 404—8, contained an account of Mr. Schauffler's visit to Odessa, in the spring and summer of last year, and the happy effects which resulted from his preaching and other labors, there and in the neighboring villages. The following letter gives further information relative to the progress of truth and religious feeling in that quarter.

*Religious Awakening in Odessa and Vicinity.*

According to letters dated in November, (we left Odessa in October), new cases of awakening had taken place at Odessa, and Christians were greatly quickened and encouraged. The meetings of my brother were more and more visited, stones were cast at the people as they returned from meeting, and they were known in the streets with the title of bedlamites. Letters dated December twenty-fifth and later were still more cheering. "We have christmas and pentecost at once," my brother writes; his only daughter, his oldest apprentice and a girl residing in his family were suddenly and powerfully awakened, and appeared clear cases of conversion to Christ. Others were struck under conviction. The mother's prayer meeting remained interesting, and enlarged in the number of members. The little prayer-meeting in Lustdorf, (a village belonging to the parish of Odessa,) which began with my visit there, still continued, and had already been honored with persecution. But the minister succeeded in settling matters, and procuring peace and safety to the praying circle, then consisting of six persons. My brother's daughter and the girl in his house opened a prayer-meeting immediately after their hopeful conversion, which was attended by two other young ladies who were anxious, and who shortly after experienced religion. This prayer-meeting of unmarried ladies, which soon increased to the number of five, exists still, and is probably attended by more at present. Letters dated January twenty-seven relate again a number of hopeful conversions, and state that the meetings were still growing in number and interest.

On the second day of christmas a committee of three brethren, among whom was A., were sent to Lustdorf, the village mentioned already, to hold meetings there; and on the second of January following two committees were sent out to two different villages, Lustdorf again, and another very large village at several hours distance from town. In all these instances they had meetings through the course of two days successively, made calls in families, talked to thoughtful sinners, found anxious persons and conversed with them, and left behind them a regularly established meeting. In these villages there had for years not been so much as the shadow of a prayer or conference meeting, and it appeared doubtful whether there was even one praying soul in either. In the latter village they had urged it as an excuse for not having a meeting, that among all those who cared any thing for religion, there was not one found who could read tolerably in the hearing of other people. But the spirit of the Lord has so powerfully attended the labors of the committees, that a number of persons in each village came to a knowledge of the truth at the very time, as it appears, a deep interest in the subject of religion was manifested by many whom no one before suspected to be at all seriously inclined; and thus not only men could be found who could read to edification from good books, but in both villages they lift up holy hands, praying alway, with all prayer and supplication, and the meetings are refreshing and spreading a new life among the inhabitants. It is impossible for me to detail the doings of the committees as they were communicated to me; but from three to four meetings a day, and morning and evening prayers held by them in the families where they lived, which were attended by the neighborhood, together with as many visits as they could make, this was the way in which they spent their time."

Every where the people seemed to be prepared to receive them kindly, and I do not read of one unpleasant accident that happened to them. The number of hopeful conversions mentioned scatteringly in the letters which I received under the above mentioned date is uncommonly great, but the terms in which the people express them are so little settled,

that it is impossible to ascertain any thing from their phraseology as to the real number, for often they speak of decidedly pious individuals as though they were merely serious, and vice versa, though the latter less frequently. By one mail I received thirty-four letters, some of them very long, partly from Christians, partly from young converts, and partly from anxious sinners; also from whole communities; all convincing me that there was a powerful work of grace in and about Odessa. Prayer meetings are held here and there in town, and in some places where a short time before no breath of prayer or godly conversation was suffered. The number of serious minded young men is large; drunkards have, in repeated instances, been reclaimed, and some of these shine brightest among those that rejoice in hope.

Letters of February nineteenth speak of the continuation and increase of this work. One of the most lovely fruits of the revival in Odessa is a prayer-meeting of little girls of seven years and above. They are ten in number, began of their own accord in a family recently converted, and so fervently do these little ones pray, that their parents and friends, when standing at the door the first time they discovered it, and overhearing them, could not help bursting into tears, and some hastened away to their closets to pour out their souls in gratitude to the giver of all good. One of the little girls, about nine years old, when she was first introduced into the praying circle, was afraid to make a prayer; but another girl, of about seven years, said to her, "You need not fear, for it is the Savior to whom you are speaking; you are not speaking to man; and as to your inability, we are all unable to pray of ourselves, unless he works it in us; all our ability comes from Christ." The argument proved successful; the other girl joined the praying circle. They write letters to one another, exhorting each other to be faithful to the Savior, and have procured a little missionary box, upon the corner of which they wrote, "For the poor heathen."

Letters from my brother and other Christian friends, dated March 17th, are more cheering than ever. By that time the revival had extended, more or less, to eight villages, besides the city itself. In several of them I have never been myself. In two villages, containing two thousand souls in all, their pastor has hope for more than half of the persons, not children, to have passed from death unto life. Nor is he easily induced to think a person pious. He is strictly evangelical, and in the examination of young converts rather severe. Of these, however, a considerable proportion were, of course pious before. Before this the pious were quite a minority in those villages, now they are the majority. In another village belonging to the parish of the same minister, the revival has just commenced.

As to the work in Odessa itself, it has now grown so much, that my brother's whole house, throwing all the doors open, is no more large enough. Some think of raising a great tent.

Our last letters from Odessa, and around are dated down as late as April 19th, and from the sudden, unexpected departure of the steamer from there, much shorter than usual. From all that appears, the work goes on. The maternal prayer-meeting has become still more numerous, the prayer-meeting of the little girls counts thirteen members. Our Bible friend and agent, Mr. K., has sold all his Hebrew Scriptures to the Jews, and is importuned for more. The Bible store here has fresh supplies in various languages, also in Russian, and thus we hope to be able still to supply the want of these newly opened fields, and to keep and increase the interest already excited. May the Lord open the windows of heaven, and pour us all forth a blessing, till there shall be no more room to receive it.

## Greece.

### LETTER FROM MR. HOUSTON, DATED AT TSIMOBA, JUNE 4, 1837.

### *Removal of Messrs. Houston and Leyburn from Scio to the Peloponnesus.*

THE station on the island of Scio was commenced with some special reference to the establishment of a seminary for educating Greek helpers in the mission. For a year past it has been doubtful whether the time had come for such an institution, and still more doubtful whether Scio was the most eligible place for it. Accordingly it was intimated to Mr. Houston that the station would probably be relinquished. It so happened that, before the arrival of Mr. Leyburn to join Mr. Houston, the celebrated Petron Bey, or Mavromichalis, formerly bey of Mane, had renewed his oft-repeated

request to Mr. King that a missionary might be sent to that rugged and neglected, but interesting, part of Greece. Petron Bey resides now at Athens, and he had gone so far as to send a messenger to Mane,—or Sparta, as it is now called,—expressly for the purpose of getting the signatures of several persons of distinction, his relatives, priests, etc., to invite Mr. Houston to come and reside among them and establish schools. He is known to have made similar requests of Mr. King, and also of Mr. Anderson when in Greece, nine or ten years ago, and to have done so with every appearance of sincerity and earnestness. It was the opinion of the brethren generally in the Levant missions, who could be consulted, that the time had now come for giving particular attention to this call in providence; and Mr. Houston and his newly arrived associate determined to visit Mane, and ascertain more certainly the prospects of usefulness.

The district of Mane occupies the range of the Taygetus, one of the principal mountains of the Peloponnesus, from the vicinity of Calamata and Mistras to cape Matapan, the extremity of the peninsula and of the European continent. As beheld from the sea, it seems one mass of bare and rocky mountains, gradually declining from St. Elias, the loftiest peak of the Taygetus, towards the south. Indeed the whole district is remarkable uninviting to the eye. Yet among these rocks are upwards of a hundred villages, and from forty to fifty thousand souls, probably of true Spartan descent, who have always maintained a degree of independence.

Tsimoba is situated on the western slope of the mountain ridge, and, in distant prospect from the sea, it may be seen high up on a plain, surrounded by olive groves—a green spot amid a wide scene of barrenness and desolation. It has the reputation of being a very healthy place. "Before us," Mr. Houston remarks, "is the great sea, and behind us the lofty, snow-capped peaks of Taygetus."

We are now in our new field of labor, having removed from the beautiful island of Scio to this place. Our voyage, by the way of Syra and Athens, was by no means eventful, but at the same time full of interest to us. In consequence of adverse winds we were driven into the port of "Sacred Delos," and spent one day viewing its ruins. With feelings of strange interest we walked over the delapidated columns of the great Apollo's temple, and sat down upon the forsaken seats of the once magnificent theatre. We could not but feel that the Lord's indignation had here been displayed in a most striking manner against idolatry. We found only a flock of sheep and goats upon the island, to cheer its dreary waste.

In the mouth of the harbor of Myconos we were well nigh cast away. We were driven back to this island by a gale and could not get fairly into its harbor. During the night the violence of the storm tossed our little vessel about in such a furious manner, that one of our cables beginning to part, we were just ready to be driven upon a neighboring ledge, where we should have, in all probability, perished. The Lord be praised for his preserving care of us. At Syra we passed our tedious quarantine; and after spending a day or two in the kind families of Dr. Robertson and Mr. Hildner, we left Syra for Athens, having chartered a cutter for our accommodation to take us to our destined field by the way of Athens, whither we felt ourselves under the necessity of going before proceeding to Laconia, that we might have an opportunity for consultation with Mr. King and those Spartans who had requested us to remove to their country. Having settled some difficulties which occurred relative to our landing, we proceeded at once to the city of Athens, where we were kindly welcomed by our missionary brethren and friends.

### *Cordial Welcome to the new Scene of Labors.*

We embraced an early opportunity to wait on Mavromichalis also. He received us with great apparent satisfaction, and addressed us as the friends and destined benefactors of his country. It was truly delightful to see how this venerable old man rejoiced over the prospect of the Spartans becoming enlightened. Mr. King suggested to him the idea of locating ourselves on the confines of Laconia, instead of a central situation which he had mentioned. "No, no," said he, "my soul is in Sparta; I wish you to go into the very midst of the Spartans, that they may receive all the benefit they can from your labors." He

had written many letters to the chief persons and others of his countrymen to prepare the way for us; and that very morning had received three letters, stating that the people were not only willing to receive us, but anxiously waiting for our arrival. We stated to him candidly and explicitly our object in going to his countrymen, and the various ways in which we hoped to do them good, with all which he seemed well satisfied. When we were about to leave, he took Mr. Leyburn and myself by the hand, and told us how much he had suffered for his country, "and you," said he, "will have to suffer much also, but you shall have your reward." We replied to him that we desired to prove ourselves as faithful soldiers in the cause of benevolence as he had been in that of liberty. When we left Athens, he and a nephew of his furnished us with a large packet of letters of introduction to their more influential friends and acquaintances. To the governor, the demarch, the commander in chief of the Spartan forces, etc.

With full confidence that we were under the guidance and protection of our heavenly Father, we left our christian friends and Athens with all its magnificent ruins and present extraordinary improvements, to make our home among the wild unconquered Spartans. After a voyage of eight days we came in sight of our destined harbor, before the vessel cast anchor, a boat put off from the shore with two or three of the principal persons, who, when they came alongside, took off their caps and gave us a hearty welcome. As soon as possible part of our company accompanied them to the shore, where we were, without delay, presented to the governor, commander in chief, demarch, and many other persons. The ladies were soon afterwards landed and welcomed on the shore by the wife of a cousin of Mavromichalis. We were all much struck with her noble, dignified appearance, and polite deportment. She received us as kindly as any affectionate mother could have received her beloved children. Her husband soon appeared and conducted us all to his house, where we found a comfortable room prepared for us.

The next morning we removed into the house of Mavromichalis, which was near at hand, and which we found, according to his directions, had been evacuated, whitewashed, and cleared for us. We had numberless calls during these two days, and were led to form quite a favorable opinion of the people among whom we came to labor. They certainly possess fine minds.

As soon as circumstances allowed, Mr. Leyburn, Dr. Gallati, and myself, accompanied by a relative of Mavromichalis, went to the villages of Tsimoba, where we expected to reside. This town is half an hour's distance from the harbor where we landed, in a very rocky plain, on the top of an exceedingly high hill, from which Mavromichalis told us at Athens that we could "see America and all the rest of the world." Before we reached the village we were met by the demarch, his council, and a crowd of people who came out to welcome us. Joy beamed in the countenances of all the youth, when they learned we would receive them into schools. We were conducted to the house of the governor, and were then informed, in a respectful manner, that we were welcomed to a residence among the Spartans. We could not but bless the Lord for having opened the way so delightfully before us. The next morning, quite early, while sitting around our little temporary table, a noble looking boy of fifteen suddenly presented himself before us, and in quite striking eloquence for a youth, made us a formal address expressing his joy and the joy of all the Spartan youth, that we had come to try and do them good; and thanked us for our philanthopic designs. We have indeed met with a most extraordinary reception. Not a whisper of opposition have we heard from any source. On last Sabbath we had a most pleasing evidence of their regard for our feelings. I mentioned to several persons on Saturday that we regarded the Sabbath as holy time, and did not, therefore, make any calls on that day, or perform any worldly business. The consequence was that we spent a most quiet and peaceful day, having but two visitors, to one of whom, at least, we hope we communicated some new views of gospel truth.

The demarch has told us, and others have said the same, that in six weeks we shall have a school of six hundred pupils. It will be impossible to procure a building which will permit us to receive one third of that number.

## Western Africa.

### EXTRACTS FROM LETTERS OF MR. WILSON, AT CAPE PALMAS.

WRITING on the 7th of February, 1837, Mr. Wilson gives the following account of an—

*Unhappy Disagreement between the Natives and Colonists.*

The affair wore at one time a most serious and threatening aspect, and I feared that blood-shed would have been an inevitable consequence; but by the favor of our heavenly Father, that calamity was turned away. The affray was between the colonists and the natives alone. We had not a moment's concern about our persons or property, and felt that we were safe, God protecting us, in the midst of the storm.

The direct cause of this hostile movement was the imprisonment of an old and much venerated native man. The faith of the officer of the colony was broken in the affair, perhaps I might say unintentionally, and the old man was sent to jail. Feelings of the deepest revenge were excited, but it did not burst forth for one or two days after. A lad was brought before the magistrate and found guilty of stealing, and ordered to jail. The Americans, knowing that there was much excitement in the native towns through which they had to pass with the prisoner, deemed it necessary to go in a considerable body and well armed. As was apprehended, a scuffle ensued, but no great injury was sustained, except a few hard blows and some slight wounds; and the prisoner was lodged in jail. But before the escort could return to the cape, the natives rallied in a body of four or five hundred, to prevent their return, and to cut off all the Americans from the Cape where all their guns and ammunition were deposited. A party was sent to force open the jail and turn out the prisoners. The colonial escort, seeing them sallying out in such dread array, fled to our house for refuge. This act of cowardice emboldened the mob, and they directed their course to our house in pursuit of the fugitives. Their appearance at this time was imposing beyond description. Picture to yourself a band of five hundred savages, armed with guns, cutlasses, and spears, intoxicated with revenge, and intent upon shedding blood; and when you connect with this scene hundreds of demoniacal voices, fierce yells, war-horns, and bells, you may have an idea of what I wish to describe. I found it necessary to place myself in front of our gate to prevent bloodshed within our very doors. And here I was treated with far more deference than I had expected. They were surprised that I was so confiding as to place myself unarmed in their midst, and not one single individual offered the least disrespect. By the assistance of one or two head-men, I succeeded in rallying the whole mob, and made them a talk. At the close of this they agreed to seat themselves where they were, and remain so until the king and myself could go and have an understanding with the agent in relation to the cause of dissatisfaction. We did so, but while gone a party from a different quarter went to the jail, forced it open, and turned out the prisoners. The whole of the mob then put themselves together and came to meet us, and had determined, if satisfaction was not given, to rush in a body upon the big guns which they knew were guarded by only six or eight Americans. Our communication was satisfactory, and the mob for a time was quelled. All communication, however, between the Americans on the cape and those in the country was cut off—myself and one or two more had free course. My house became an assylum for twenty-five or thirty Americans, and I found it necessary to be up all night to prevent aggression, as the fever of excitement had not yet cooled. Some of the Americans who were the particular objects of vengeance we found necessary to lock up in our pantry and other places of privacy. No disturbance, however, took place during the night, and the next morning a palaver was called. The governor, his assistant, and a few of the heads of the government were present. The king took the high ground to denounce the authority of the American governor, and to contend that he should not remain at Cape Palmas. At this juncture I found it necessary to bring all the influence I had to bear on the case, and several hours elapsed before I could get them even to give Mr. Russwurm a hearing. He was in a disadvantageous situation. He had been here only a few weeks, and had had very little opportunity to get acquainted with the people, or to acquire any influence over them. As soon, however, as he got a hearing, the current of feeling was changed, and the palaver amicably adjusted. Since that time there has been a better feeling.

In reviewing the affair in all its bearings, I am disposed to think that it has resulted in much good. The confidence of the natives in our mission has not been shaken. Indeed I am disposed to think that they cling more closely to us as their friends, than ever. I believe that the affair is entirely settled, and it will require new causes to occasion another affray of the kind. Mrs. Wilson

was entirely composed and self possessed, and did as much indirectly towards the adjustment of the matter as I did. I mention this that you may know that we are not troubled or distressed by every storm that ruffles our horizon.

### *Prospects of the Mission.*

On the 21st of the same month Mr. Wilson writes.

In my last letter I mentioned that our prospects, apart from the removal of our dear friends, had never been so flattering as at the present time. Recent indications are still more encouraging. We are gratified by the fact that the people under our charge and instruction are now in great numbers suspending their ordinary labors and amusements on the Sabbath, and are avowedly determined, for the future, to be constant attendants upon religious instruction. Last Sabbath I preached to them in the open air; and although this with them is the most busy season of the year, I had an audience, as it was supposed, of six hundred persons. At the close of the remarks, a venerable old man, of three score and ten years, rose up and smote his breast, saying, "He has spoken the truth, and we never heard it before." Next Sabbath I am to preach to them on a subject of their own selection, the evidence of the authenticity of the Bible, and the circumstances and manner of its communication to mankind.

One week later Mr. W. adds—

We conscientiously believe that the inquiry has sprung up in the hearts of many of them, What shall we do to be saved? Last Sabbath I exhibited to them some of the proofs that the Bible was God's book. The audience was about six hundred, and I do not know that I ever saw a more orderly, more attentive assembly. Next Sabbath I am, by request of a leading man, to tell them as he says "all about Jesus Christ."

Under date of May 5th, Mr. W. notices the decease of Mr. Polk, a much esteemed colored teacher, in the employment of the mission, at Rock Town; and remarks on the alternating attention and neglect manifested towards religious instruction.

God has again visited us with severe affliction. Mr. Polk, the individual mentioned in my last as so ill, has since gone to his rest and reward. His sufferings were protracted and intense almost beyond a parallel. His patience and fortitude never forsook him, and his dying language was, that "the unfolding glories of heaven were unutterable."

I know not where we shall find a man of equal worth to take his place. Mr. P. really loved the souls of the heathen, and labored faithfully in various ways to secure their salvation. We do not and have not desponded. God has done it, and in a way unknown to us, is glorifying himself. The people at Rock Town are sensible of their loss, and requested me, the day before the decease of Mr. Polk, not to give them and their children up.

Preaching to the native people has not yet resulted in such decided effects as we sometime ago hoped it would. We find that we mistook the impulse of novelty and curiosity for an interest in religion. The people can be drawn out now to hear the word preached only by the toilsome process of visiting them individually and extorting a promise to attend. Still, I am far from believing that there is no interest felt on the subject. Perhaps one of the surest indications of it is the opposition that has recently been awakened among the devil priests. A leading man among them some time since said, "If God's palaver went up at Cape Palmas, the devil's must go down." The same man very lately had nigh located his house on a conspicuous spot within a stone's throw of our church. Such exhibitions of feeling are rather encouraging, as they indicate the existence of interest and thought on the subject, and their opposition we do not expect to be very virulent or powerful.

Writing again on the 5th of July, Mr. Wilson remarks—

You will be gratified to learn that God, as we humbly trust, smiles upon our labors and is visiting our schools by the influences of his Spirit. One of our native youths, whom we call Robert W. James, has recently given us satisfactory evidence of a change of heart. For some months past he has been serious and thoughtful; recently his convictions became pungent and overwhelming, and still more recently he has come forth with a bright and comforting hope that his sins are pardoned and his peace is made with heaven. His father is an influential man, and we do hope he may yet be brought into the kingdom of

Christ by the instrumentality of his son. Others of our boys are silently inquiring what they must do to be saved. And we are not without hope that many adults in the town are beginning to feel that there is a reality in religion.

## Ceylon.

### EXTRACTS FROM THE JOURNAL OF MR. HOISINGTON AT BATTICOTTA.

*Obituary of a Seminarist—Superstitions of the People.*

*Nov.* 12, 1836. Jonathan Magee, a member of the fourth class died this morning very suddenly. He was taken in a manner similar to that of one who died on the tenth instant, and of several others who speedily recovered. Improper diet seemed to give the fatal character to his disease. Some circumstances attendant on this death are worthy of notice, as furnishing illustrations of some of the predominant superstitions of the country. He died in the class-room, and as the people say, in *panchami*, that is, *on one of five inauspicious days;* which circumstances are sufficient, in many cases, to cause the house where the death occurs to be vacated for a season, and sometimes to be entirely destroyed. The *panchami* are divided into three parts denominated the first, middle, and last. A death on the first is the most inauspicious; on the second it is somewhat less so; and a death on the last, in a house would only cause a temporary vacation of it. A death in the first division is a sure indication of dreadful mortality in that house or place, should it continue to be inhabited. The class-room, in the present case, was not vacated, even for a night. As no other death has occurred in the class, a blow has undoubtedly been struck at this superstition.

A variety of other reasons are given by the people for these sudden deaths. A devil formerly occupied these premises; but when the missionaries came here and refitted the buildings, he was driven from place to place, till the only refuge left for him was a cotton-tree which grew in the dining-room, passing up through the roof. As our numbers increased, we were obliged to cut down this tree. The devil being thus unceremoniously dislodged, entered the seminary rooms, and begun his own work.

Again it is said, that this sudden mortality is the result of an evil omen manifested some months since in the upper room of Otley Hall. An owl took refuge there for some days, which was at length killed. The character of the omen, in such a case, depends upon the position of this prognostic bird, and on the manner of its flight. It is wisely supposed that these must have been evil in the present case. Hence the calamitous death.

The western part of the quadrangular inclosure of a native house, is held sacred, and does not form a part of the proper residence of the family. It is usually nothing more than a verandah, opening into the court in the centre. The household offerings to the gods are made in the southwest corner. To sleep in these parts would be death. The southwest part of the seminary inclosure was formerly a chapel, afterwards the school-room; and at the commencement of this term, the large room was divided into two, which became class-rooms, where the fourth and fifth classes sleep, recite, etc. This also accounts for the mortality in these two classes. Other equally wise sayings are current among the people. But these are sufficient to illustrate the variety and nature of the superstitious notions with which we have to contend at every step.

Magee was a very interesting boy. He was converted about one year since, was active and consistent as a Christian to the time of his death, being much beloved by his teachers and class-mates. The following account of him was furnished in Tamul, by a member of the seminary who is from the same village. It has been fully confirmed by the testimony of others. Before he entered the seminary he was an opposer of Christ, and his religion. He entered the seminary in October, 1835. His mind was soon changed, so that during his first vacation he talked with his parents and told them, "The gods whom we have worshipped to this time are false, and it is dangerous to believe in them." He spake many words against the religion of his parents. "If you," he added, "continue in this state, you cannot get to heaven, but must go to hell." To prove this he read a portion of Scripture, and then entreated them, saying, "believe Christ; follow him. If you do so, you may enjoy heaven." His parents replied, "Son, it is not lawful for you to revile our gods, whom, till this time, we have worshipped and believe." Magee said, "Whatever things you tell me I will not believe. I am going to join the church of Christ." At this his father was dis-

pleased, and forbid him doing it for the present—saying, "If you leave the worship of Siva, and embrace this new religion, our relations will forsake us, and the people will mock us. If you wish to become a Christian, you may do it after you have left the seminary and become older. You are a little boy, you need not join the church now," etc. etc. With these things in mind, Magee returned to the seminary, having no further argument with his father. He soon after joined the church, of which he informed his father by a letter. The father read the letter, and reported the same to his mother. The next vacation Magee feared to go home, and took refuge with a schoolmaster near by. The master took him to his father's house. His parents would not at first speak to him, and exhibited strong marks of displeasure. Soon the boy's uncle came in with a stick in his hand. The boy seeing this, fled to the schoolmaster, who still remained there. The schoolmaster seized the stick and prevented the beating of the boy. Magee spoke to them so mildly as to assuage their anger. His parents then told him that henceforth he should live with the missionaries, and should never see their faces. According to their word he never returned to them, but before another vacation went to dwell with Jesus Christ, whom the missionaries preach. After his death his father came and carried the corpse to his house. His friends requested him to call a brahmin to perform appropriate funeral ceremonies, and to burn the body. To this the father did not consent, but buried the body without ceremony. Thus, when his father and mother forsook him, the Lord took him up.

*Church—Religious Services in the Seminary.*

*Dec.* 1. This day is observed as a day of fasting and prayer through our mission circle. It has been an uncommonly interesting season in the seminary. There are indications that the Lord is with us indeed. May his presence be gloriously manifest.

4. Sabbath. Communion at the several stations. We admitted eight persons to the church, of whom seven are students, viz. I. Newton, J. Gould, E. Payson, N. Murray, W. Wirt, E. Carpenter, and H. E. Woodward. The day has been solemn, and there are increasing indications of good.

5. Attended the monthly prayer-meeting with the seminarists in the evening. By this meeting I was still more encouraged, and could not but feel that the Lord was at hand. In the course of the day we made arrangements with some of the brethren to assist in some religious exercises in the seminary. We had a meeting in the evening, by which we were encouraged to go forward.

6. Meetings continued through the day, solemn and interesting.

7. At five, P. M,, we closed the solemnities, with the thought of resuming them, perhaps, after a few days. There are several, who declare themselves ready to live for God and Christ. Some, we have good reason to believe, are converted. How many we do not presume to tell. To God be all the glory. We commenced without a plan, and without knowing whether we should have any thing more than an evening meeting, but with a determination to follow the indications of the Lord. He seemed to bid us go forward; and we rejoice that we have done so. We do not doubt but that the judgment day will disclose much fruit to the praise of God's abounding grace.

## China.

GENERAL LETTER FROM THE MISSION, DATED AT CANTON, MARCH 7, 1837.

*Decease of Mr. Stevens—Health of the Mission—Religious Services.*

The sudden removal of Mr. Stevens by death was mentioned at page 317. He embarked on board the Himmaleh, December 3d, with the expectation of visiting a number of important islands in the Indian Archipelago, for the purpose of learning the moral condition of the inhabitants, distributing books, wherever readers could be found, and doing what he might be able to prepare the way for introducing christian missionaries among the millions of neglected and almost unknown idolaters dwelling on those islands. The voyage had been planned by the brethren of the mission in connection with a few christian merchants residing at Canton; and the vessel had been fitted out by the latter especially for the accomplishment of this laudable undertaking. On the 15th of December the Himmaleh arrived at Singapore, where Mr. S. was immediately seized with a fever, and departed to his rest

with God on the 5th of January. Referring to letters and proceedings of Mr. S. previous to his embarkation, indicating an apprehension that he should not live to return, the writers remark—

This seemed ominous; but we supposed it suggested by the possible dangers of a voyage in waters little known, and among pirates and cannibals. None anticipated that his divine Master would deliver him, not only from these, but more, from every mortal ill, and take him to himself. But so it has been. We desire to say, It is the Lord, let him do as seemeth him good. Still we feel the affliction, and that we sustain a great loss by the death of this dear brother. We valued his agreeable society and his holy example. The loss the mission sustains is the greatest. He who could say, as he was tossed upon the water and his eyes suffused with tears at the recollection of what he had left, "Dear Savior, I have parted with all for thee; henceforth be thou my father, mother, sister, and brother," was a man of devoted piety. He possessed a mature judgment and remarkable decision of character, a holy intrepidity in facing dangers that came in the path of duty. From his conversion the Bible was his constant companion. He searched the Scriptures, and had gained comprehensive views of their mutual relations, and the great system they contain. He mused upon them till he felt their power, whilst he communed much with God. Christ our rock was pre-eminently his theme. Accuracy characterised him as a Chinese student. His knowledge of the Bible and critical study of it marked him out as an invaluable assistant in the future revisions of the Scriptures into Chinese; and to this his own attention seemed to be turned. Notwithstanding all the reasons, why, in human judgment, it were desirable his life should be continued, infinite wisdom has decided otherwise. The bounds of his habitation were set, and could not be passed. His loss seems irreparable. We desire to realize by this providence that our trust must be in God, to convert this people, and pray that our afflictions may work out for us a far more exceeding and eternal weight of glory; and excite us to purify our earthly affections, and to keep habitually before our minds the unseen and eternal things upon which our dear brother has so suddenly entered, and which may shortly be unveiled to his bereaved brethren.

Whilst we speak of afflictions, we have occasion to recount our mercies. The mission, with the above exception, has enjoyed uninterrupted health and prosperity. We have increasing satisfaction in the observance of the Sabbath by Europeans, and the good attendance on divine worship. It is delightful to see the chapel well filled with attentive hearers of the word of God. One of the oldest residents remarked that the present observance of the Sabbath was unprecedented in Canton. One of the largest commercial houses has excused its clerks from doing any thing upon this day, desiring them to attend chapel. The number of hearers has been a few Sabbaths not far from eighty. A Bible exercise Sabbath afternoons, a religious service every Monday evening, to implore the divine blessing upon the empire, a weekly religious meeting every Friday evening, and ordinarily the sacrament of the Lord's supper on the first Sabbath evening of the month, have been observed. These are occasionally attended by pious captains and christian strangers. Two weekly meetings for prayer, the monthly concert and a Bible exercise, have been sustained at Macao. These privileges awaken our gratitude and are means of grace of inestimable worth.

### *Labors of the Missionaries.*

Relative to the several departments of labor in the mission, the brethren remark—

Mr. Bridgman has been engaged, as usual, in the revision of the Scriptures in Chinese, preparing tracts, the study of the language, editing the Chinese Repository, and preaching. Probably two, three, perhaps four years will elapse before the Scriptures will be ready for the press; but the work will be steadily pursued; and if any thing shall be lost by delay, we trust that it will be fully counterbalanced by a greater degree of accuracy. During the year we have sent to Singapore for the press, the whole of the New Testament, and Genesis and Exodus, in Chinese, and the gospel and epistles of John in Japanese. Twenty tracts have also been prepared, a number of them being almost exclusively extracts from the New Testament, and one of them is a Harmony of the Gospels. Seventeen of these were prepared by Mr. Gutzlaff.

The press in Canton has been principally employed in printing the Chinese Repository and other English printing, amounting, exclusive of the Repository, to more than 300,000 pages. The Chinese and English Dictionary of Mr. Medhurst has occupied the press at Macao, of which about 60,000 quarto pages have been printed.

Mr. Parker has devoted his time principally to the hospital.

The expedition in which Mr. Stevens engaged, and from the completion of which death called him away, is not relinquished. Respecting it the brethren add—

Mr. Dickinson takes Mr. Stevens' place. Rev. Mr. Wolfe accompanies them for his health to Borneo. We know not what is before us. We think, however, that under God much is depending upon the success of this enterprise. In May or June we hope the Himmaleh will return freighted with the word of life. How extensive may be the voyage to the northeast and east is undetermined. There are six Japanese sailors who were wrecked and went ashore at Hainan, who are now in Canton. These and three of their countrymen at Macao, may furnish a pretext for visiting the land of the "rising sun," should the Himmaleh attempt to return them to their homes. Perhaps Mr. Williams will join the expedition. Mr. Gutzlaff is also ready.

After remarking on the openings for many more missionaries and the almost unbounded labors to be performed in introducing the gospel into China and the surrounding countries, they add—

We must lift up the imploring voice in behalf of the sections of the globe in which our lot is cast. The supply from England and America is by no means adequate to the demand. Two physicians and two missionaries are very much needed for Canton and Macao immediately; and a great number, not exceeding one hundred, for the Indian Archipelago, and prospectively for Formosa, Loo Choo, and Japan, ought to be forth coming soon. Our eyes, affecting our hearts, we feelingly exclaim, How long shall the generations of Chinese, in unbroken phalanx, press down the dark way to the heathen's eternal home! When shall they behold the great light that has shown upon so many who once like them sat in darkness!

## Sioux.

LETTER FROM DOCT. WILLIAMSON, DATED AT LAC QUI PARLE, AUG. 14, 1837.

*Language—Ignorance—Religious Superstitions.*

THE reader who recalls to mind the accounts given of the Osages by the Rev. Messrs. Vaill and Pixley, at p. 268, vol. xxii; p. 146, vol. xxiii; p. 78, vol. xxiv; and p. 123, vol. xxv; and compares the statements there made, with what Doct. Williamson here writes respecting the Sioux, or Dakotas, as they call themselves, will readily believe that the two tribes have a common origin, as their own traditions relative to their past history, their language, and their character and habits pretty clearly prove. Their objects of worship, their manner of performing it, their vague and uncertain manner of speaking about their religious notions, and the name of their principal deity are strikingly similar. So are their habitations and their manner of life.

The object of missions to heathen, such as the Dakotas, is first to make them a christian, and secondly, a civilized people. The full benefits of civilization have never been enjoyed by any people without the gospel. Nor can wandering savages, like the Dakotas, while they continue such, be taught all the commands of the Savior of men. It is important, that those engaged in an enterprise so difficult as this should have a clear view of the principal obstacles which they have to encounter, that they may set about their work with that zeal and courage which are necessary, and not be disheartened, if immediate success does not attend their labors.

I shall, therefore, give some account of the difficulties which lie in the way of converting the Dakotas.

1st. Their *language*. This presents difficulties of two kinds. The first respects its acquisition, the second its defects. I think I am warranted in saying the Sioux language is uncommonly *difficult* to learn, not merely from the small progress myself and associates have made in learning it, but from the fact, that I have met with no person, nor even heard of one, not born of a Sioux mother, who has well learned it. Men who, for

the purposes of trade, have lived in the country twenty or thirty years, with Sioux wives, and having little intercourse with any other people, speak Sioux badly, and confess that they do not understand it. Some who have Dakota wives and lived among the Ojibwas before coming among the Dakotas, tell me that they have learned more of the Ojibwa in a few months, than they have done of the Dakota in as many years. Yet the Dakota language must be learned before this tribe can be taught the christian religion; for no full blooded Dakota has learned more than one language, and none of the half-breeds, who are pretty numerous, are capable of acting as interpreters in teaching religion, except in a very small degree.

How far the language of the Dakotas is *defective*, I am not prepared to say. I am inclined to believe that it is less so than interpreters would lead us to suppose. It may be as complete, so far as their present mode of life requires language, as that of any other people; but it has been well observed that our knowledge of words cannot be more extensive than our knowledge of things. The Dakotas are ignorant of all that pertains to civilized life. Their chiefs have but little influence and no authority; they are called *wicaxta yakoti;* men who are fathers and the leaders of a war party are *itancan.* These are the only words expressive of office which they know. Of a king, government, and whatever relates to courts of justice, they have no knowledge, and of course no words to express such things; nor have they names for any domestic animals, except dogs and hogs. They call a horse a great dog, or a spirit or sacred dog. They have no nouns corresponding to our words time, space, color, etc.; and very few expressive of what we term abstract ideas, which will make it very difficult to give them any correct idea of the character of God, and the relations to his people, for they have not words expressive of the artificial relations which exist among men, as lord, master, servant, etc.; nor can these things be illustrated by reference to the habits of domestic animals, or history, or courts of justice. Thus closely connected with the defect in their language is their—

2. *Ignorance*, which we may mention as the second difficulty. This is such that it is extremely difficult to make them comprehend the first principles of religion, or any thing about the way of salvation, or believe they can ever become a civilized people.

3. Their *religion* or *superstitions.* Of these it may be interesting to say something. I cannot pretend to give a full account of their religious belief and ceremonies, and I shall only tell such things as I have learned directly from themselves in such a way as to leave no doubt of their correctness.

The Dakotas, like the ancient nations of Europe, worship almost every thing. They pray to the sun, moon, and stars; to the four winds; to the earth, rocks, rivers, and hills; to all kinds of trees, and to such plants as they suppose to possess medicinal virtues; to their guns, their dogs, and the spirits of their deceased friends; also to almost every living thing, whether fowl, quadruped, reptile, insect, or fish. I do not mean that every individual prays to all these things, or that they generally pray to most of them; but, except a very few who have lately renounced their vanities to worship the only living and true God, all who pray at all pray to some of them; and according to their own account, there is scarcely an object of which they have any idea, whether visible or invisible, to which some of them do not pray. Nearly all worship the sun, moon, and earth, rocks, rivers, and the four winds. After these ravens, foxes, snakes, and spiders, and certain imaginary beings are among the objects most commonly worshipped. The visible objects which they worship they suppose have souls, and believe that these hear and answer their prayers. When I have inquired of them what the Dakotas pray to most, several have told me rocks or stones; and when I have asked the reason, they have said because there are so many of them. When asked which is the greatest of their gods, they have replied, *Wakantanka;* and as proof that they believe him such, they say that they do not swear by any other. Wakantanka is the word by which God is always rendered into their language. Tanka means great, and Wakantanka the great Wakan, and is generally rendered the Great Spirit; but they do not call the spirit or souls of men wakan, and it is not easy to tell the exact import of the word. To say they esteem any thing wakan, is equivalent to saying they worship it; and whatever is strange, or to them incomprehensible, they call wakan. The name of a gun is maza wakan—maza is equivalent to our words goods and metal. Shunka is their name for a dog, and they call a horse shunka-wakan. Wakantanka they esteem the god of war; and I have never heard them speak of praying

to Wakantanka, except in connection with war. They say that then only one prays in behalf of the whole party and he only once. After going through other ceremonies in the presence of the rest, he says, My father, Wakantanka, I am going your road, have pity on me and help me to kill my enemies, (naming those against whom he is going), and take their scalps. They do not, however, on these occasions worship Wakantanka only, but also pray to stones, the winds, etc. They suppose their gods to be like themselves, and make offerings of whatever they esteem valuable, as food, clothing, ornaments, and implements of war and hunting. As they delight in smoking, they suppose their gods to do the same, and when they pray to a stone light their pipe and hold the stone towards it, and so of other objects. Their offerings, as far as I have seen them, are of small value. A very small quantity of tobacco or of paint, or a bunch of flowers, or sweet-scented grass, or herbs, or a small piece of blanket, or cloth laid on a rock, or hung on a bush or tree, or thrown by the wayside; but I am told that they sometimes make offerings of much greater value. Sometimes they sacrifice a dog, which they kill by striking it on the head, and after it is dead they hang it up on a pole, which they ornament by painting. Their religion is interwoven with their whole life. Besides prayers and offerings they have their religious feasts, fasts, and dances, and a variety of ceremonies which I cannot describe. In their religious feasts, which are very frequent when they have plenty of food, besides other ceremonies, they offer the pipe to the four winds, and to Wakantanka, by pointing it upward. The guests must eat all the food prepared, though it is often much greater than they should eat, if they properly regarded their health or comfort.

I once thought the Dakotas had little attachment to their superstitions, and one might well suppose this to be the case with people who can sit or stand and with indifference see the gods they worship maltreated in every way and even killed and eaten. But the Devil knows how to frame lies suited to the blindness of men's minds, and I have good reason to believe that the Dakotas, though they may conceal it from strangers, are strongly attached to their superstitions. This attachment often prevents them from applying to me for medicine when sick, though they know and readily acknowledge that my medicine is superior to theirs, and that I give cheerfully and without reward; and I believe it has made our school less since they know that we wish to teach a religion different from theirs.

*Manner of Life—Polygamy—Schools.*

A fourth difficulty arises from their roving habits. It is supposed that the greatest part of the Dakotas have no fixed dwellings, but rove about at all times, as do the buffalo on which they depend for both food and clothing. Those who plant corn are, on an average, less than half the year in the neighborhood where they plant. Thus if a missionary was at each village, and they disposed to listen to his instructions, most of them are but a small part of the time in reach of his instructions; for even if he should go with them, he could be with but a few. This also, in connection with their poverty, pride, and want of family government, leaves little opportunity for instructing the children. This shows the necessity of a change in their mode of life, in order to their being properly instructed in the principles of the christian religion.

*Polygamy.* More than half of the men with whom I am acquainted have two or more wives living. To receive such to the communion of the church is, I believe, generally considered inconsistent with the principles of the gospel, which plainly teaches that no man ought to take more than one wife. To require him to put them away would cause us to be evil spoken of, and perhaps deter many from listening to the truth; for it must separate not only those who are regarded as husbands and wives, but parents and children. And as respects the women, who is to determine which of several is a man's wife. Is it less improper for one to continue to cohabit with a man who has another wife, than for the man to have several wives? If we tell her to leave the man who chooses to dwell with her and claims her as his wife, how will we reconcile our advice with first Corinthians, vii, 13.

The obstacles of which I have spoken directly affect the making the Dakotas a christian people. There are others not less serious, of which I intended to speak, though they relate more directly to a civilized people; but of these I must defer speaking till another time. The communication is already long, and I wish to say a little about our school. This has not been so well attended the last year as previously. Some of the

causes of this are the novelty having ceased, and some half-breed children, who were among the most promising and punctual scholars, having moved to other places, I have mentioned heretofore. Another, which I did not much suspect till lately, but which I am now fully persuaded has been operating for a long time, is mentioned above. This, however, has rather operated to prevent an increase, than cause a diminution. Last winter our school-room was cold and uncomfortable. From the time the Indians returned from their spring hunt, till lately, they were so much afraid of their enemies, the Ojibwas, that they would seldom venture to come to our house without one or more armed men as a guard; and further they were uncommonly destitute of provisions, most of them having nothing to eat, except as they could gather or beg it, and the children were either aiding their mothers in their corn fields, or, when they could venture abroad, running every where in search of roots, birds, or fish to eat. If you consider these things, and that we have no books in a language that any of our scholars can understand, you will not think it strange that our school is small. All things considered, I think we have no cause to be discouraged, but much for gratitude, that with such small facilities and abilities for teaching, we have been able to have a school almost constantly for two years, all the days missed being less than equal to the vacations which are common in schools in other places. The whole number who have attended within a year is about forty. The average daily attendance of the first quarter, counting from the first of August was fourteen, second quarter twelve, third quarter fifteen, and the last ten. Two had left the school more than a year ago, who had learned to read English. Of those remaining, nine read English, and read and write Dakota; two read and write Dakota; ten spell Dakota, and most of them read and write a little on slates. Others have not attended lately, or but very irregularly, and have made less progress, but a number of them know most or all of the letters. This only relates to Miss Poage's school. Besides these there are about a dozen men, whom Mr. Pond and myself have taught to read and write their own language. Some of them, it is true, can neither read nor write well, but most of them can write so that I can understand their letters better than their conversation; and can read so that I can communicate any thing to them quite as well, though not so quickly, by writing as speaking it. Two or three write a better hand than I can, and I frequently have to learn from them to spell particular words, for it is difficult for us to distinguish accurately such sounds as do not occur in English, while they do it easily. One of their *wandi okiye* appears, so far as the understanding is concerned, convinced of the truth of Christianity and axious to learn all about it, and says he wishes to forsake all the evil ways of the Dakotas. He is, I suppose, about thirty-five years old, possesses a good mind, one of the best I have met with, and is the most industrious Dakota I have seen. I hope the Spirit of God is striving with him, and that he may be a chosen vessel of good to his people, though I see no evidence as yet that he is converted.

Since I last wrote to you I went with a party of the Dakotas on a summer hunt, and was nearly eleven days without seeing a house, or hearing a word of any language, except Dakota, to learn which was my object. Since I returned Mr. R. has been absent two Sabbaths, for each of which, as I had no interpreter, I have, with the aid of Mr. Pond, prepared a short discourse in Dakota. Between thirty and forty, exclusive of the members of the mission, attend worship with us on the Sabbath, and I hope they learn something about God and Jesus Christ, imperfect as my knowledge of their language is. Perhaps I mentioned in a letter, that one woman, who formerly ranked high among their medicine folks, or conjurors, had given Mr. R. her medicine sack, telling him to burn it. This was equivalent to declaring in the strongest terms, that the Dakota religion was false and she determined to forsake it. She has been much ridiculed for so doing, and bears it with constancy and meekness, so far as I can learn. I have considerable hopes that she is born of the Holy Spirit, but such is her ignorance and the difficulty of learning the state of her mind, or instructing her, owing to my imperfect knowledge of the Dakota language, that I have not yet thought proper to baptise her. Some time since another followed her example in openly renouncing the gods of the heathen. They appear desirous to avail themselves of every opportunity to receive religious instruction, without being actuated by any hopes of worldly gain. Thus we are encouraged to hope that the Lord has a people among these poor degraded Dakotas, which he will ere long gather into his fold.

# Proceedings of other Societies.

## FOREIGN.

### ANNIVERSARIES AND SUMMARY OF THE PROCEEDINGS OF RELIGIOUS AND BENEVOLENT SOCIETIES IN LONDON.

THE following summary is gathered from the Missionary Register, and the statements relate to the year preceding the several anniversaries in May last. Some idea may here be obtained of the variety of the benevolent efforts of the British churches and the liberality with which they are sustained.

*Sunday School Society.* 51st anniversary.—Schools assisted 402, containing 35,313 scholars.—Books granted: Bibles 2,133, Testaments 2,051, spelling books, 34,260, sets of collective lessons 392, primers 1,200, alphabet boards 6869.

Books granted from the beginning: Bibles 30,870, Testaments 135,047, spelling books, collective lessons, and alphabets on boards 1,252,904.

*Lord's-Day Observance Society*—6th anniversary.—Receipts £507 18*s.*

*Wesleyan Missionary Society.*—On Sunday, April 30th, one hundred and five sermons were preached in behalf of the society, in fifty-three chapels of the Wesleyan Methodists in and near London.

The receipts of the year, including government grants of 5,000*l.* toward the erection of school-houses, amounted to 75,526*l.* 11*s.* 1*d.*; the payments were 70,460*l.* 9*s.* 1*d.*

The sum collected at the anniversary, including contributions to the amount of 994*l.* announced on the platform, and a donation of 2,000*l.* on annuity, exceeded 4,000*l.*

The stations occupied by the society, in different parts of the world, are about 180; each station being, in general, the head of a circuit of towns and villages around, embracing a numerous population brought under missionary instruction. The missionaries, accredited ministers of the Methodist connection, are about 300, more than eighty of whom are employed in the West Indies. They are assisted by catechists, local preachers, assistants, superintendents of schools, schoolmasters and mistresses, and artisans; of whom about 200 are employed at a moderate salary, and 2,600 afford their services gratuitously. The members of the society under the care of the missionaries, exclusive of those in Ireland, are about 62,000, being an increase of 7,157; the members of the mission congregations not in society, may be fairly estimated at a larger number. To these may be added the number under school instruction, about 43,000; making a total of more than 160,000 individuals, who are directly receiving spiritual advantage by means of the society's missions. In Ceylon, in Africa, in the Friendly Islands, and in New Zealand, the society has printing establishments. Valuable translations of the Scriptures, and of various other works, have been effected by the missionaries, by whom in more than twenty different languages the gospel is preached.

*Church Missionary Society*—37th anniversary.—Total receipts for the year 71,727*l.* 1*s.*, and payments 69,668*l.* 4*s.* 11*d.*

Stations 72, missionaries 67, native missionaries four, catechists and other laymen 67, native and country-born teachers 451, communicants 1,550, attendants on public worship 21,306, schools 460; scholars, boys 13,289, girls 3,135, sex not distinguished 4,286, youths and adults 2,363—total 23,073.

The returns of communicants and attendants on public worship are imperfect.

*Christian Instruction Society*—12th anniversary.—Receipts 1,212*l.* 10*s.*, payments 1,115*l.* 3*s.* Associations 85, gratuitous visitors 1,909, families visited 48,971. In the year 736 copies of the Scriptures were circulated, 1,900 cases of sickness and distress were relieved, and 2,616 children were led to attend Sabbath or some other christian schools, making a total, during the past eight years, of 4,500 copies of the Scriptures circulated, 11,714 cases relieved, and 19,183 children introduced into schools of religious instruction.

*British and Foreign Bible Society*—33d anniversary.—Receipts 108,740*l.* 19*s.* 11*d.*, payments 103,171*l.* 5*s.* 2*d.*

*Church of Scotland's Foreign Mission*—4th London anniversary.—Receipts in London 750*l.* The Calcutta Institution, under the patronage of this society, contains 620 Hindoo pupils, and might have 2,000. It has several branch institutions under native teachers, superintended by Mr. Duff.

*British and Foreign Sailors' Society*—4th anniversary.—Receipts 1,839*l.* and a legacy of 500*l.*

In the port of London about 4,000 ships are employed in the conveyance of exports and imports. Not less than 15,000 cargoes are annually received in London, and, on an average, 2,000 ships are lying in the Thames and in the docks, with about 10,000 small craft. There are 20,000 sailors besides others out of employ, constantly in this port. There are also 2,300 small boats, and about 8,000 watermen, besides 4,000 laborers en-

gaged in loading and unloading, and 1,200 revenue officers.

Twelve preachers have been employed; the sailors' library contains 4,000 volumes, 20,000 pamphlets, and 100,000 temperance and religious tracts. From 1793 to 1829 the average number of British vessels annually wrecked was 500; and in 1829 it was 800, and probably has since increased.

*Baptist Missionary Society.*—Receipts 15,045*l.* 18*s.*, and payments 12,617*l.* Collections at anniversary 500*l.*

*British Reformation Society*—10th anniversary.—Receipts 3,149*l.*, and payments 2,953*l.*

*Prayer-Book and Homily Society*—25th anniversary.—Receipts 2,072*l.* 6*s.*

*Sunday-School Union*—34th anniversary.—Receipts 9,422*l.* 16*s.* Returns give 556 schools, 8,370 teachers, and 82,740 pupils.

*Jews Society*—29th anniversary.—Receipts 14,887*l* 14*s.* Provisions have been made for furnishing a larger supply of the Hebrew Scriptures and liturgy.

*Religious Tract Society*—38th anniversary.—Receipts 67,301*l.* Cost of publications 50,703*l.*, grants in money 1,625*l.*, in paper and publications 5,549*l.*, other grants 1,395*l.*

*Hibernian Society*—31st anniversary.—Receipts 10,625*l.* 14*s.* Day schools 1,071, with 52,182 Protestant and 31,066 Roman-catholic scholars. Sunday schools 735, with 43,111 scholars; adult 493, with 9,157 scholars; Irish classes in day schools 241 scholars: total 2,355 schools and 135,933 scholars, 25 inspectors and 43 Scripture readers.

Of the day schools 576 are under clergymen of the established church, 78 under ministers of other denominations, 393 under noblemen, ladies, and gentlemen.

Circulation of Scriptures, English Bibles 4,417, Testaments 21,965, Irish Bibles 19, Testaments 70: total 26,471, and making a grand total of 396,339 copies.

*British and Foreign School Society*—32d anniversary.—Receipts 5,144*l*, and payments 5,259*l.*

*Trinitarian Bible Society*—6th anniversary.—Receipts 2,979*l.*, and payments 3,184*l.* Bibles issued 6,834, Testaments 4,250.

*Naval and Military Bible Society*—57th anniversary.—Receipts 3,009*l.*, and payments 3,038*l.* Copies of the Scriptures issued 10,874; total from the beginning 307,912 copies.

*British and Foreign Temperance Society*—6th anniversary.—Receipts 1,181*l.*, and payments 1,314*l.* New societies formed in the year about fifty; members added 20,000.

*United Brethren, (London Association).*—Receipts of the year 4,632*l.*, and payments 848*l.*; balance paid to the Brethren's Society for the furtherance of the Gospel among the heathen 3,784*l.*

*Newfoundland and British North America School Society*—14th anniversary.—Receipts 3,046*l.*, and payments 3,299*l.* The society's schools are all in active operation; there are now forty-three, in which upwards of 9,000 scholars have received instruction; and in connection with these schools there are loan libraries. The society has been instrumental in getting into circulation upward of 10,000 copies of the Scriptures, and more than 100,000 tracts, besides a considerable number of prayer-books and homilies.

*Home and Colonial Infant School Society.*—The teachers prepared for schools and sent forth, who were fifty one in number at the first anniversary, are increased to eighty, and there are now eleven under instruction. Receipts 800*l.*

*London Missionary Society*—43d anniversary.—The receipts of the year, including 8,777*l.* for legacies, amounted to 64,372*l.*; being an increase on the preceding year of 8,507*l.* The payments were 63,160*l.*, or 2,533*l.* beyond those of the previous year. Collections at the anniversary 1,627*l.* Stations and out-stations 428, missionaries 114, native and other assistants 482, communicants 6,615, scholars 34,222, being an increase in the year of 1,376 communicants and 4,621 scholars.

*Destitute Sailors' Home, etc.*—Above 2,030 sailors have found relief at these institutions during the year, at an expense of 2,258*l.*, and more than 11,000 since their organization.

*Church Pastoral-Aid Society*—2d anniversary.—Receipts 7,362*l.* There are few cases in the list in which it would not be expedient that two, and even three or more clergymen should labor among the large flocks committed to the care of one shepherd. As it is fifty-eight clerical and thirteen lay assistants have been engaged to be employed in promoting the spiritual and temporal welfare of sixty-eight parishes, and in almost every case of clerical aid, additional services in churches or chapels, or licensed school-rooms, have been secured, as well as increased pastoral visitation and cottage lectures within an assigned district.

*District Visiting Society.*—Receipts 250*l.*

*Ladies Hibernian Female School Society.*—The receipts from June 1834 to June 1836 were 4,433*l.*, and the payments for the same period 4,406*l.* Schools in connection with the society 222, scholars 11,519, nearly half of whom are Roman Catholics. Above one hundred applications for schools remain unanswered, from the want of funds; by which perhaps 5,000 female children are left without Scriptural instruction. The society was formed in 1823, having for its object the establishment, through Ireland, of female schools, where girls, in addition to a Scriptural education, may be taught whatever is

suitable to their sex and station. The committee have the satisfaction to state, that the object of the society, at least so far as it has extended, has been fully carried into effect.

*London City Mission*—2d anniversary.—Receipts 3,128*l.*, and payments 4,459*l.* 19*s.* Agents sixty-three; courts, alleys, and portions of streets allotted to them 1,307; containing 17,816 houses, occupied by 27,072 families. Visits paid 209,769, of which 30,576 were to persons afflicted or dying.

District meetings for prayer were held to the number of 5,208, seven work-houses were regularly visited, and several large lodging-houses, in some of which were found as many as eighty of the adult poor, were visited, with some instances of success. Fifty wretched females were rescued from profligacy. Many drunkards have been reclaimed, and reverence for the Sabbath awakened.

In forty districts it was found that 12,200 persons totally neglected public worship, and that 4,000 of them had not a single page of the Scriptures. By the assistance of the Bible and Tract Societies, 805 Bibles or Testaments were lent or given, and 253,870 tracts distributed. The population of London is 2,000,000, houses for worship 618, affording accommodation for 497,670 persons. Supposing three eighths of the population to be necessarily absent, 640,002 could not be accommodated in the present churches and chapels.

*European Missionary Society*—19th anniversary.—Receipts 1,622*l.* and a legacy of 500*l.* Missionaries of different classes—in France 15; and in Switzerland, Lisbon, and Corsica one each.

*Irish Society of London*—15th anniversary.—Collections 115*l.*

*Peace Society*—21st anniversary.—Receipts 342*l.*, including a legacy of 100*l.*

### LONDON MISSIONARY SOCIETY'S MISSION IN NORTHERN INDIA.

*Preaching to the Pilgrims at Allahabad.*

The Rev. W. Buyers, missionary at Benares, writes in July 1836, that he visited Allahabad in January of that year, at the time of a religious festival of the Hindoos, of which he gives the following account.

From the appearance of the Mela, the assemblage of pilgrims could not have been so great as last year. Calculation is such cases is very difficult; but I should not think the number of visitors under five or six hundred thousand. These were not, however, all present at once, as the meeting lasts the whole month, and multitudes are constantly arriving, and others leaving. There is here a noble field for a preacher; but till one is accustomed to it, no small nerve is required to stand up to proclaim the gospel to such a host of brahmins and practical devotees from all parts of India. Our native brother Narapot (now Maurice Sing) was with me, and we were joined by some of our East India brethren of the Serampore Society, so that our force was considerable. A friend of mine pitched a tent for our use, and at another place a temporary booth was erected, so that we might shift our ground as the state of the weather or other circumstances required. Our operations were pretty much the same every day. We met at our station about nine or ten o'clock in the morning, when one would commence by reading the Scriptures, and then addressing the crowd. On his concluding, if their attention seemed deeply engaged, another would ascend the platform and deliver a second discourse. Sometimes, between these addresses, questions would be heard and answered, and books and tracts distributed. In this way we would go on, relieving each other till each had done as much as his strength permitted.

Maurice Sing and I generally preached each about four times every day while we remained; and as it required considerable exertion to make ourselves heard by such crowds in the open air, this preaching campaign quite exhausted our strength. The conduct of Maurice Sing was admirable. He is a strong man with a powerful voice, and the ardor with which he gave himself to the work was remarkable. Indeed nothing could be more encouraging than to see a converted brahmin standing with an undaunted countenance before hundreds of brahmins, tearing the veil from their abominations, and exhibiting them in all their naked deformity to his countrymen, and at the same time pointing them to the Lamb of God who taketh away the sin of the world. A few years ago they would not have listened to him; but now many of them shed tears at hearing the truth, and scarcely an opponent of any consequence appeared, though tens of thousands of brahmins were assembled close by us, and hundreds listened to all that was said.

One day an old brahmin, who had listened to us for several successive days, arose and declared before all that this was the true religion, and that he was determined to embrace it. An interesting scene ensued. Another brahmin had just been making some objections, when this venerable old man, standing up, his grey hairs streaming in the wind, and his brahminical string hanging over his drooping shoulders, exclaimed, "Who are you that object to these truths? What shasters have you read? Am I not a brahmin as well as you? Do you not see my badge? Am I not a pundit as well as you? And have I not read the shasters, and do I not know that they are

false, and that this is the word of the Supreme Being?"

The alarm, however, produced among the heathen by this public declaration of faith was likely to prove dangerous to him; and, during the evening and succeeding night, he was so entreated and threatened by his companions and disciples, that he at last consented to return home with them, promising to join us at Benares. It is impossible to say if ever we shall see him again. His friends, being in the secret of his wishing to become a Christian, will, of course, do all in their power to prevent it. On the same day several other brahmins were so much impressed, that they declared they were ready to cast their brahminical cords and other emblems of caste and religion into the river, and go with us to Benares to be baptised.

Without entering more fully into particulars respecting my operations at Allahabad, there was on the whole much to encourage. The gospel was preached to thousands, who heard it with attention. The opposers were few, and far from formidable. As regards the conversion of souls, no one can tell until the great day, when all secrets shall be revealed. Much, however, was done towards the general preparation of the minds of the people for the ultimate reception of the truth. This, in such a country as India, is no unimportant part of our work, without which, indeed, it seems almost vain to expect an extensive work of conversion.

During the festival, besides portions of Scripture, about 5,000 tracts were distributed, principally Hindoo. We had no more to give away, else we might have distributed six times as many.

Having concluded our labors at the Mela, we returned, after a journey of four days, to Benares. The road was crowded all the way with pilgrims, so that, had I not been exhausted by my labors at the Mela, I might have frequently preached on the journey homeward to large assemblies. The number of people that pass between the holy place at the junction of the Ganges and Jumna, and the still more celebrated Benares, at this season is truly astonishing. The shrine of Juggernaut, to which various circumstances have given so much notoriety in Europe, sinks into comparative insignificance. The length of the road between Benares and Allahabad is about eighty miles, and equal in breadth to any of the principal lines of road in England. Along this highway an uninterrupted stream of pilgrims continues to pour for a whole month, besides the thousands who go and come by water. Multitudes on horseback, or in palanquins and carriages of every description used in India, and tens of thousands of both sexes and all ages, on foot, move along in an almost unbroken mass. One day the main current runs towards Benares, another towards Allahabad, according to the supposed degrees of sanctity of the respective days. The number of travellers is not every day so great, but there are very few days during the month in which the numbers are not such as to make the whole line of road appear like a fair.

# American Board of Commissioners for Foreign Missions.

## ANNUAL MEETING OF THE BOARD.

The Twenty-eighth Annual Meeting of the American Board of Commissioners for Foreign Missions was held in the first Presbyterian Church in the City of Newark, N. J., on the 13th, 14th, and 15th days of September, 1837; at which were present—

*Corporate Members.**

John Cotton Smith, LL. D.
Calvin Chapin, D. D.
James Richards, D. D.
Samuel Miller, D. D.
Jeremiah Day, D. D. LL. D.
Leonard Woods, D. D.
William Allen, D. D.
Joshua Bates, D. D.
Samuel Hubbard, LL. D.
Warren Fay, D. D.
Edward D. Griffin, D. D.
Heman Humphrey, D. D.
S. V. S. Wilder, Esq.
David Porter, D. D.
Gardiner Spring, D. D.
John Codman, D. D.
Justin Edwards, D. D.
John Nitchie, Esq.
Thomas De Witt, D. D.
Nathan S. S. Beman, D. D.
Thomas McAuley, D. D. LL. D.
Theodore Frelinghuysen, LL. D.
James Carnahan, D. D.
Benjamin M. Palmer, D. D.
John Tappan, Esq.
Henry Hill, Esq.
John McDowell, D. D.
Enoch Pond, D. D.
Rufus Anderson, D. D.

*The names of the Corporate Members are arranged according to the order of election.

Orrin Day, Esq.
Zechariah Lewis, Esq.
Hon. Peter D. Vroom,
James M. Mathews, D. D.
Rev. William J. Armstrong,
Rev. Henry Dwight.

*Honorary Members.**

*The following were present belonging to the State of New Jersey:—*

Rev. Ebenezer Cheever,
Rev. Ansel D. Eddy,
Rev. Selah B. Treat,
Rev. Ransford Wells,
William R. Weeks, D. D.
Lyndon A. Smith, M. D.
Rev. J. H. Agnew,
Rev. Charles Hoover,
Mr. Lewis C. Grover, and
Mr. Frederick S. Thomas, of Newark;
Rev. Shepard K. Kollock,
Rev. David Magie,
Rev. Nicholas Murray,
Mr. S. P. Brittan,
Mr. James Crane,
Alexander Ogilvie, Esq. and
Rev. N. Townley, of Elizabethtown;
Rev. John Ford, of Parsippany;
Rev. Sumner Mandeville, of Hanover;
Rev. Benjamin C. Taylor, of Bergen;
Job Squier, Esq., of Plainfield;
Rev. Orlando L. Kirtland, of Morristown;
Rev. Joseph H. Jones,
Rev. F. B. Thomson, and
Alexander McClelland, D. D., of New Brunswick;
Rev. John W. Yeomans, of Trenton;
Asa Hillyer, D. D., of Orange;
Rev. John C. Hart, of Springfield;
Rev. Ebenezer Seymour, of Bloomfield;
Rev. Lewis Bond, of Plainfield;
Rev. Clifford S. Arms, of Madison;
Rev. William R. S. Betts, of Freehold;
Rev. Aaron Condit, of Hanover;
Rev. John Maclean, of Princeton;
Rev. James M. Hunting, and
Mr. William Clark, Jr., of Westfield.

*New York:—*

Thomas H. Skinner, D. D.
William Patton, D. D.
Rev. James W. McLane,
Anson G. Phelps, Esq.
Rev. Ornan Eastman,
Rev. Nathaniel E. Johnson,
Rev. Edwin F. Hatfield,
William R. Thomson, Esq.
Rev. Samuel Whittlesey,
Mr. Gorham D. Abbott,
Rev. John C. Brigham,
D. H. Wickham, Esq.
Rev. Robert P. Campfield,
Rev. Austin Dickinson,
Richard T. Haines, Esq.
Rev. Daniel A. Clark,
Rev. Joshua Leavitt,
Rev. William Adams,
Rev. Asa D. Smith,
Rev. Sylvester Woodbridge,
Rev. Milton Badger,
Rev. George Bush,
Rev. Joseph Tracy,
Rev. J. H. Martyn, and
Rev. William Tobey, of New York city;
Rev. Ichabod S. Spencer, and
Rev. John N. Lewis, of Brooklyn;
Rev. Linus W. Billington, of Richmond;
Rev. William J. Pohlman, of Albany;
Mr. Moses Jones Lyman, and
Mr. Gurdon Grant, of Troy;
Rev. Chauncey Eddy, of Saratoga Springs;
Rev. Frederick E. Cannon,
Rev. Miles P. Squier, and
Rev. Asa Messer, of Geneva;
Rev. Sylvester Eaton, of Poughkeepsie;
Mr. A. Crosby, of Cambridge;
Rev. John Lillie, of Kingston;
Rev. Jonathan Silliman, of Canterbury;
Rev. Samuel J. Prime, and
Rev. William S. Heyer, of Fishkill Landing;
Rev. J. Judson Buck, of Malden;
Samuel Fisher, D. D., of Ramapo;
Rev. William B. Barton, of Woodbridge;
Rev. Joseph M. Ogden, of Chatham;
Rev. Joseph Cary, of New Vernon;
Rev. James Demarest, of Williamsburg;
Rev. Samuel W. Brace, of Skeneatales;
Rev. Tryon Edwards, of Rochester;
Walter Hubbell, Esq., of Canandaigua;
Rev. Jonathan Noble, of Schaghticoke Point;
Rev. Samuel I. Prime, of Matteawan;
Rev. Solomon I. Tracy, of Canaan Centre;
Edward C. Delavan, Esq., of Ballston.

*It is not improbable that the names of some of the Honorary Members who were present at the meeting are omitted in this list, owing to their not having been handed to the Recording Secretary, or otherwise through inadvertence.

*Connecticut:*—

Rev. John R. Crane, of Middletown;
Rev. Edwin Hall, of Norwalk;
Rev. Lewis D. Howell, of Derby;
Jonathan Cogswell, D. D., of East Windsor;
Rev. Henry H. Woodbridge, of North Canaan;
Rev. Bazaleel Pinneo, of Milford;
Rev. Noah Coe, of Greenwich;
Rev. Charles Hinsdale, of Barkhamstead;
Rev. Ulrie Maynard, of Darien;
Rev. Chauncey Wilcox, of North Greenwich;
Rev. Samuel H. Riddel, of Hartford.

*Massachusetts:*—

Rev. Charles J. Hinsdale, of Blandford;
Rev. Joseph D. Condit, of South Hadley;
Rev. Martin Tupper, of East Longmeadow;
Rev. Nathan Perkins, Jr., of Amherst;
Rev. Dana Goodsell, of Plainfield;
Rev. Cyrus Hudson, of Curtisville.

*New Hampshire:*—

Rev. Richard C. Hand, of Concord.

*Maine:*—

Rev. George Shepard, and
Rev. Leonard Woods, of Bangor.

*Pennsylvania:*—

Rev. James Patterson,
Rev. Gideon N. Judd,
Rev. William Ramsey, and
Rev. John Marsh, of Philadelphia;
Rev. William M. Hall, of Mifflin co.

*South Carolina:*—

Rev. Elipha White, of John's Island.

*Georgia:*—

Rev. S. S. Davis, of Augusta.

*Missionaries.*

Rev. Isaac Bird, from Syria;
Rev. William Richards, from Sandwich Islands;
Rev. Hollis Read, from India; and
Rev. David Abeel, from China.

The number of Corporate Members present was thirty-five, and the number of Honorary Members, one hundred and twenty-one;—in all, *one hundred and fifty-six.* This is the largest number of members, both corporate and honorary, ever assembled at an annual meeting.

The president and vice president not being present at the time appointed for commencing the meeting, the Hon. Theodore Frelinghuysen was chosen president *pro tempore.* Soon after, the president, Hon. John Cotton Smith, arrived and took the chair, when the minutes of the last annual meeting were read by Dr. Chapin, the recording secretary for the session.

*Committees Appointed.*

Hon. Theodore Frelinghuysen, Rev. A. D. Eddy, and Rev. S. B. Treat, were appointed a committee of arrangements.

Rev. Drs. Spring, Richards, and Hillyer, Rev. Henry Dwight, and Z. Lewis, Esq., were appointed a committee to take into view the various items of expenditure, as reported the past year, and report to the Board, during the present session, whether, in any of the various departments of expenditure, there may be greater economy.

The several parts of the Annual Report of the Prudential Committee were referred to committees, as follows:—

The part relating to missions in Africa and Europe, to Drs. Miller and Humphrey, and Rev. Mr. Magie.

The part relating to missions in Western Asia, to Drs. Day and Matthews, and Rev. Chauncey Eddy.

The part relating to missions in Southern Asia, to Hon. Theodore Frelinghuysen, and Drs. Woods and Allen.

The part relating to missions in Eastern Asia and Oceanica, to Hon. Mr. Vroom, Dr. DeWitt, and Rev. Sylvester Eaton.

The part relating to missions among the Southwestern Indians, to Drs. McAuley, Beman, and Porter.

The part relating to missions among the Northwestern Indians, to Rev. Dr. Bates, John Nitchie, Esq., and Rev. Henry H. Woodbridge.

The part which relates to the home department, together with the summary and conclusion, to Rev. Dr. Codman, Orrin Day, Esq., and Rev. Ebenezer Cheever.

Drs. Allen, DeWitt, Humphrey, Richards, and Anderson, and Hon. Samuel Hubbard, and Hon. Mr. Frelinghuysen, were appointed a committee to consider the expediency of electing new members of the Board, and also of electing an additional

member of the Prudential Committee, and to report candidates, if they judge proper.

A communication received from Abraham Miller and others, relating to property bequeathed to the Board by the late Josiah Congar, was referred to the members of the Prudential Committee present.

Drs. Fay and Skinner, Rev. Henry Dwight, and John Tappan and Zechariah Lewis, Esqs., were appointed a committee to consider the expediency of adding new rules to those already in existence, with a view to define more particularly the duties of the several missions under the care of the Board.

A circular from the Prudential Committee to the several missions was referred to Drs. Woods and Patton, Rev. Chauncey Eddy, and J. Nitchie and Orrin Day, Esqs., to report during the session.

Drs. Fay, Porter, and Pond, were appointed a committee to report the most suitable place for the 29th annual meeting of this Board, and also to nominate a preacher and his substitute for the occasion.

The recording secretary was appointed a committee to present the thanks of the Board to Dr. McDowell for his sermon delivered before the Board, and to request him to place a copy of the same with the Prudential Committee for publication.

Drs. Bates, Codman, and Cogswell, and S. V. S. Wilder, and Anson G. Phelps, Esqs., were appointed a committee to report on a memorial from the missionaries at the Sandwich Islands, on the importance of the arts of civilized life as auxiliaries to the establishment and permanence of christian institutions among the heathen, together with a letter on the subject from the king and chiefs of the islands.

*Reports of the Treasurer and of Committees.*

The report of the treasurer was read, with the certificates of the auditors.

An abstract of the Annual Report of the Prudential Committee was read by the secretaries present; after which the several parts of the report itself were delivered into the hands of the committees appointed to examine it, who subsequently recommended its adoption. The whole report was then approved, and ordered to be printed, with the treasurer's report, and such other documents as the Prudential Committee should think proper to connect with it.

The committee appointed to recommend a suitable place for the next annual meeting, reported that it be held in the city of Portland, Me., and that Dr. Humphrey be the preacher for that meeting, and Dr. McAuley his substitute; which report was adopted, and Levi Cutter, Esq. and the congregational clergymen in Portland were appointed a committee to make the necessary arrangements for the meeting.

The committee appointed to consider the expediency of electing new members of the Board, and also of electing an additional member on the Prudential Committee, and to nominate candidates, if they judge proper, reported, that in their opinion it was expedient to elect an additional member of the Prudential Committee, who must also be a member of the Board, and that it is not expedient to elect any other new member of the Board. They nominated as a candidate Rev. Nehemiah Adams, of Boston, which report was accepted, and Mr. Adams was subsequently elected a member by ballot.

The committee appointed to consider the expediency of adding new rules to those already in existence, with a view to defining more particularly the duties of the several missions under the care of the Board, reported the following rules, which were adopted:

1. It shall be the duty of the Prudential Committee to affix a limit to the annual expense of each mission.

2. It shall be the duty of the several missions to furnish the Prudential Committee, annually, and as far as possible in detail, with a schedule of their probable necessary expenditures, in season to permit the schedule to be acted upon by the Committee, and the results of their deliberations made known to the missions, before the time for the expenditure arrives.

3. In general, the sole object of the printing establishments connected with the missions of the Board shall be to exert a direct influence upon the surrounding native population; and no mission, or member of a mission, may print any letter, tract, or appeal at these establishments, at the expense of the Board, with a view to its being sent

to individuals or communities in the United States.

4. It shall not be deemed proper for any missionary, or assistant missionary, to visit the United States, except by invitation or permission first received from the Prudential Committee.

The committee to whom was referred the circular sent from the Missionary Rooms last June to the several missions of the Board, reported the following resolutions, which were accepted and adopted, viz:

1. That this Board consider the circular above mentioned to have been altogether expedient, and of salutary tendency, and that the state of the treasury and the pecuniary embarrassments of the community have been such as to render the proposed reduction of expenses in the several missions absolutely necessary.

2. That the Board cordially respond to the sentiment expressed in the circular, that the preaching of the gospel, while it is the most essential, is the least expensive of all the agencies, and should be supported, if necessary, by the sacrifice of all subordinate agencies not essentially connected with the conversion of the heathen and the permanent influence of the christian religion.

3. That in the opinion of this Board it is expedient, that the rate of remittances to the several missions should continue substantially as stated in the above mentioned circular, until the missionaries now under appointment shall be sent forth to their respective fields of labor.

4. That the Board, having been taught by experience to trust in God, and to look with hope and confidence to the christian community, for the means of carrying on the work of missions, recommend to the Prudential Committee to proceed to send out the accepted missionaries as soon as the state and prospects of the treasury shall in their view render it consistent and safe.

5. That it should ever be kept in mind that it is pre-eminently the object of this Board to furnish the preaching of the gospel to the unevangelized nations, by means of a well qualified and ordained ministry; that, for a time, ministers, in competent numbers, must be sent from christian countries; but that, as soon and as far as may be, this object is to be accomplished by means of native preachers; and that such preachers are to be supplied chiefly by the blessing of God upon christian seminaries, established and sustained by our missionaries; and finally, that for the sake of carrying into effect this primary design of the Board, to the greatest possible extent, all retrenchments which are practicable should be made, in relation to all other modes of operation on the field of missions.

The members of the Prudential Committee present reported, in relation to the property left to the disposal of the Board, that in their opinion that subject should be referred to the Prudential Committee;—which reference was accordingly made.

The committee, to whom was referred the report of the treasurer, reported, and recommended that said report be approved and adopted. The committee further suggested to the consideration of the Prudential Committee the importance of diminishing the expense of agencies, so far as it can be done consistently with the interests of the missionary cause. They also expressed the opinion, that it is not desirable to allow so large an amount for any place of public meeting in behalf of the Board as was charged in New York city the last year. And they recommended a diminution in the expenditure in the office in the city of New York, unless it should be found desirable to arrange the concerns of the office with a view to more extended and efficient operations.

The Committee to whom was referred a Memorial of missionaries in the Sandwich Islands to the A. B. C. F. M. and other christian philanthropists, on the importance of the arts, as auxiliary to the establishment and permanence of christian institutions among the heathen, reported as follows:—The subject of this memorial your committee view as one of great importance in its bearing on the cause of missions. But they feel totally unprepared at present to recommend any definite course, or even any decisive action on the subject. That something should be done, in addition to what has been considered the appropriate labor of missionaries, to elevate the social character and political condition of the inhabitants of the Sandwich Islands, is obviously desirable, if not indispensable to the permanent

and purifying influence of Christianity among them. But whether this Board can, consistently with the specific object of its organization, adopt any measures with a direct and exclusive design to promote the object of the memorialists, is a question, in view of your committee, too momentous in its character and bearings to admit of a hasty decision. Besides, if it were decided that aid in advancing the arts of civilization might with propriety be granted by this Board under favorable circumstances, the present state of its funds, and the pecuniary embarrassments of the country, seem to forbid, either the adoption of any immediate and efficient measures by the Board itself, or the recommendation of any plan of action to any other association, or to individual philanthropists. This report was accepted and adopted.

*Resolutions Adopted.*

The thanks of the Board were presented to the consistory of the Reformed Dutch Church, and to the 1st and 3d Presbyterian churches, for the use of their houses of public worship; to the choirs of singers in the Reformed Dutch church and the 1st Presbyterian church for their services; and to those families and individuals, whose hospitality and kindness had been enjoyed during the session.

It was recommended to the Prudential Committee to locate an efficient clerical agent, or, if they should think proper, one of the present secretaries of the Board, in the city of New York.

On the last day, and near the close of the session, the following resolutions were presented, and, after very interesting addresses, —in the midst of which the Rev. Dr. Griffin, by request, led in prayer and thanksgiving to God,—they were adopted; viz.

Resolved, That it be earnestly recommended to the several missions and missionaries of the Board, in all their proceedings to give particular and uniform attention to the Rules and Regulations of the Board, and to the instructions received from the Prudential Committee.

Resolved, That the Board thankfully acknowledge the spirit of enlarged and seasonable liberality manifested by not a few individuals and churches the past year, by means of which, notwithstanding the wide-spreading and unexampled commercial distress, the receipts of the Board have been placed far in advance of what they have been in any former year; and that the Board do respectfully entreat its patrons to persevere in this good work till the treasury is fully relieved, and the slackened tide of its operations is set forward with renewed and greatly augmented force.

Resolved, That the leading object of the missions of the Board among the heathen is, with the blessing of God, to rear up native churches, place them under the care and instruction of competent native elders ordained over them, and furnish them with ample, self-propagating gospel instrumentalities, at the earliest possible period; and for this purpose that the higher seminaries of learning for educating native helpers in the work, which the Prudential Committee may think proper to erect in the several missions, receive the cordial sanction and support of the Board, and be earnestly commended to the attention, sympathies, prayers, and patronage of the christian community.

Resolved, That the Board regard with heart-felt gratitude the efforts made by different associations of Christians in this country to multiply competent preachers of the gospel, and they give thanks to the Giver of all good for the number of those whom He has inclined to devote themselves to the work of missions among the heathen.

Resolved, That there can be no reasonable doubt that the printing-press was providentially given to mankind in these latter days with special reference to the employment of its great powers in assisting to propagate the knowledge of the gospel; and that the Board, regarding it as a divinely appointed instrument for this purpose, will give it, in the several missions, a proportionate share of attention and support.

Resolved, That among the signs of the times indicating the approach of the period, foretold in prophesy and long desired and looked for by the church of God, when the gospel shall be proclaimed through the world, the Board regard with interest the present general peace of the earth—the extension of commerce and the peaceful arts—the progress of geographical research and

discovery—the increasing facilities for intercommunication among different nations by means of rail-roads and steam-boats—the multiplying demands in all parts of the world for sanctified talent and learning—the growing activity and power of the religious press and of public opinion—the progressive subjection of barbarous languages to a written form by means of christians missions, whereby the first intelligent use of these languages in the communication of thought and feeling is to exert a hallowed and elevating influence on those who speak them—and finally the fact, more and more developed and established, that no sect or denomination of professed Christians can sustain a reputation for christian character without laboring to extend the institutions and blessings of Christianity to pagan nations.

Resolved, That the Board contemplate with fraternal interest the efforts of evangelical missionary societies, existing both in this country and Europe, to extend the knowledge of the gospel of Christ among the heathen, and will endeavor to promote the best understanding at home and abroad between their agents and missionaries and our own.

Resolved, That, in view of the call for more laborers in almost every part of the heathen world, but especially in Western Africa, Syria, India, and Siam and its dependencies, the Board are oppressed by the fact that any delay should be necessary, for want of funds, in sending forth the missionaries now under appointment; and they would respectfully call upon the patrons of the holy cause to take this subject into still more earnest and prayerful consideration; and also upon those young brethren who are under appointment to stand firm to their purpose even should they be delayed for months to come.

Resolved, That what the churches and the world most need is, the promised Spirit, or that more glorious manifestation of his power and grace, by which the influence of the great adversary is for a long season to be suppressed; the counsels of the opposing world more extensively overruled for good; the views, feelings, and operations of the churches harmonized; the spirit of love in the disciples of Christ elevated to the point of unreserved consecration to his service; and an unceasing, resistless impulse given to every department of benevolent effort for the spiritual renovation of a world lying in wickedness.

### *Religious Services.*

The meeting was opened with prayer by the Rev. Dr. Miller; and on the succeeding days by the Rev. Dr. Day, and the Rev. Mr. White; and closed with prayer by Dr. Patton.

On Wednesday evening the annual sermon before the Board was preached in the Reformed Dutch Church, by the Rev. John McDowall, D. D., of Philadelphia, from Acts iv, 12—*Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.*

Thurday afternoon, pursuant to arrangements, the Lord's supper was administered to the members of the Board and a large assemblage of ministers and church members in the 3d Presbyterian Church. The services were performed by Drs. Hillyer, Pond, and Howe, of New Brunswick, and Rev. Messrs. White and Magie.

On Thursday evening a numerous assembly convened in the first church. Extracts from the Annual Report were read by one of the secretaries, and addresses made by the Rev. William Richards from the Sandwich Islands, the Rev. Mr. Abeel, and Drs. Mathews and McAuley.

### *Officers of the Board.*

The following persons were elected officers of the Board for the year ensuing; viz.

John Cotton Smith, LL. D., *President;*
Stephen Van Rensselaer, LL. D., *Vice President;*
Calvin Chapin, D. D., *Recording Sec'ry;*
Charles Stoddard, Esq., *Assistant Recording Secretary.*

Samuel Hubbard, LL. D.,
Warren Fay, D. D.,
Hon. Samuel T. Armstrong,
Charles Stoddard, Esq.,
John Tappan, Esq.,

DANIEL NOYES, Esq., and
Rev. NEHEMIAH ADAMS,
*Prudential Committee;*

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,
*Secretaries for Correspondence;*

HENRY HILL, Esq., *Treasurer;*
WILLIAM J. HUBBARD, Esq., } *Auditors.*
CHARLES SCUDDER, Esq., }

## NOTICES FROM THE MISSIONS.

CONSTANTINOPLE.—A letter from Mr. Dwight, dated August 1st, brings the information that his own health and that of his three surviving children remained good; and as the thirty days of quarantine, on account of his exposure to the plague at the time of Mrs. Dwight's sickness and decease, were near expiring, there was reason to hope that, through the merciful interposition of God, they should not be visited with that terrible disease.

TAMUL MISSIONS.—Letters have been received from Madras to June 2d, and from Ceylon to April. The religious prospects at Madras continued to be encouraging. About 400 attended meeting on Sabbath morning at Mr. Winslow's station, and more would attend had he room for them; many listened attentively and were inquiring. He had been obliged to disband a part of his schools for want of funds. In Ceylon and Madura, the several departments of the missionary work were going forward much as usual.

The mission families, consisting of Messrs. Cherry, Cope, Crane, Muzzy, Tracy, and Ward, and Doct. Steele, and their wives, who sailed from Boston in the ship Saracen, November 23d of last year, arrived in Madras Roads on the 21st of March, and landed the next day. Their voyage was favorable, and the intercourse between the passengers and the officers and men of the ship mutually satisfactory and agreeable; and it is hoped that a number of the ship's company were savingly benefitted by the truth as dispensed by the missionaries during the voyage.

The whole company spent a few days at Madras for rest and consultation; after which it was judged advisable that Messrs. Tracy and Ward and their wives should remain for the present at Madras, associated in labors with Mr. Winslow and Doct. Scudder; that Mr. and Mrs. Cherry should proceed to Ceylon; and Messrs. Cope, Crane, and Muzzy, and Doct. Steele should join the mission at Madura. These arrangements have been carried into effect.

SANDWICH ISLANDS.—The large reinforcement, consisting of four ordained missionaries, one physician, and ten teachers, with their wives, and two unmarried females, which sailed from Boston December 14th, and arrived at Honolulu on the 9th of April, as mentioned at page 429, were located by the general meeting of the mission at Honolulu, held the latter part of May, as follows—

Mr. Johnson at Waiole, on Kaui; Doct. Lafon at Koloa on the same island; Mr. Locke at Waialua. Messrs. Cooke and Castle at Honolulu, and Miss M. Smith at Kaneohe, on the island of Oahu; Mr. Munn at Kaluaaha on Molokai; Mr. McDonald at Lahainalalo. Miss L. G. Smith at Lahainaluna, and Messrs. Conde and Ives at Hana, on the island of Maui; Messrs. Bliss and Bailey at Kohala, Mr. Knapp at Waimea, Doct. Andrews at Kailua, Mr. Van Duzee at Kaawaloa, and Mr. Wilcox at Hilo, on the island of Hawaii.

In giving an account of the voyage one of the company remarks—

Our voyage was one of almost uninterrupted happiness and prosperity. We were carried forward through nearly the whole passage by mild and favorable winds, so that upon a smooth sea we could worship our Creator and attend to every other duty without trepidation or confusion from the apprehension of danger. Our accommodations were excellent, the treatment of the captain was kind, the officers were obliging, and all the crew highly respectful when in our presence. Permission was obtained to have morning and evening prayers in the passengers' cabin, (the captain taking the lead during the latter part of the voyage), to ask the blessing of God at our meals, and to have public worship on the Sabbath.

A deeply interesting state of religious feeling prevailed among the ship's company, and about half of them gave encouraging evidence of having entered on the christian life. After their arrival at Honolulu, six (another letter says eight) of the ships company, including two of the officers, made a public profession of religion at the mission church at that place.

Mrs. Dibble and Mrs. Lyons had both been removed by death, the latter at Honolulu, during the session of the general meeting. Mr. Dibble with his two orphan children was expected to embark this autumn for the United States.

The Romish priests, who were banished from the islands some years since by order of the native government, returned to Honolulu in a British vessel last spring, and were peremptorily ordered by the acting governor of Oahu to leave the islands in the same vessel in which they came, but refused to do so. On the facts being reported by the governor to the king, who was then at Maui, the order to depart was confirmed, and coercive measures were employed, and the priests taken on board the vessel. The owner of the vessel, who was on board at the time, refused to receive them; and on being compelled to yield, both himself and the crew went on shore, carrying the flag with him, which he presented to the British consul, who burned it in the streets. Great excitement prevailed at Honolulu in consequence of these events.

Choctaws.—Mr. Wright, under date of September 5th, states that religious feeling at Wheelock was low, and that there had been some cases of backsliding and apostasy in the church, though the Lord was giving some tokens of his favor. On the previous Sabbath two, and in July four were received to the church; and not more than two communion seasons, he writes, are remembered, during the last four years, at which at least one was not added to the number of Christ's professed followers.

Osages.—Missionary labor among the Osages having been suspended nearly a year, on account of their unsettled condition, Mr. W. C. Requa commenced an agricultural establishment on their reservation early last spring with apparently favorable prospects, and was gathering around him a good number of Osage families who seemed disposed to lead a settled and industrious life. But owing to the aversion of some portions of the tribe to such an establishment, and the annoyance which they in various ways occasioned Mr. Requa and the settlers, he has been obliged to abandon the undertaking and remove the mission property beyond the bounds of the Osage reservation.

Indians West of the Rocky Mountains.—A communication from Doct. Whitman, dated May 5th, states that two stations had been selected—one among the Kayuses, a tribe of Indians living on the Wallawalla river, and about twenty-five miles from Fort Wallawalla, and three hundred miles from the Pacific. Doct. Whitman and wife entered the house which they had erected for themselves at this station on the 10th of December of last year. The Indians received them gladly and seemed disposed to receive instruction. Religious worship, consisting of singing, a form of prayer, and an address from the chief, had previously been introduced by the traders of the Hudson Bay Company at the neighboring post. It was held at the lodge of the chief, every night and morning and Sabbath forenoon. Some of the leading truths of salvation had in this manner been communicated, and the influence had been highly salutary. A simple code of criminal law had been introduced from the same source, and with good effect.

The winter was mild, though said to be unusually severe for that country, and after the first of February the ground was bare, and ploughing was begun early in March. The prospects of the station were favorable.

Another station had been taken by Mr. Spalding, in the country of the Nez Perces, about one hundred miles from Doct. Whitman, where he established himself about the close of December.

Mr. Gray, after aiding in preparing buildings at these two stations, visited the Flat Head and Spokan Indians, northeast of Wallawalla, in March; after which, in view of the readiness of the Indians to receive teachers, and the importance of establishing new stations with little delay, it was deemed advisable by himself and his associates that he should return to the United States to obtain additional laborers. He accordingly started with a company of Indians from the Flat Head and Nez Perces tribes, to cross the mountains to the frontiers of Missouri. On the 7th of August they were attacked by a band of Sioux, and four of his Indian companions were slain, and himself robbed of whatever the plunderers esteemed valuable. He, however, reached St. Louis in safety on the 13th of September.

## Donations,

RECEIVED IN SEPTEMBER.

*Southern Board of Foreign Missions*, J. Adgor, Charleston, S. C. Tr.
For support of Mr. Boggs, Ahmednuggur, 500; of Mr Adger, Symrna, 500; of Mr. Lanneau, Jerusalem, 500; 1,500 00

*Auburn and vic.* N. Y. By H. Ivison, Jr. Agent,
Auburn, 1st chh. a friend, to constitute Mrs. CONTENT LEONARD an Hon. Mem. 100 00
Carlisle, Coll. 95 00
Cayuga, Fem. miss. so. 25 00
Cherry Valley, (of which fr. mon. con. 50; fem. miss. so. 20,18; D. H. Little, to constitute Mrs. DAVID H. LITTLE an Hon. Mem. 150; less c. note, 5;) 312 46
Cincinnatus, Cong. chh. 27 24
Cortlandville, 33,59; Miss B. Brewster, 10; 43 59
Danby, Presb. chh. 19; H. Smith, 5; 24 00
Dansville, 23,60; la. so. 36; 59 60
Dryden, 10,98; fem. miss. so. 2,75; 13 73
East Groton, 25 50
Elmira, 1st chh. 25; Misses Cleeves, 5; 30 00
Genoa, 1st chh. coll. 82,75; mon. con. 10; 92 75
Homer, 115 00
Ludlowville, 30 00
McGrawville, Mon. con. 48
Richland, 6 37
Salina, 30 00
Scipio, 2d chh. 41 58
Truxton, 20; S. Hutchinson, 15; 35 00—1,107 30

*Barnstable co.* Ms. Aux. So. Rev. N. Cogswell, Tr. 50 00
Centerville, 7 18
Chatham, 12 40
Cotuit, 10 00
Harwich, 24 25
North Welfleet, 3 50
Sandwich, 115 00
South Welfleet, 17 39
Truro, 16 25
West Barnstable, 57 00—312 97

*Cheshire co.* N. H. Aux. So. S. A. Gerould, Tr.
Dublin, Trin. chh. 13 00
Fitzwilliam, Gent. 102; mon. con. 48; to constitute Rev. JOHN SABIN and DEXTER WHITTEMORE Hon. Mem.; la. 71,85; Mrs. L. Tower, 50; Mrs. P. Wright, 12; (of which to constitute Mrs. LEVI TOWER an Hon. Mem. 100;) 283 85
Rindge, Fem. so. 23 00
Troy, Mon. con. 8 00—327 85

*Cumberland co.* Me. Aux. So. W. C. Mitchell, Tr.
Biddeford, Two ladies, 20 00
Bridgton, 1st chh. fem. miss. so. 22,30; la. 7,31; 29 61
Cape Elizabeth, Cong. so. 7 13
Cumberland, Contrib. fr. Mr. Weston's so. 25,02; gent. 7,25; la. 20; mon. con. 17,84; 70 11
Freeport, La. 16 32
Lewiston Falls, Chh. (of which fr. Rev. W. B. Adams and H. W. Adams, for *Nancy W. Little*, Ceylon, 12;) 50 00
Naples, J. Chute and wife, 6 00
New Gloucester, Mon. con. 14 95
North Yarmouth, 1st par. coll. 87,75; mon. con. 50; la. (of which for *Curtis Woodbury*, Ceylon, 20;) 24,52; gent. 27; 2d par. contrib. 31,18; mon. con. 21,23; gent. 20; la. 27; Mrs. H. P. Buxton, for *Gilman Brown Cressy*, Ceylon, 20; 308 68
Portland, La. 63,10; P. E. Merrill, 50; J. B. Osgood, 20; C. B. 5; E. D. B. 5; Rev. E. K. 1; 144 10
Sanford, Chh. 10 00
Scarborough, 1st par. contrib. 38 94
S. Bridgton, Mon. con. 9 80
Standish, Mon. con. 11,48; la. 4,52; 16 00
Unknown, An indiv. by J. C. 41 00
Westbrook, 1st cong. so. 10; mon. con. 5,66; 15 66—798 30

*Essex co. North*, Ms. Aux. So. J. Caldwell, Tr.
Bellville, La. 51 62
Byfield, Extra coll. 26; mon. con. 16,79; 42 79
Newbury, La. read. so. 20 00
Newburyport, 1st presb. chh. 78; 2d do. ex. coll. 56,16; 134 16—248 57

*Essex co. South*, Ms. Aux. So. J. Adams, Tr.
Danvers, N. par. Gent. special effort, 53; la. 40; la. benev. so. 5; 98 00
Manchester, Special effort, 20; mon. con. 16; 36 00
Salem, Crombie-st. chh. 60; mon. con. in do. 21,09; 81 09—215 09

*Fairfield co. East*, Ct. Aux. So. S. Sterling, Tr.
Danbury, Mr. Rood's so. coll. 150,73; mon. con. 58,27; E. T. Hayt, to constitute Rev. MARTIN POST of Logansport, Ind. an Hon. Mem. 80; 289 00

*Franklin co.* Vt. Aux. so. C. F. Safford, Tr.
St. Albans, Cong. so. (of which for *Romeo Hoyt*, Ceylon, 30;) 160; la. sew. so. 21; 181 00

*Geneva and vic.* N. Y. By C. A. Cook, Agent,
East Bloomfield, Chh. 396 00
Geneva, Presb. chh. mon. con. 84; D. L. Lum, 75; W. Tappan, 50; C. A. Cook, 25; J. Sutherland, 25; E. R. C. 5; G. P. M. 5; E. D. 5; M. E. D. 3; indiv. 67,78; 344 78
Kennedyville, Presb. chh. mon. con. 20 00
La Fayette, Mon. con. 17 37
Penn Yann, Aux. so. 50 00
Rushville, Presb. chh. 33 77—861 92

*Greene co.* N. Y. Aux. So. Rev. Dr. Porter, Tr.
Presb. chh. mon. con. 44; J. Millard, 25; 69 00

*Hartford co.* Ct. Aux. So. J. R. Woodbridge, Tr.
Avon East, Gent. 21; la. 41,25; mon. con. 1,20; 63 45
Bloomfield, Coll. 39 25
Bristol, Gent. 265; la. 96,58; 361 58
East Hartford, La. 112 33
East Windsor, La. 37,93; mon. con. 15; Wapping so. gent. (which and prev. dona. constitutes Rev. M. ROOT an Hon. Mem.) 24,13; mon. con. for *Henry Morris*, Ceylon, 7; N. so. coll. 1,78; 85 84
Farmington, La. 412,92; (of which to constitute Mrs. MEHETABEL PORTER an Hon. Mem. 100;) gent. (of which to constitute C. D. COWLES an Hon. Mem. 100:) 405,33; 818 25
Enfield, Gent. 134 50
Granby, 1st so. Gent. 40 00
Hartford, S. so. Mon. con. 35,22; W. so. Gent. 112; la. sew. so. 8,50; 155 72
Hartland, E. so. Coll. 24 61
Manchester, La. 98 63
Suffield, Coll. 12,67; la. 47,46; 60 13
Windsor, La. 53 00—1,987 29

*Hartford co., South*, Ct. Aux. So. R. Hubbard, Tr.
Glastenbury, Coll. 61 06

*Hampden co.* Ms. Aux. So. S. Warriner, Tr.
East Long Meadow, Mon. con. 28 03
Long Meadow, Gent. 35,25; la. 22,56; 57 81
Middle Granville, Fem. sew. so. 20 00
Monson, La. for support of Rev. James L. Merrick, 73 68
Springfield, Chicopee Factory, Mr. Clark's so. 64,69; Mr. Baldwin's so. gent. and la. 40; mon. con. 40; 144 69
West Springfield, 2d cong. so. 23,57; Feeding Hills, Cong. so. 23,15; mon. con. 6; [illegible]

*Kennebec Confer. of chhs.* Me. B. Nason, Tr.
Hallowell, S. cong. so. and Mrs. Elias Bond, $100 ack. in Sept. constitute BENJAMIN PAGE an Hon. Mem.
*Lincoln co.* Me. Aux. So. Rev. Mr. Goss, Tr.
Contrib. at ann. meeting, 55,50;
J. Fullerton, dec'd, 10; 65 50
Phippsburgh, 55 00—120 50
*Litchfield co.* Ct. Aux. So. C. L. Webb, Tr. 5 93
Canaan, N. so. Chh. special coll. 86 06
Goshen, Fem. bible so. 33 75
Kent, Coll. 48; la. 51; 99 00
Litchfield, Northfield so. chh. and cong. 6,16; S. Farms so. chh. 20; fem. benev. so. 28; 54 16
New Milford, La. 74 00
Plymouth, La. 21 00
Sharon, Ellsworth so. La. 9 60
Washington, La. 16 50—400 00
*Lowell and vic.* Ms. Char. asso. W. Davidson, Tr.
Miss L. Osborn, for *Maria Brigham Peabody*, Ceylon, 20 00
*Merrimack co.* N. H. Aux. So. Rev. D. Kimball, Tr.
Av. of jew. 5 22
Canterbury, A fem. friend, 3 00
Compton, Mrs. R. Cook, av. of jew. 3 00—11 22
*Middlesex S. confer. of chhs.* Ms. P. Johnson, Tr.
Saxonville, Mr. Kidder's chh. to constitute Rev. PETER PARKER of China, an Hon. Mem. 50 00
*Monroe co.* N. Y. Aux. So. E. Ely, Tr.
Auburn, A lady, av. of retrenchment, 10 00
Bergen, 1st cong. chh. 31 14
Canandaigua, Young la. of cong. chh. 52 00
Clarkson, Cong. chh. 72 00
East Mendon, Presb. chh. 16; Mrs. M. Hudson, 20; 36 00
Elba, Presb. chh. 8 25
Livonia, A. Beecher, to constitute SAMUEL BEECHER an Hon. Mem. 100 00
Pittsford, Presb. chh. 13 00
Rochester, 1st presb. chh. 20,55; young la. of do. (of which to constitute RUSSELL GREEN an Hon. Mem. 100;) 116,72; Brick presb. chh. 110; young la. of do. 32; 279 27
Sweden, Presb. chh. 12 00—616 66
*New Haven co. West*, Ct. Aux. So. W. Stebbins, Tr.
Hamden, Mt. Carmel so. Mon. con. 33 82
Oxford, A friend, 5 00—38 82
*New Haven co.* Ct. *Western Conso.* A. Townsend, Jr. Tr.
Hamden, Mount Carmel, Gent. 20 00
Milford, 1st Ecc. so. coll. 45 00
West Haven, Cong. so. 36 12
Wolcott, Fem. aux. so. 12 41—113 53
*New Haven City*, Ct. Aux. So. F. T. Jarman, Tr.
Fairhaven, Cong. chh. 77 71
Hamden, East Plains, By Mrs. J. M. 10 87
New Haven, Mrs. Murdock, for sch. in Ceylon, 30; Mrs. Mills, 3d pay. for *Eliza Mills* in do. 20; John Anketell, 3d pay. for *Augusta Anketell* in do. 20; Mrs. Anketell, 2d pay. for *John Anketell* in do. 20; Miss Seeley and her pupils, 11; W. a friend, 10; Free chh. mon. con. 11,43; 3d chh. do. 4,93; young men's miss. so. 2; 129 36—217 94
*New York City and Brooklyn*, Aux. So. W. W. Chester, Tr.
(Of which fr. Murray-st. chh. for support of Rev. A. L. Holliday, 490; grand children of D. L. Dodge, for *David L. Dodge*, Ceylon, 10; Mrs. M. Clark, for *Richard W. Clark* and *David H. Clark*, Ceylon, 40;) 961 32
*Norfolk co.* Ms. Aux. So. Rev. Dr. Burgess, Tr.
Dorchester, 2d chh. gent. (of which fr. Rev. Dr. Codman, 500;) 668; la. 86; juv. asso. 30; village chh. gent. 65,25; la. 81,50; mon. con. 16,03; a friend, 10; 956 78
Franklin, Chh. and so. 60 24
Medway, E. par. La. 31,38; mon. con. 24,81; av. of jew. 6,50; W. par. contrib. 42,70; Mrs. I. Partridge, 10; fem. char. so. 27; 142 39
Milton, La. sew. circle, 3 00
Stoughton, 47 00
Walpole, Mon. con. 31 39
Wrentham, Chh. and so. 130 00-1,370 80
*Palestine Miss. So.* Ms. E. Alden, Tr.
Abington, 1st par. Mon. con. (which and prev. dona. constitute Mrs. HETTA L. WARD an Hon. Mem.) 37 92
*Piscataqua confer. of chhs.* N. H., S. Blake, Tr.
Epping, Cong. chh. 2 50
Exeter, 1st and 2d chhs. 19 00
Rye, Cong. 10 00—31 50
*Rutland co.* Vt. Aux. So. J. D. Butler, Tr.
Chittenden, Cong. chh. mon. con. 2,64; coll. 5,50; 8 14
Fairhaven, Cong. chh. ex. effort, 25 00
Pawlet, Cong. chh. ex. effort, 32,21; mon. con. 10; 42 21
Pittsford, Cong. chh. and so. 126; mon. con. 24; sab. sch. chil. 5; 155 00
Poultney, Cong. chh. ex. effort, 84,11; fem. cent so. do. 13,82; 97 93
Rutland, Miss R. 50
Sutherland Falls, Mon. con. 10 00
W. Rutland, L. B. 5 00—343 78
*Strafford co.* N. H. Aux. So. E. J. Lane, Tr.
Meredith Bridge, Special coll. 11 25
Milton, Rev. B. Willey, 13 31
Wolfborough, Mon. con. 10 82—35 38
*Taunton and vic.* Ms. Aux. So. H. Read, Tr. 94 49
*Valley of the Mississippi*, Aux. So. W. T. Truman, Tr.
*Western Reserve aux. so.*
Ashtabula co. Morgan, 10; Geauga co. Kirtland, A. C. Russell, 10; G. Smith, 10; indiv. (of which for China, 3;) 13,87; Unionville, 42,72; Huron co. Berlin, 12; Milan, 9; Lorain co. Willington, 17,50; Medina co. Richfield, 60,56; la. benev. so. 5; Wadsworth, A friend, 5; Portage co. Cuyahoga Falls, Gent. 18,37; la. 20; Franklin, 22; Hudson, W. Reserve college, mon. con. 39,69; A. A. B. 5; Middlebury, Mon. con. 10,40; D. C. McNaughton, for *Mary J. McNaughton*, Ceylon, 15; indiv. 3; Rootstown, La. benev. so. 5; Ravenna, Fem. sem. sew. so. 15; indiv. 3,19; Streetsborough, 6; Tallmadge, Mrs. C. Fenn, 15; Mrs. H. Fenn and fam. 25; D. Fellows, 10; fem. miss. so. 25,91; Twinsburgh, 2; Windham, Mrs. T. and chil. 2,60; indiv. 10,50; Trumbull co. Braceville, 8; Kinsman, Mon. con. 5,99; Youngstown, Mon. con. 10; fem. asso. 10; Vienna, 6,94; 481 24
*Windham co.* Vt. Aux. So. N. B. Williston, Tr.
Brattleboro', Sab. sch. coll. for *Jonathan Mc Gee*, Ceylon, 20 00
Dummerstown, Cong. chh. and so. 15 05
Halifax, Fem. char. so. 5 00
Putney, Cong. so. ex. effort, 30; mon. con. 13; 43 00
West Brattleboro', Cong. so. 25 00—108 05
*Worcester Central Asso.* Ms. H. Wheeler, Tr.
Oxford, Mon. con. 170 00
Rutland, Gent. and la. 37 00
West Boylston, La. 62,25; (of which to constitute Rev. BROWN EMERSON an Hon. Mem. 50;) gent. 30,47; 92 72
Worcester, Gent. and la. in Mr. Miller's so. 135 76—435 48

*Total from the above sources,* $13,824 91

## VARIOUS COLLECTIONS AND DONATIONS.

*Abington*, Ms. Mercy Ford, 5 00
*Addison*, Vt. O. A. Smith, 1 00
*Alleghanytown*, Pa. Mr. Bushnell, 1 00

*Allentown*, N. J. Miss Beatty, 5 00
*Amherst*, Ms. D. Mack, Jr. 100; Rev. N. W. Fiske, (of which for Nestorian miss. 15;) 25; college mon. con. 9; 134 00
*Andover*, Ms. Sew. so. for sch. at Argos, 120 00
*Arkport*, N. Y. Miss A. Hurlbut, 10 00
*Augusta*, Me. Mr. Reddington, 5 30
*Babylon*, N. Y. Presb. chh. 8 25
*Bangor*, Me. 1st cong. chh. and so. 185; mon. con. in do. 76,25; Theolog. Sem. 73; Class. Inst. 27; (of which to constitute Rev. LEONARD WOODS, Jr. an Hon. Mem. 50;) Mr. Fisher, 1; 362 25
*Batavia*, N. Y. Coll. 57 97
*Bath*, Me. 3d cong. chh. (of which to constitute Rev. RAY PALMER an Hon. Mem. 50;) 130; FREEMAN CLARK, which constitutes him an Hon. Mem. 100; WILLIAM RICHARDSON, which and prev. dona. constitutes him an Hon. Mem. 50; G. F. Patten, 50; T. Harward, 50; G. Trufant, 20; Rev. J. W. Ellingwood, 20; D. C. Magoun, 10; J. Hyde, 10; a lady, 10; a friend, 10; H. H. 5; C. C. 5; R. N. 5; A. R. M. 5; J. M. 5; a friend, 5; D. S. 5; a widow, av. of jew. 5,50; E. A. 5; W. B. T. 2; a lady, 2; T. C. 2; C. C. Jr. 2; five indiv. 5; 518 50
*Bedford*, Ms. Mon. con. in Trin. cong. 20,67; la. of do. to constitute Rev. JONATHAN LEAVITT an Hon. Mem. 50; 70 67
*Belfast*, Me. 1st cong. chh. mon. con. 50; do. at Head of Tide, 8; indiv. 12; 70 00
*Bloomfield*, N. J. Presb. chh. 151 67
*Bloomsburgh*, Pa. Presb. cong. 41 98
*Boscawen*, N. H., A lady, to constitute Rev. CALEB B. TRACY an Hon. Mem. 50 00
*Boston and vic.* Ms. Fem. so. for pro. chr. among the Jews, for support of Mr. Schauffler, 100; Mrs. M. Cleveland, for *Mehetable Cleveland* and *Charles Cleveland*, Ceylon, 40; S. A. Danforth, for *Joshua Danforth*, Ceylon, 20; Park-st. sab. sch. Mr. Temple's class, 5,60; a friend, 2; 167 60
*Brewer*, Me. Mr. Lewis's so. 30 00
*Brewer Village*, Me. Sab. sch. 1 31
*Bridesburgh*, Pa. Mon. con. 15 00
*Bridgeton*, N. J., L. F. Claflin, 10; Miss. L. Hawley, 10; 20 00
*Brunswick*, Me. Juv. sew. so. 2,20; a child, dec'd, for Syria, 1; 3 20
*Bucksport*, Me. Mon. con. 16 00
*Cambridge*, N. Y. 1st U. P. cong. mon. con. 24 00
*Camden*, Me. Cong. so. mon. con. 35 00
*Canaan*, N. Y. Cong. chh. 49 00
*Canaan Centre*, N. Y. Presb. cong. (of which to constitute Rev. SOLOMON J. TRACY an Hon. Mem. 50;) 108 00
*Candor*, N. Y. Presb. chh. 19 81
*Canonsburgh*, Pa. Indiv. 44,25; students in Jefferson coll. for S. I. miss. 9; 53 25
*Canton*, Ill. A friend, 20 00
*Carlisle*, Ms. J. Jacobs, 2 33
*Castine*, Me. Gent. miss. so. 88 22
*Centreville*, N. Y., Cong. chh. 20 00
*Chatham*, N. J. An indiv. 5 00
*Chatham Village*, N. J. An indiv. 5 00
*Chester*, Ct. Chil. benev. so. 3 00
*Chicago*, Ill. Presb. chh. mon. con. 130 00
*Clarence*, N. Y. Presb. chh. mon. con. 10 00
*Cleveland*, O. An indiv. and contrib. 79 87
*Connecticut*, An indiv. 10 00
*Cuba*, N. Y., A. S. A. 2,50; S. H. 2; Mrs. H. 50c. 5 00
*Danville*, Pa. Mrs. and Miss M. 15 00
*Deckertown*, N. J. Fem. benev. so. in a sch. 5 00
*Dudley*, Ms. La. asso. 30; la. sew. so. 23; to constitute Rev. JOHN BOWERS an Hon. Mem. 53 00
*Dunkirk*, N. Y., J. Van Buren, 25 00
*East Attleborough*, Ms. La. asso. 91; mon. coll. 9; (of which to constitute Rev. JONATHAN CRANE an Hon. Mem. 50;) 100 00
*East Brewer*, Me. Cong. chh. mon. con. 28 00
*East Bridgewater*, Ms. Thankful Pratt, 5 00
*Easton*, (vic. of,) Md. R. A. and L. A. Chase, 10 00
*Elizabethtown*, N. J. Union fem. miss. so. of 1st and 2d presb. chhs. for *David Magie* and *Nicholas Murray*, Ceylon, 50 00
*Falmouth*, Me. Mrs. Miltimore, 5; Mr. G. 25c. 5 25
*Fort Covington*, N. Y. Presb. chh. 150 00
*Fort Edward*, N. Y. Miss E. B. Hasbrouck, 5 00
*Fowlerville*, N. Y. Contrib. 11,21; mon. con. 8,79; 20 00
*Foxboro'*, Ms. Mr. Pierce's so. 61 63
*Frankfora*, Pa. Presb. chh. mon. con. 6 00
*Frankfort*, Me. La. of Mr. Tappan's so. 10 00
*Freeport*, Me. Cong. chh. mon. con. 20 00
*Fryeburg*, Me. Cong. so. coll. 45,50; Mr. Buswell, 20; mon. con. 15; juv. sew. so. 2,50; Mrs. E. H. C. 5; inf. sab. sch. class, 2; 90 00
*Germantown*, Pa. Mrs. J. Rooker, 20 00
*Gilmanton*, N. H., G. W. Thompson, 20; students in theolog. sem. 27; 47 00
*Goshen*, N. Y., J. S. Crane, 10 00
*Grafton*, Ms. Chh. special coll. 51 00
*Hadley*, Ms. J. B. Porter, 20; mem. of Hopkins acad. 15; 35 00
*Hanover*, N. H., A friend, 5 00
*Harrisburgh*, Pa. Presb. cong. 68,18; av. of gold chain, 11,44; 79 62
*Haverhill*, Ms. Cong. centre chh. special coll. 59,50; mon. con. 21; la. sew. so. 15; 95 50
*Heath*, Ms. R. H. Leavitt, for Rev. L. Smith, Sandw. Isl. 21 00
*Hebron*, O. Chh. 16 08
*Honesdale*, Pa. Presb. sab. sch. 4,24; Mrs. W. 1; 5 24
*Hudson*, N. Y., A few la. of presb. chh. 50 00
*Indianapolis*, Ind. Mrs. M. Ray, for miss. at Argos, 50 00
*Ipswich*, Ms. Fem. Sem. contrib. 28; mon. con. 26; 54 00
*Jackson and Brooks*, Me. Cong. chh. mon. con. 15 00
*Jamaica*, N. Y. Presb. chh. mon. con. 13 95
*Kingston*, Pa. Presb. sab. sch. 1 00
*Kirkland*, N. Y. Rev. S. Williston, to constitute TIMOTHY WILLISTON an Hon. Mem. 100 00
*Lac qui Parle*, Sioux country, E. Gauss, 10 00
*Lempster*, N. H. Mon. con. 14 25
*Lexington*, Ky. A friend, 5 00
*Litchfield*, Me. Cong. chh. mon. con. 15 50
*Littleton*, N. H. Miss J. Gibbs, 1 00
*Livingstonville*, N. Y. Presb. chh. mon. con. 6 00
*Lockport*, N. Y. Indiv. 6 82
*Machias Port*, Me. Cong. chh. mon. con. 3 00
*Malden*, N. Y. Presb. chh. 114 50
*Manlius*, N. Y. 195 50
*Marblehead*, Ms. Mon. con. 20; a friend, 5; 25 00
*Marlborough*, Ms. Union chh. and so. 49; mon. con. 4; 53 00
*Mauch Chunk*, Pa. Rev. R. Webster, 10 00
*Meadville*, Pa. Presb. chh. mon. con. 25 00
*Medford*, Ms. La. of cong. chh. and so. 62,13; Mrs. A. D. Pratt, special effort, 25; 87 13
*Medina*, O. Cong. chh. mon. con. 17 00
*Meriden*, N. H. Special contrib. 38,27; mon. do. 5,59; mon. con. in Kimball union acad. 28; 71 86
*Methuen*, Ms. Mr. Pierce's so. special eff. 115 00
*Middletown*, Ct. Miss. asso. sab. sch. of S. cong. so. for sch. in Ceylon, 30; Rev. R. McEwen, 20; 50 00
*Milford*, Ms. Rev. Mr. Long's so. 53 50
*Newark*, N. J. 1st presb. chh. W. Tuttle, 50; 2d do. la. miss. so. for China, 70; 3d do. mon. con. 40,43; 160 43
*New Bloomfield cong.* Pa. La. to constitute Rev. JOHN L. DICKEY an Hon. Mem. 50 00
*Newburyport*, Ms. Rev. H. Wilbur, 2 50
*New Castle Presbytery*, Oxford cong. for support of Mr. Schneider, 70; cong. of Leacock and Little Octarora, for do. 50; 120 00
*New Haven*, Ct. Rev. E. E. Salisbury, 200 00
*New Lebanon*, Ct. F. W. E. 5 00
*New Paltz*, N. Y. Presb. chh. 21 00
*New Providence*, N. J. Presb. chh. 41 04
*Newton*, Ms. Mon. con. E. par. 20,08; ex. effort, W. par. 165,80; 185 88
*New Troy*, Pa. Presb. cong. 5 00
*Norristown*, Pa. Miss Hammill, 5 00
*Northern Liberties*, Pa. 1st presb. chh. sab. sch. 39; juv. miss. so. for *Caroline Hyde*, 25; a lady, 5; 69 00
*North Fulmouth*, Ms. Indiv. in cong. chh. and so. 19; la. work. so. 14; 33 00

*Orange*, N. J. 2d presb. chh. 40,50; 1st do. 24,18; la. benev. so. 10; 74 68
*Orwell*, Vt. 1st cong. chh. and so. ex. effort, 37,30; la. benev. so. 7,50; chil. benev. asso. for *Philip H. Morris*, Ceylon, 10; 54 80
*Parsippany*, N. J. Presb. chh. 16 12
*Perryville*, Pa. Presb. cong. 25; sab. sch. 1,18; 26 18
*Peterboro'*, N. Y., G. Smith, fr. estate of his late father, 100 00
*Philadelphia*, Pa. A. Henry, 500; Mrs. J. S. Henry, 50; ROBERT EARP, which constitutes him an Hon. Mem. 100; J. Wyman, 15; a friend, by Rev. A. B. 10; 5th presb. chh. 50,84; 10th presb. chh. 7,50; 11th do. mon. con. 43,60; a friend, 20; juv. sew. so. for fem. schools in Bombay, 30; E. S. 2; 828 94
*Pittsburgh*, Pa. 3d presb. chh. for support of Mr. Travelli, 455; for Sandw. Isl. miss. 141,35; 596 35
*Pittsfield*, Ms. Indiv. ex. effort, 23 00
*Plainfield*, Ms. L. Hallock, 5 00
*Pleasant Valley*, N. Y. Presb. chh. 12 00
*Pottsville*, Pa. Presb. cong. 44 00
*Poughkeepsie*, N. Y. 1st presb. chh. 100 00
*Preble*, N. Y. 1st presb. chh. 52 00
*Princeton*, Ms. Fem. miss. so. 10 00
*Princeton*, N. J. Nassau Hall miss. so. 25 00
*Providence*, R. I., E. W. Fletcher, 20; Richmond-st. chh. 44; 64 00
*Reading*, S. par. Ms. Mon. con. 15 00
*Reading*, Pa. Presb. cong. 29,90; S. B. abst. from tobacco, 3,65; 33 55
*Rehoboth*, Ms. La. sew. so. 13 50
*Roxbury*, Ms. Eliot chh. and so. mon. con. 30 11
*Saco*, Me. Mon. con. in Mr. Hopkins's so. 69 07
*Salem*, Ms. By Rev. S. A. Worcester, 12 50
*Saratoga Springs*, N. Y. Mon. con. 61,16; a few la. 15; F. B. B. c. box, 1; 77 16
*Schaghticoke*, N. Y. Presb. chh. 25 00
*Schenectady*, N. Y. Rev. J. K. D. and fam. 3 00
*Shamokin*, Pa. Presb. cong. 9 50
*South Dartmouth*, Ms. Rowland C. Bailey, dec'd, 15 11
*Springfield*, Ms. GEORGE MERRIAM, (which and prev. dona. constitute him an Hon. Mem.) 50 00
*Springfield*, N. Y., B. Rathburn, 25 00
*Springfield*, N. J. Presb. chh. (which and prev. dona. constitute Rev. WILLIAM TOWNLEY an Hon. Mem.) 29 63
*Springfield*, Pa. D. S. A. Cook, 5 00
*Steubenville*, O. Judge Hallock, 5 00
*Stillwater*, *Orono*, Me. Cong. chh. mon. con. 12 31
*Stonington*, Ct. 2d chh. mon. con. 6; Miss H. A. W. 2; 8 00
*Strawberry Ridge*, Ill. A friend, 5 00
*Succasunny*, N. J. Presb. chh. 70 22
*Troy*, N. Y. 2d st. presb. chh. ex. effort, 250; J. Russell, 100; Mrs. Barnes, 10; 360 00
*Turner*, Me. Cong. so. 9 00
*Waitsfield*, Vt. Miss M. W. Hyde, 1 00
*Waldo*, Me. H. Davidson, 10 00
*Waterford*, Me. Cong. so. 72,92; do. av. of jew. 2,68; 75 60
*Waterford*, Vt. Mrs. A. C. 2; av. of jew. 1; 3 00
*Waterford*, Pa. Presb. chh. mon. con. 8 88
*Watertown*, Ct. La. special effort, 44 00
*Westchester*, Pa. Presb. chh. 6 98
*Westfield*, N. J. Presb. chh. 45,20; S. Downer, 50; coll. 14,25; 109 45
*Wheeling*, Va. Indiv. 48 25
*Wilkesbarre*, Pa. Presb. cong. 1,50; sab. sch. 2,63; 4 13
*Wilmington*, Ms. A friend, 5 00
*Winthrop*, Me. Rev. D. D. Tappan, 5 00
*Woodstock*, Vt. Fem. of cong. chh. 45; sew. so. 7; mon. con. 28,80; P. S. 3,50; mater. asso. of Woodstock, Montpelier, Norwich and Wethersfield, 70; (of which to constitute BENJAMIN SWAN, Jr. an Hon. Mem. 100;) 154 30
*Worthington*, Ms. Mr. Adams's so. 105 00
*Youngstown*, O. Presb. chh. mon. con. $10. This sum should have been ack. in Sept. and forms part of $19,137 50, p. 432.

$22,968 79

## LEGACIES.

*Barrington*, R. I. Althea Swan, for Sandw. Isl. miss. 50; for Palestine miss. 50; by E. Tiffany, Ex'r, 100 00
*Fitzwilliam*, N. H. Mrs. Lucy Angier, by E. Potter, Jr. Ex'r, 101 50

$201 50

*Amount of donations and legacies acknowledged in the preceding lists*, $23,170 29. *Total from August 1st, to September 30th*, $42,593 47.

## DONATIONS IN CLOTHING, &c.

*Amherst*, Ms. A box, for Mr. Smith, Sandw. Isl.; do. fr. friends, for Mr. Perkins, Ooroomiah, 75 00
*Beverly*, Ms. Clothing, fr. fem. sew. so. and juv. so. of 4th cong. chh. for Bethabara.
*Boston*, Ms. A box, fr. Mrs. C. Baker, for Mr. Clark, Sandw. Islands, 90; a box, fr. do. for Mr. Kingsbury, Pine Ridge, 75; 165 00
*Candia*, N. H., A box, fr. young la. of cong. so. for Mr. Champion, S. Africa, 41; a box, fr. do. for Sandw. Isl. 17,50; 58 50
*Dennysville*, Me. A barrel, fr. fem. sew. circle, 62 67
*Hamp. Chris. Depos.* Ms. A barrel, fr. fem. miss. so. Granby, 38 40
*Litchfield*, Northfield so. Ms. A bundle.
*Margaretta Furnace*, Pa. A box, fr. young la. sab. sch. so. for Mr. Schneider, Broosa, 20 60
*Mason*, N. H., A box, fr. la. sew. so. 20 00
*Somersworth*, N. H. Great Falls Village, A bedquilt, fr. juv. so.
*Stratford*, Ct. A box, fr. ladies, for Mr. Ives, Sandw. Isl. 42 00
*Utica*, N. Y., A barrel, fr. la. of Bleecker-st. chh. for Stockbridge miss. 40; a barrel, fr. do. for Pokeguma, 40; medical services, fr. Dr. Batcheldor, 15,90; 95 90
*Wenham*, Ms. Clothing, fr. fem. benev. so. for Bethabara.

---

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Mrs. M. W. Saxon, for books in Smyrna, 3,50; Union concert in 2d presb. chh. 55,10; do. 22,25; fem. miss. so. of do. 68,25; a fem. of circular chh. 5; mon. con. in do. 46,69; infant class in sab. sch. of do. for sch. in Jerusalem, 33,50; la. asso. in do. 170; Rev. J. A. Mitchell, av. of horse, 120; mon. con. in 3d chh. 14,56; a friend, by Rev. Mr. G. 10; Rev. I. Cousar, 10; Beach Isl. chh. mon. con. 52,25; in div. 110,75; two little girls, av. of their industry, 5; two mem. of Harmony chh. 5; Salem, T. E. Dickey, 10; Mt. Zion, Mrs. E. Wilson, 5; Capt. B. 2; Mrs. C. 2; Miss C. 1; Friendship, 1; Lebanon chh. a lady, 5; Wellington, 5; Pendleton, Hopewell, 21,31; Darlington, fem. miss. so. 57; Walterboro', A thank offering, fr. a lady, 50; coll. by A. C. 4,50; Abbeville dist. I. McCalla, 20; Columbia, Mon. con. 50; Troop co. Ga. J. Neal, 5; his daughter, 50c. Pike co. J. Allen, 5; Savannah, La. African miss. so. for support of M. Strobel, at Cape Palmas, 150; mon. con. 147,80; sab. sch. 6,78; Stoney Creek, Presb. chh. 45; Darien, fem. miss. so. 82,75; ladies of Harris's Neck so. 32,25; St. Mary's, Contrib. of col'd people, for Cape Palmas, 8,31; a friend, 10; Williamsburgh, Ladies, to constitute Rev. J. LEWERS an Hon. Mem. 50; coll. 22,50; Liberty co. J. M. B. Harden, 101,42; Willtown, Presb. chh. la. benev. asso. 105; Rev. Z. Rogers, 20; Monticello, C. Wright, 5; Augusta, Mon. con. 31,50; Montgomery co. Ala. Presb. chh. 80; Alabama, Mrs. M. McCalla, for China, 10; less discount, 47c. 1,884 00

THE

# MISSIONARY HERALD.

VOL. XXXIII. DECEMBER, 1837. No. 12.

## American Board of Commissioners for Foreign Missions.

### Ceylon.

AN ADDRESS DELIVERED AT AN EXAMINATION OF THE SEMINARY AT BATTICOTTA, BY W. VOLK, A PUPIL.

THE original address, from which the following translation was made, was one of the regular exercises at the public examination of the mission seminary, held on the 29th of March last. The principal of the seminary, who forwarded it, remarks that the translation is faithfully made. It is inserted here, partly as presenting an exhibition of the native Tamul mind, when brought under cultivation, and of course as affording to the friends of missions in this country some idea of what may be expected of native preachers and catechists trained at the seminary; and partly for the light which the address casts on the sources from which some of the Hindoo superstitions relative to their gods and sacred places are derived. It also shows how the whole fabric of these superstitions may be attacked, and is perhaps, ultimately, in connection with the dissemination of christian truth and the influences of the Spirit of God, to be overthrown.

The subject of the address is *Maha Meru*, the sacred mountain of the Hindoos, a description of which may be seen in a note below.

In my remarks on this subject I shall show, 1. That Mount Meru can have no existence, when considered as described in the *Bhuvana Cosa** as being of immense magnitude, and as situated at the north pole, under the polar star: 2. That if we grant the existence of any such mountain, it must be situated at the north of Hindoostan, about forty-five degrees north latitude: 3. Point out some historical facts which must have given rise to the notions of such a mountain as found in our puranas.

1. Of the many reasons that might be adduced to show that Mount Meru has no existence, according as described in Bhuvana Cosa, as standing on the north pole, and under the polar star, I shall present the following five.

First. It is impossible that a mountain 84,000 *yojana** high, 16,000 yojana at the bottom, and 32,000 yojana at the top, could stand upon the earth, which, according to European admeasurement, is only 1,370 yojana in circumference, and 440 yojana in diameter.

Secondly. Since the moon, which is at the distance of 13,200 yojana from the earth, according to the European account, is perfectly visible to us, who are within the limits of *Jamba Dwissa*,† Maha Meru, which is said to be of so much greater magnitude, should be still more clearly seen by us. But this is not the case.

* Geographical section of some *purana* or *book*—in this case a section of the *Scanda Purana*.

* The *yojana* is differently estimated. In the present case, it is taken at 18 2-11 miles.

† The central of the seven grand insular divisions of the world, or India. The following is an extract from the description of Maha Meru in the Scanda Purana. "The celebrated Mount Mera stands in the centre of the Jamba Dwissa, in form like the fruit of the lotus; its height is 84,000 yojana. It has three zone-like projections, or ornaments, (rising successively above,) in the highest of which are to be seen many peaks. In the midst of Mount Meru, is Manovathy, the city of Brahma; to the west of this is Vycundum, where Vishnu dwells; on the northeast is Asovathy, the abode of Puramsuren, (Siva). At the eight points (as E., S. E., S., etc.) are the cities where Teyventra, (India,) and the rest of the regents reside. Proceeding northward from the southern base by a subterraneous passage, there is a country beneath the mountain."

Thirdly. Maha Meru is not described in any of the maps of brahmins, or other Hindoo astronomers, as standing under the polar star, and at the north pole.

Fourthly. The river Ganges, which is represented in some puranas as flowing from Mount Meru, actually takes its rise in certain mountains at the north of India. Therefore, Meru, its ascribed source, cannot be at the north pole.

Fifthly. The Indian astronomers even say that, if Mount Meru be on the north pole, there should be, during the time of the sun's stay on the north pole, total darkness in India and Ceylon. This you know is not the case.

From these and other considerations it is plain that Maha Meru does not exist at the north pole as described in our books.

2. If it be granted that such a mountain exists at all, it must be some one of the mountains between India and Tartary, about 45° north latitude. The following are my reasons for this position.

First. The Hindoos, from the earliest period to the present time, have uniformly, in conversation, spoken of Meru as being at the north of India.

Secondly. Cosmos Indopleustes, who travelled in India in the year 500, tells us that this mountain was situated between Greece and China. Those who have studied the geography of India know that that point must be somewhere among the mountains of Cashgar or Bokhara, about forty-five degrees north latitude.

Thirdly. In the Bhuvana Cosa of the Bhramanda Purana,* it is stated that the earth, at the north and south of Mount Meru, is shaped like a bow,† and the four quarters of it are surrounded by the ocean. Now according to European geography the distance from Sanka (or Ceylon), which is said to be on the equator, to Siddha-pura, or the north pole, is ninety degrees. If we divide this, we have two divisions of forty-five degrees each. From this, therefore, knowing the magnitude of the old or eastern continent, it will appear that Mount Meru, as was said before, must be located somewhere in Bokhara or Cashgar, about forty-five degrees north latitude.

Fourthly. The truth of this proposition may be proved still more fully by means of maps of the brahmins. The world is represented in these maps by the lotus flower. The principal petals represent four principal divisions of the old continent; the germ and its accompaniments represent Mount Meru; the eight small petals which appear below represent islands; the northern leaves represent Curu, the eastern Bhadrasuva; the southern, Bharata; and the western Cetim or Cetumula. For the fertilizing of these continents four rivers flow from Mount Meru towards the four cardinal points. The names of the rivers are Bhadra-Ganga, which flows from the tiger's head through the northern division of Cura; Sita-Ganga, which flows from the elephant's head, through the eastern division of Bhadrasuva; Ganga, which flows from the Cow's head through the southern division of Bharata or India; and the Chaeshus, or Oxus, which flows from the Horse's head through the western division of Cetim, or Cetumula. Among the islands represented by the small leaves of the flower, are to be reckoned Ceylon, Malaya, or Sumatra, Japan, and Britain. Although much that is said in these puranas as to the support and form of the earth, etc., is false, yet the delineation of the countries, mountains, and rivers is found, on investigation, to be substantially correct. For, as stated above, the northern leaf, or northern division, is Curu, or the country of Curavas, or wild people. In English it is called Siberia. They are, many of them to this day, like Curavas, composed of various nomadic tribes, without any settled habitations. The eastern leaf on the eastern division is Bhadrasuva, or China; of which you have some knowledge, and which is one of the fifty-six countries which are mentioned in our books. The southern leaf, or the southern division is Bharata, or India; which comprehends all the places from Benares to the southern province of the Pandion kingdom. Its inhabitants are Brahmins, Chaytrias, Vysias, and Sudras, etc. As you know well about these I need say nothing more. The western leaf, or division, is Cetim, or Cetumula; which is no doubt the Chittim of the Bible.

The four rivers mentioned above may also be traced out, and designated, though we must strip them of somewhat of their mythological dress. The Bhadra-Ganga, which flows through the country of Curavas, may be easily recognised in the Yenisie of European geography. The river Hiangho very well answers the description of the Sita-Ganga, which flows through India, the south-

* One of the eighteen Puranas belonging to the Siva sect.

† That is, that Meru is at the middle of the bow, between the extremes, one extreme being at the pole, the other the equator. Hence the conclusion.

ern division of the continent; and the river Chaeshus, or Oxus, which flows into the division of Cetim, has been well known to the Sivas of North India, to the Budhists of Thibet, and to the Chinese, from the earliest antiquity to the present time. Therefore, whatever mountain there is to be found in the centre of the four principal divisions of the old continent, answering this description, as to their rivers, etc., I conclude that that must be the celebrated Mount Meru of the puranas. Now by referring to a map of the old world, we are led necessarily, to fix upon some mountain in Bokhara or Cashgar, at the north of India, as stated above, for what you call Maha Meru. Moreover, the puranas of northern India and the Budhists assert that Mount Meru is one of the mountains of Cashmere, or Cashgar; and that in one of these mountains there rested an ark, or ship, which was preserved during a universal deluge.

Fifthly. The fact that the Ganges, universally acknowledged to be one of the four sacred rivers from Meru, takes its rise from the mountains now pointed out, is conclusive proof that Mount Meru must be looked for amoung the mountains to the north of Hindoostan.

3. As the accounts of the garden of Eden, and of some important events connected with Mount Ararat in Armenia must have rested in the minds of the ancestors of the Hindoos, who emigrated to Hindoostan after the universal deluge, the probability is that, as Paradise and Mount Ararat, on which the ark rested, are in one and the same region, or geographically coincident, Maha Meru is nothing more than a copy of the original garden and the diluvian mountain, locally appropriated to some high garden north of India. This might have been done and be held in high reputation in their sacred writings, either through national pride, or that they might not forget the original history of the creation, etc. This is like what you of Jaffna have done, who emigrated from the continent long before this, in naming some places here—as Nellore, Batticotta, Tillipally, etc.—after places on the continent. I maintain my position by the following reasons.

First. As it is maintained in the Scriptures that God planted the garden of Eden, and caused the four rivers, Pison, Gihon, Hiddekel, and Euphrates to flow through the garden; in like manner the Hindoos designate one of the peaks of Meru by the very name of Ida or Eden, and also speak of the above mentioned four rivers Bhadra-Ganga, Sita-Ganga, Ganga or Ganges, and Chaesus, or Oxus, as taking their rise from Meru. This mountain is called to this day, by the people of Thibet, China, and Tartary, *Swergabhumi*, or the *Heavenly Earth*.

Secondly. It is stated in the Scriptures that God, having first created Adam, took one of his ribs and made of it Eve as a companion for him; and that he placed them in this garden, that they might therein dwell happily. In accordance with this, it is related in the Matsya Purana* that Brahma appeared somewhere to the north of India, assumed a mortal shape, and from one half of his body formed a man, who is styled *Adima*, and of the other half of his body a woman, who is denominated *Iva*, and placed them in the paradisaical city on Mount Meru. From this pair the world was peopled. Now the coincidences in this story as to the names of the persons, their circumstances, etc., as mentioned in the Matsya Purana, seem clearly to identify them with our first parents, Adam and Eve.

Thirdly. It is said in the Bible that Adam and Eve had three sons called Cain, Abel, and Seth; and that on a certain occasion Abel offered sacrifices to God, which occasioned Cain's displeasure, and that he was killed by his brother Cain. So likewise it is stated in the same Purana, that Brahma had three sons, in whom the *Trimurti*, or the Hindoo Triad, were incarnate; and that on a certain occasion, Siva assumed the form of Cadampiswara, or the destructive power, and killed his brother, who appeared in the form of Doesha, as he was performing a sacrifice. Hence I am led to conclude that these persons can be no other than Cain and Abel whose history is found in the Mosaical record.

Fourthly. As it is mentioned in the Scriptures, that there was a tree of life in the garden of Eden, so the Budhists of Thibet speak of a tree, bearing the *Amirta*, or fruits of immortality, and as standing at the head, or point, whence flow the four sacred rivers from Mount Meru.

Fifthly. It is said in the Scriptures that at the universal deluge, Noah and his family were saved by means of an ark, and that when the waters assuaged the ark rested on some part of Mount Ararat in Armenia. The Brahmins and Budhists of India assert that the ark in

*One of the eighteen Puranas detailing the account of the fish, or first incarnation of Vishnu. The story undoubtedly refers to the Noetic deluge.

which the second Meru Sattyavrata and his family were preserved during an universal deluge, rested on one of the peaks of Meru, which was called *Arayavrata*, almost the same as *Ararat* of the Scriptures. Hence I conclude that the account of Meru in our books is only a transcript of *Ararat and the garden of Eden* combined—a fragment of traditional history of events well remembered at the time of the dispersion from Babel.

If these notions respecting the garden of Eden and Ararat were known to the whole race before the confusion of tongues, you will ask, How is it that so many nations as are scattered upon the face of the earth retain no knowledge of these things; and that the Hindoos only have taken a copy of them, and appropriated them to their mountains at the north, through, as you say, national pride, or some other reason? The answer is this, As the Hindoos have their *Maha Meru*, so all the principal heathen nations have had their own sacred garden and mountain. This was true of the Cretans, Trojans, and Goths. The Greeks and Romans had their Olympus; the Africans their Mount Atlas; and the Budhists of Siam consider Adam's peak in Candy or Ceylon, as the sacred mountain and abode of the gods.

Hence the conclusion is, although many nations have had some idea of the truths recorded in the Mosaical history, yet they have greatly changed and obscured them by their wild fancies, and in their mythological connections. The long lapse of time since the dispersion, and the want of historal records, especially the Scriptures, together with the natural tendency of men to depart from God to the gross worship of sensual objects, will abundantly account for all the perversions of the truth, and the diversities of the different systems.

Wherefore, what is said in the Scanda Purana about Meru and the gods Brahma, Vishnu, Siva, India, and others who abide therein ought to be considered mere fables—or rather, a fanciful, distorted relic of the fathers of the human race, showing that they were mere men.

REPORT OF THE STATION AT OODOOVILLE, BY MR. SPAULDING, DATED DEC. 31, 1836.

*Education—Native Church.*

Mr. Spaulding states that during most of the year, he had had thirteen free schools, in which there were about 360 boys and one hundred girls. Respectable and wealthy people in some of the villages seem more willing than heretofore to send their daughters to school, and the interest in the education of females seems to be increasing. In the female boarding-school at the station, during the past year, not only were the vacancies filled, but additions were made to the former number, so that the school at the time of the report embraced eighty pupils, of whom twenty-three were members of the church. Four had during the year been married to christian husbands. It was in this school that the interesting revival, described at p. 283, occurred.

Of the native church at Oodooville Mr. Spaulding remarks—

It now consists of sixty-one members, nine having been added within the year. All the new members, excepting one belong, or did when admitted belong, to the boarding-school. Their names are as follows—Ann Judson, Amelia Jenkins, Almira Rice, Lydia Melville Goodell, Lydia Meriot Goodell, Anna Kent, Mary Green Payson, Elizabeth Emerson, and Carnattee

As a church we have cause for thankfulness that we have had no necessity for discipline, but our standard of religious enjoyment has been low. Two of our church have been removed by death. On the 26th of February, Antachy (the mother of Claudius Buchanan, Joanna Lathrop, Mary Codman, and Sarah Maria Steal) was removed, after an illness of several months, from a state of great suffering to rest, as we trust, in Jesus. By her patience and meekness she has left on my mind a strong evidence of the worth of faith and love, in the hour of suffering and of death. She was one of the first who joined our church at this station.

The death of Nicholas Permander, one of our native preachers, is a cause of general mourning. His character stood high among the people generally. His education in Tamul studies was very fair, and his integrity was a subject of general remark. Ten years he rolled round the idol temples at the festivities to fulfil a vow. After he embraced Christianity he, with the exception of marrying a heathen wife, for which he wept bittetly afterwards, was consistent, kind to the poor, and enjoyed a happy spirit. He died suddenly, but triumphantly; and even in death his words and

patient endurance made a deep impression on his wife and other relatives.

Our congregations on the Sabbath have been much as formerly, amounting to about 400, including children. On the whole, some advance has been made in securing the confidence of the people, especially in connection with the schools.

*Account of a Girl in one of the Free Schools.*

Of the following biographical sketch, Mr. Spaulding remarks—

The account was written by herself in Tamul, at the request of Mr. Hall, and, as far as I am acquainted with facts, is correct, but much shorter than it should be. It may show, however, the influence of our native free schools.

"I have four sisters and one beloved brother. My father gave my two older sisters their dowry, and married them to heathens. Both they and we then worshipped devils, and were on the way to hell. At that time a teacher of the christian religion (missionary) came and asked my father to send his children to school. Though he told the missionary that he would send them, still, as soon as he was gone, he said to us, 'Well, after I am dead let it go as it may, but while I am alive you should not go beyond the gate.' As I was desirous of learning, I used to beg my grandmother to go with me to the school. She promised, but deceived me. After that the cholera came, and both my father and mother died in one day. As we four children were small, we could not live alone, so we went to our grandfather. Our grand parents loved us more than their own children, and instead of neglecting us, sold their own property to support us. After that God was our father and mother, and caused my younger sister and brother to be taught in the mission schools. Though I was very desirous of learning, still they would not let me go, on account of my age. I learned my alphabet, however, of my sisters, at night, in leisure moments. After that, by the grace of God, I went to a school, learned as fast as I could, and became even the monitor to those who had been in the school before me, and in about six months I could read readily. After that I read Matthew, Mark, Luke, John, and the Acts of the Apostles, and was much struck with the miracles and wonders which Jesus Christ had done. In consequence of the joy of mind which was given me, I meditated on that I had read, and committed to memory by day and by night, while in the house and by the way, committing in one month three or four hundred verses.

"About that time all the people began to speak about the wonderful fact that a man had cut off his tongue at Skanda Swamy's temple, and still lived. They praised their god, and said, 'The God of the missionaries is defeated, and our god has conquered; and all ran to see the wonder and spoke of it to me. I was then in great distress, and cried out, Alas! what shall I do? which God shall I worship? I have put my feet into two boats, (meaning one foot in each, and would of course fall into the sea between). When I heard the missionary preach about the man who cut off his tongue, I prayed and said, O God, my Creator, I am a poor ignorant girl; have mercy on me, and save me. In this way I obtained relief.

"Mr. Woodward urged me to commence a school, though I should get only five children. I commenced accordingly, and collected about forty children. Not only this, I had a meeting once a week, and exhorted the women. After a short time, I joined the church, according to the command of our Lord Jesus Christ. Now, not only I, but, including myself, four, two sisters and my brother, belong to the church.

"After that, in consequence of the death of our teacher, who did so much for us, I was in great distress, and said, Now who knows our poverty and will have compassion on us? Our father and mother are dead. Our property is spent, our relations cast us off, and our minister, who was our benefactor, is also dead! Thus for six months I sorrowed and was like the stock of a tree, lying near the bank of a river, tossed by its waters. I then looked around upon those who had studied in the same class with me. Though they had said they were anxious about their souls, still as soon as they were of age they married heathens, and with their fathers and mothers turned back to the worship of devils. In the mean time I wondered at the way in which I had been saved. As I had no guardians, I committed myself to the missionaries, and through their help I am safe. Were it not for this I should have been lost like my companions. If my father and my mother had lived they would not have let me go to school. Though I had studied, still if I had had property, then that would have hindered

me from teaching a school. It is very astonishing that God has delivered me from all these hindrances. Moreover it is hard for a rich man to enter into the kingdom of God. Therefore, I greatly reioice, because it it is better for us to be poor, and serve Jesus Christ, and be saved through him, than to be with our father and mother, or to be rich as my elder sisters are."

Respecting the writer of the foregoing Mr. Spaulding adds the following remarks—

This individual is now married to a christian husband, and has one child named Daniel. On the day when the child was baptised, I said to her, Why do you call his name Daniel? Are you going to throw it into the den of lions? She replied, "Yes, if that is the Lord's will." She still continues to keep her school.

Relative to the girls who have left the school members of the church, and have been married, Mr. Spaulding remarks—

Some of these are settled near our own stations and some live in the more distant villages, and one in Madura. They already exert a good influence, and are mothers of more than forty children, whom they train up in the fear of God, and in the knowledge of Jesus Christ. Several of these children are in our boarding-schools, and two are members of our church.

## Southern India.

COMMUNICATION FROM MR. WINSLOW, DATED AT MADRAS, JUNE 17, 1837.

*Schools—Congregations—Inquirers.*

The Tamul village schools at Royapoorum, which, when I last wrote, were thirteen in number, were subsequently increased to sixteen; but for want of funds three have been dismissed, so that the number is the same as before. The three dismissed were old schools; the new ones were retained. They are all now doing as well as could be expected under existing circumstances. The children here seem more prompt to learn than those in Jaffna. Indeed they usually attend school more hours, there being three sessions, early in the morning, then after a late breakfast, and again after dinner. At Jaffna they often go only once to school, especially if it be any distance, and never more than twice. There is, however, more irregularity in the attendance of the children here; and if there is more enterprise or activity of mind here, and more promptness to learn, there is also more readiness, as there are greater temptations, to learn and practice that which is evil. Most of those attending the schools are of good caste, and I am glad to say that no objection is made, so far as I know, by any to attending on divine worship at our house. Two Sabbaths since there were 343 present, a great part of whom had been assembled an hour previous to the service, in the manner of a Sabbath school. This includes the members of the two English schools, one of which is kept in our verandah, and the other in a neighboring village. The progress of the lads in these schools is very pleasing.

Besides the children of the schools, the teachers and twenty or thirty other adults usually attend on preaching at the house on Sabbath morning, making a congregation of about 400; and were there a convenient place for assembling, many more would doubtless attend. At the schools there is occasional preaching on week days, attended by more or less adults as well as children, and on Sabbath evening I have frequently preached in a native school, supported by a few gentlemen within the lines of a regiment of Sepoys. A few native Christians attend, but the congregation is small.

There have been at different times some eight or ten who have come as inquirers, and expressed more or less anxiety about their spiritual interests. There are now five who attend an inquiry meeting; but I will at present speak of only one of them. Two or three months ago in my excursions in the streets and villages to distribute tracts and make known the Savior, I frequently met in a populous street a young man who seemed bent on opposition. He at first abused the people for taking books, and ridiculed what I said about the Savior. He then occasionally would come and ask me for tracts, apparently with a design to raise objections against them. I, however, gave him books at different times, and urged him to read them seriously. At length, as I frequently met him, he began to enter into conversation, or rather to seek discussion on the subject of Christianity. At one time he said concerning a certain tract, "You ought not to distribute that, for it states that Siva is not omniscient, because he did not know that a devotee, to whom he gave power that whatever he should lay

his hand on should be consumed, would seek to place that hand on his head and destroy him; whereas, in the Bible it is written that when men sinned, whom God had made holy, it repented him and grieved him to the heart; so that he was as much disappointed as was Siva." At another time he said, "Has not God said, 'Honor thy father and thy mother?' but Jesus Christ, when at the marriage in Cana of Galilee, being spoken to by his mother about the want of wine, said to her, 'Woman, what have I to do with thee?' thus treating her with great disrespect." At this time he was reading the Scriptures. I had given him a New Testament, little expecting that he would make a good use of it, and subsequently also the first volume of the Old. Gradually there was a manifest change in his manner, and though he stated many difficulties and objections, as he went on in the perusal of the Scriptures, he seemed willing to have them solved. He began to come to the station at the weekly meetings of the schoolmasters, and to attend preaching. Nearly a month ago he came into the inquiry meeting, and has since seemed very much in earnest about his soul's salvation. He has thrown aside all the marks and badges of heathenism, has given up his pretensions to caste, borne the persecution of his friends, and seems resolved at every sacrifice to follow Christ. He is now very active in distributing tracts, and is urgent to be baptised. It is of course too soon to express any opinion in his case, farther than to say it is hopeful.

Of Mrs. W.'s bible-class and Sabbath school for descendants of Europeans, since they were commenced, three of the members have joined Mr. Smith's church, and two are now under serious exercise of mind.

In the distribution of Scriptures and tracts, and in the revision of those issuing from the press, much of my time continues to be occupied, as well as some part of it in English preaching. I have reason to bless God for a comfortable measure of health granted to me, and generally also to my family. The Lord's name be praised.

LETTER FROM MR. TODD, DATED AT MADURA, JUNE 6, 1837.

*Decease of Mrs. Todd.*

In communicating information of the painful bereavement which he had been called to experience, Mr. Todd mentions that his wife was taken ill on the 29th of May, and in less than three days she was laid in the grave by the side of Mrs. Hall, who was called away by death at that station about a year and a half before. The disease of Mrs Todd was of a local and chronic character, and had been regarded for some years as rendering her liable to sudden death; though she had been unusually well for some months previous to her being called away. After remarking on the circumstances of her sickness up to the time when she was informed that she could live but a short time, Mr. Todd proceeds—

Her mind became calm and peaceful, and as she drew near her end, her views of the Savior and of heaven became bright and enrapturing. She was almost impatient to be absent from the body that she might be present with the Lord. She uttered many expressions like the following: "Jesus my all; he is my all; I see him altogether lovely, all bright and glorious, all bright and glorious; crown him Lord of all. I cannot tell you my thoughts, but I can tell Jesus how much I love him. Come, Lord Jesus, come quickly; come now and take possession of my heart; come and bless this people; make this a blessed day to them; may they hear a voice from the grave." After the struggles of death had commenced, she at one time revived a little, and I asked her if Jesus was still precious. She replied, "Yes, he is my everlasting strength," and soon breathed her last. All the brethren and most of the sisters of this station were present. We all felt that it was good to be there. It brought us near to heaven. This is the third time, in less than two years, that I have had the privilege of witnessing the triumphant departure of the Lord's people. I deeply feel my own loss; but who would mourn for them when we read, "Precious in the sight of the Lord is the death of his saints."

Mrs. Todd's attachment to her children had always been very strong. But from the commencement of her sickness, she most cheerfully gave them up into the hands of the Lord. Her greatest anxiety for them was that they might become Christians, and that the two sons, if prepared by the grace of God and a good education, might return to this country as missionaries.

Her missionary life has been a most eventful one. In 1823 she embarked at Boston as the wife of Rev. E. Frost. After a tedious passage they landed at

Calcutta. From thence they sailed to Bombay. About one year from the time of their arrival at Bombay Mr. Frost died. She resolved to continue at the station and do what she could. While at Bombay she was brought to the borders of the grave by sickness. The year after Mr. Frost's death, she was married to Rev. H. Woodward of Ceylon. On their way to Jaffna, they were shipwrecked on the Malabar coast, and narrowly escaped a watery grave. While at Jaffna she was repeatedly sick, nigh unto death. Twice she went with her sick husband to the Neilgherry Hills. During her last visit Mr. Woodward died at Coimbatoor, in August, 1834, just at the time this mission was commenced. She endured her trials with much christian fortitude, and now, as she reviews them, she can no doubt see that they were all ordered in mercy, and were happy preparations for the rest of heaven.

Mr. Poor remarks in view of this afflictive event—

It has been most cheering and consoling to us to be in her company and witness the effects of the christian's hope in the hour of death and near prospect of eternity. She sang to-day [the day on which she died] with energy, "Jesus, lover of my soul," etc., going through with the whole stanza, and repeating the last words.

To which Mr. Winslow adds—

The removal of our sister thus early from the field to which Providence had called her is a trying dispensation. Her services seemed to be much needed in the mission as well as in her own family, and she was much beloved. Ever since she joined the Tamul mission, now a little more than ten years ago, she has been gaining on the affections of those with whom she was connected, and increasing in her capacities and desires for usefulness as a missionary helper.

## Singapore.

GENERAL LETTER FROM THE MISSIONARIES, DATED FEB. 28, 1837.

### *Opening of the Mission Seminary.*

Among the objects embraced in the mission at Singapore was the establishment of a seminary for training native preachers and teachers in the several languages spoken in that quarter; and it was supposed that that place, being under British protection, central in its situation, a free port, and much resorted to by the inhabitants of almost every nation of Southern Asia and the Indian Archipelago, afforded peculiar facilities for conducting such an institution. Some difficulties have prevented the opening of the seminary so early as was anticipated, and may prevent its being hereafter conducted on so large a scale as was at first contemplated. It is not easy to retain pupils under the care of the mission a sufficient length of time, and it may probably be found still less practicable to introduce pupils from the various countries in that quarter, and secure their attention to study till the desired object shall be accomplished. The terms on which pupils would be received have been decided upon by the brethren of the mission, and the Chinese department of the seminary has been opened, with the hope that it may be successfully continued. Respecting the difficulty which was apprehended of obtaining pupils on the proposed conditions, the brethren remark—

In this we were successful beyond our expectations. In our proposals we reserve the right of dismissing the boys for incapacity or incorrigibly bad behavior, at any time; and also of disbanding the school at the end of a year, if for any reason we should deem it expedient. The boys are placed entirely under our control, some for five and some for six years, with the liberty of visiting their parents one afternoon in each week, besides having a vacation of two weeks each year. On these terms we have received twelve boys from seven to twelve years of age; except one boy who is a criple, and who, with apparently very respectable talents, seems to possess a harmless disposition. He is fifteen years old. Several of these boys from very respectable Chinese families have been brought and offered to us, unsolicited, and we have rejected several who made application, some from their age and others from dullness or other circumstances, which seemed to render their connection with the school undesirable. And it is probable that one or two now in the school may be dismissed for want of capacity. The others are all promising in this respect. The school has now

been in operation one week, and nothing particular has yet occurred of an unfavorable nature.

After giving an account of the method of conducting the school, the branches taught, and the teachers, the statement proceeds—

Having given you as briefly as possible an account of what has been done in relation to the Chinese department of our prospective institution, we proceed to state some of the difficulties which beset us. This we deem an exceedingly important part of our duty; for the churches, and we fear the Board also, expect far more of us than we are able to perform. It is extremely difficult—it is impossible, to convey accurate ideas of the real state of the case to those who have never had the opportunity to see for themselves. Much has been said in relation to Singapore in the religious periodicals of America; and the several items were doubtless thought to be true at the time; yet we hesitate not to say that their effect has been such as to raise expectations which we fear we shall not be able to meet for years to come. The truth is, language has a different meaning here from what it has in America. Thus the good people hear that there is a seminary in Singapore, and immediately form in their minds conceptions of an institution like the high schools, colleges, or seminaries of the United States; whereas the compass of the sciences taught, and the success in their acquisition, are greater in the common schools of New England, than it is possible for them to be in Singapore for many years. They conceive of a student, who has passed through such an institution here, as corresponding in some measure with a graduate of an American college, versed more or less in mathematics, natural philosophy, languages, and moral science; while in truth he can merely read and write and keep accounts in his native language, and read, speak, and write the English intelligibly, on common every day topics. We have in our employ a very fair specimem of the graduates of the Malacca college, and though exceedingly useful to us, more could not be said of his education. The moment you pass beyond common topics, in conversation, you become unintelligible to him. And however this may be at other stations, we do not wish an impression to go abroad that we can accomplish any thing very great in Singapore, at least, under many years. Indeed, we should not be very greatly surprised, if our first experiments should fail utterly. In one of their letters to us, for instance, the Committee say, "The object of the seminary is to give a thorough education." Now we have no hesitation in saying that in any sense of these words, as understood in America, the thing is wholly out of the question for the present. Though, with the blessing of God, we do hope to accomplish great good, and to start a wave of influence which shall extend immeasurably; yet we can scarcely venture to hope that we shall live to see the day when the object above specified shall be attained, in respect to any considerable number of pupils, in the sense in which it is expected in America.

Among the obstacles in the way of accomplishing all which has been hoped from the seminary, the brethren mention first the want of suitable persons for pupils. While the male Chinese population of Singapore is 12,800, the whole number of Chinese females there is only 879; and of course, the number of families and children must be comparatively small. The laws prevent any coming from Siam, and few can be expected from other countries at present. Then it will be nearly impracticable to secure steady attention to study for a sufficient length of time, when the pupils and their parents will not see that any important advantages are to be gained.

Another difficulty which has been pretty fully set forth by others, is the want of language. You know perfectly how difficult and delicate a task it is to exercise wholesome discipline over a set of wild school boys in America. Suppose now those boys to have no idea whatever of authority or obedience, and no sense of propriety whatever as to right and wrong in their conduct towards one another and towards their superiors, ignorant of even the decencies of civilized life; and then suppose them to be placed under an individual who did not use any language in common with them sufficiently to be intelligible distinctly on these vital points of conduct and morals, and you will have some idea of our circumstances. The work of civilization and refinement must go on very slowly at present. Those who have charge of the boys often deem it better to allow very improper conduct to pass unreproved, than to attempt to re-

form it without being able to make them feel its impropriety. It must require years to qualify any of us to conduct the discipline of our institution with desirable success.

Another thing which will hinder our progress for a very considerable time is the total destitution of suitable school-books. Not only is there nothing of the kind in existence, but the difficulty of preparing them, particularly in the Chinese, is very great. No native can be found in any degree qualified for such a work. It would be found next to impossible to make them comprehend the nature of a suitable juvenile literature; and the entire difference, not only in the genius of the language, but in the mode of thinking, requires the close study of many years to fit a foreigner for writing in Chinese, with any thing like desirable success. We are fully persuaded the difficulty of the case, and the extent to which previous efforts have utterly failed, are by no means appreciated in America or England. Probably much ridicule has been incurred and much harm done by the very awkward and very often unintelligible crudities which have appeared in Chinese characters. The preparation of good school-books and a suitable religious and moral juvenile literature in Chinese is one of the most important and difficult works which human genius could undertake. For want of it we can at present accomplish comparatively very little. And the prejudice it would encounter, from being totally unlike any thing in the language, would be extreme.

With a population of some five hundred families to collect our materials from, and those materials in all the rudeness of nature, destitute of every idea of propriety, and totally unaccustomed to subordination; destitute entirely of school books, and under the necessity of teaching them a new and extremely difficult language, beginning at the age of from seven to twelve, unable to communicate with them satisfactorily on moral and literary subjects, and without any one to give his whole attention and energy to the work; you may easily conceive that our progress must be slow, and our immediate prospects very uncertain. We beg you not to expect much of us, and not to be disappointed if our present efforts should utterly fail. Still, however, we rejoice to say that unexpected prosperity has attended the commencement of our undertaking, and the s mile of Providence seems to illumine the future.

One thing is certain, the cause is magnificent, and will warrant the greatest sacrifices and the highest efforts. In its success is bound up the temporal and eternal welfare of myriads, and it will succeed in the end. The difficulties which surround it and the magnitude of its results merit the profoundest thought, the highest effort, the most consummate skill that the resources of genius and education can furnish. A man of giant intellect and much experience--nay, many such—are needed in this enterprise. With our qualifications, our only hope is in the abounding grace of God, which is pledged to perfect strength in our weakness and wisdom in our folly.

The Malay department of the seminary has not yet been commenced, and it is quite uncertain when the brethren of the mission will feel able to undertake it. The same difficulties which belong to the Chinese department seem to exist in regard to the Malay, with many others in addition. On this point the missionaries remark—

One of the most obvious reasons for this is found in the general character of the two races. The Chinese in the Archipelago are noted for their enterprise and industry, while the Malays are as noted for their idleness and utter recklessness of the future. With few wants, and these supplied by very little exertion, it is next to impossible to stimulate them to exertion of any kind, for any considerable length of time; much less to the long continued efforts necessary in obtaining an education. In addition to this, the great mass of them are bigoted Mohammedans, and are said to have all the prejudices against Christians for which their sect has so long been remarkable. How far these prejudices do actually exist, and to what extent they will hinder our operations, cannot be ascertained until such an experiment is made, as that which has been made with reference to Chinese boys. We do not feel that this experiment has yet been made to any satisfactory extent, nor are we yet prepared to make it.

How long we ought to wait before making a commencement must depend on circumstances; some of which are beyond our control. Whether we should tarry until we are prepared to give instruction in the higher branches, before we commence, may possibly admit of doubt; but certainly no one ought to take charge of a school, unless impera-

tive necessity require it, until he is able to make himself understood with tolerable facility, on the various topics necessary in an elementary school, and also on the subject of religion—at the very least, enough to conduct religious worship in the school. After all, this is our great object, and should stand out prominently from the commencement. We regard it as among the essentials—1. That the scholars should be under the special charge of a missionary all the time;—2. That they shall have daily religious exercises, and that every opportunity should be improved to impress religious truth upon their consciences;—and 3. That, as far as possible, they be removed from the pernicious influence and example of other natives. This will require the exclusive attention of one missionary, at the very least. While attending to this he cannot be expected to pay much attention to the language, or any thing else. So that the accuracy of the knowledge he is to acquire of the language will depend mainly on what he obtains before commencing the school. Much of the instruction will doubtless have to be imparted in English, as there are no suitable school-books in the Malay language. The preparation of these will be a work of time.

On the 9th of May the missionaries, referring to the beginning which had been made in the seminary, remark—

During the two months that have elapsed very little has occurred in reference to the Chinese school, demanding special notice. We have dismissed one boy, partly from want of capacity, but chiefly for incorrigibly filthy habits, and received two others of unusual promise. The boys are advancing quite rapidly in learning to spell and read English, and their aptness at mental arithmetic is surprising; of course we have not yet advanced to any of the branches of science which enter into an ordinary education. This is the great difficulty with them—the necessity of acquiring so hard a language as the English before they can even begin to acquire knowledge. We see nothing, however, thus far, to discourage our efforts, or depress our hopes in the least. Every thing has prospered beyond our expectations, and nothing of an unpleasant nature has yet occurred. There have been a number of applications for admission since we began, all of which we have deferred acting on till the end of the first three months, when we propose to receive a small additional class, if suitable boys present themselves at the time. We may safely say, those who are here give every evidence of being perfectly contented and happy in their present situation and employments.

## Syria and the Holy Land.

EXTRACTS FROM THE REPORT OF THE MISSION, DATED APRIL 24, 1837.

### *Appeal for additional Missionaries.*

In closing their report, the most important facts of which are embraced in the general letter from Beyroot, published at page 443, the missionaries make the following earnest appeal.

We cannot conclude this communication without requesting the attention of the Committee to the portion of the general letter from the mission respecting an increase of missionaries. [See p. 460 of last vol.] By a reference to that it will be perceived that we set forth the desirableness of sending as soon as possible two missionaries to each of the following places, viz. Damascus, Aleppo, Tripoli, and Laddakia; and it was also stated that physicians ought to be sent to the two first mentioned places, should stations be established in them. The arguments in support of these measures were then stated at some length, and need not be here repeated. Permit us, however, to suggest a few additional considerations in favor of the measures recommended. We do not doubt but that the Committee fully appreciate the reasons already advanced, and would cheerfully comply with our request, were it in their power. We are quite sure that they sympathize most deeply with us in the need we feel of more missionaries, and a more extended system of missionary operations. But while this conviction is adapted to remove any fears that, so far as they are concerned, the claims of this land will be neglected, it does not relieve the solemn responsibility of making known the wants of the perishing thousands around us. We cannot, we must not cease our earnest appeal in their behalf. As the messengers of the beloved churches in America, we must send back our report. We must make them acquainted with the wretched condition of the people. We must tell them what we have done, what, with God's blessing, we can do, and what we wish to do for their salvation.

This we have done, and will continue to do, if God permit: for if this people perish for lack of knowledge, we are determined that it shall not be through our neglect to lay their case before the churches.

More than fifteen years have elapsed since the mission to Syria and the Holy Land was undertaken. Half a generation of men has since gone down to the grave, and how much has been done by protestant Christendom for their salvation. The united protestant churches of England and America have, during that period, sent out only twelve or fifteen missionaries to preach the gospel to this million and a half of immortal souls. These have come at different times, and most of them remained but a little while, when they were either removed to other fields of labor on earth, or taken home to heaven. The lamented Parsons was permitted to take only a hasty view of the land of promise, and to weep over the desolations of Zion, when he was called to the higher and holier employments of the New Jerusalem. Fisk, his beloved companion, was continued a little longer, but just as he was prepared to publish salvation on the mountains and in the valleys of Judea, he too was suddenly removed from his work. Several of his successors, who were admirably qualified for extensive usefulness, have rapidly followed them to the tomb, and left their surviving companions and the church to mourn over their early and apparently premature departure.*

So severe have been the bereavements which this mission has sustained, so many interruptions has it experienced, and under so many disadvantages has it labored, that we can be regarded as having but just got into regular and systematic operations. When we consider also the length of time necessary to acquire this difficult language, and the fact that, with but two exceptions, the older brethren have been removed almost as soon as they became qualified to preach in the native tongue, is it surprising that no greater results have attended their labors? We have, however, reason to be grateful that, notwithstanding all these embarrassments, our mission has been instrumental in accomplishing much good. A few souls have been savingly converted; the truth as it is in Jesus has been extensively preached; the word of God and other books have been widely distributed; some of the most promising youth have been educated in the principles of the gospel; and a spirit of inquiry has been awakened among the people, which violent opposition has not been able to suppress. While we see much to make us mourn over the dreadful spiritual apathy which still prevails to an awful extent, we see enough to encourage our hearts and stimulate us to renewed diligence in our work. The providence of God is opening here a wide door of usefulness, which the American churches are solemnly called to enter, and to enter immediately, for "There is a tide in the affairs of men."

The revolutions in the Turkish empire and the recent change in the government of Syria and Palestine have given European nations, and especially England and America, an influence in this country which is truly astonishing. The church should regard these signs of the times, and improve the opportunity thus presented to promote the Redeemer's kingdom in this interesting land. Under these circumstances we renew and urge our appeal for more missionaries. We lift up our united voices and again send back to the churches the Macedonian cry, "Come over and help us."

But we have other reasons for urging such an appeal, than those suggested by the political state of the country. The success of the present system of missionary operations depends in a great measure upon an increase of missionaries and the consequent formation of new stations. Our press, after much embarrassment, is beginning to work to advantage, and will soon be enabled to print many valuable works adapted to the wants of this people. But how shall these publications be circulated? The stations at Beyroot and Jerusalem will circulate some of them; but unless other stations are established, many of them must lie useless on our shelves. Were Damascus, Aleppo, Tripoli, and Laddakia occupied, as recommended,—in addition to the other reasons already urged in their favor, this is another consideration of no small importance. At each of those stations there might be a depository for our books, from which not only the inhabitants of those cities, but the surrounding towns and villages, could be supplied, and a wide spread influence be thus exerted, which, with the blessing of God, would be instrumental of making multitudes wise unto salvation.

But again; in Beyroot we have a flourishing seminary for youth, whom

* Mrs. Thomson, Doct. Dodge, and Mrs. Smith, neither of whom lived three years in the missionary field.

we are educating with the hope of raising up native teachers and preachers of the gospel. Some of them will in a few years finish their education, and will need employment. Each of the new missionary stations will, we hope, be able, in the course of time, to establish schools around it, and thus afford suitable and profitable employment for the scholars from our seminary. If we cannot employ them in this, or in some other way, they will and must seek for business elsewhere, and be withdrawn in a great measure from under our influence. This subject has caused us no small anxiety, and we see no better plan of disposing of it satisfactorily, than by increasing the number of stations, and thus creating a greater demand for good schools, teachers, preachers of the gospel, and also for the publications of our press.

Our plan contemplates not only an increase of our ordained missionaries, but also two or more physicians. The reasonableness and importance of such a request is too obvious to require any arguments to prove it. Since the establishment of our mission but one physician has been sent out by the Board, and his invaluable services were enjoyed but a short time, when, in endeavoring to save the life of one of our number, he sacrificed his own. Though his professional career was so brief, it was long enough to show what an important agency a physician can exert, not only in preserving the lives and health of the mission, but also in preparing the way for the gospel, which could not in many instances be otherwise opened. We are rejoiced, therefore, to learn that one at least will probably be sent to this field the present year, though we should have been still more grateful for a speedier and larger supply of our wants in this respect. May the great Head of the Church incline the hearts of the pious young men in the medical institutions to consecrate themselves to the blessed service. Then the eyes of the blind would be opened, and the ears of the deaf be unstopped; then would the lame man leap like an hart, and the tongue of the dumb sing.

We have thus briefly presented our appeal. We leave it with the hearts and consciences of our beloved brethren at home; and it is our earnest prayer that it may be so met and answered, as will enable us to extend and accelerate our labors an hundred fold. And while the churches give their sons and daughters, their gold and silver for this object, let them not forget to pray with an importunity and a faith which will insure the promised blessing of the Spirit upon all our labors. For the word of the Lord hath said, "Upon the land of my people shall come up thorns and briers, yea, upon all the houses of joy in the joyous city, *until the Spirit be poured upon us from on high*, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

### REPORT OF THE STATION AT JERUSALEM, DATED APRIL, 1837.

The missionaries and assistants at Jerusalem are Mr. and Mrs. Whiting, Mr. Lanneau, and Miss Tilden. They mention that the school, which had repeatedly been suspended, partly owing to the ill health of Mrs. Whiting, who taught it, and partly to the opposition of the ecclesiastics, had been again in operation five months under the tuition of Miss Tilden, and was attended, on an average, by fifteen or twenty pupils. An interesting Sabbath school was also in regular operation. The brethren were still in the habit of making frequent excursions to the adjacent villages to distribute books and converse with the people. Of their labors in Jerusalem they remark—

Our principal sphere of labor, however, is in the Holy City. We have had numerous visits from the different classes of inhabitants, but more especially from the Moslems. Our intercourse with the Mohammedans has been considerable, and of a very interesting nature. We know a few of them, at least, who are in the habit of reading the Word of God, and others who are disposed to converse freely on the subject of religion. One of these, a young man of high family connections, appears to be a sincere inquirer after the truth. He reads the New Testament daily, and has frequently expressed to us his desire to become and to die a Christian, but is not yet prepared to profess Christ before men. The bloody law of the Koran, which inflicts death upon every apostate from its creed, forms an almost insuperable barrier, not only to his conversion, but to that of the whole Mohammedan world. Until this barrier is removed, or the Holy Spirit poured out as in primitive times, when "men loved not their lives even unto death," we have but little reason to hope that the gospel will exert its saving influence over the mil-

lions of the followers of the false prophet. The hearts of all men, however, are in the hands of Him with whom is the residue of the Spirit, and we would commend the case of this interesting inquirer, and of the Mohammedans generally, to the sympathies and prayers of all the people of God.

Our intercourse with pilgrims the past season has been more limited than we could have wished. It must necessarily be so, until we become more thoroughly acquainted with the Turkish and Greek languages. Some good, we trust, has been done in circulating the Scriptures and tracts among them. The demand for these has been far less than might have been expected from their number, as it is estimated that there are about four thousand, chiefly Greeks and Armenians, now in the city. Probably not one fifth of this number can read, and of those who can the majority show a sad indifference to our books. In general, however, we regard the pilgrims as furnishing an important field for missionary labor; and as they are usually from different and distant places, the word of God circulated among them may, in this way, be disseminated in regions where the missionary himself has never gone. It was to pilgrims from Parthia, Media, Persia, Mesopotamia, Cappadocia, Pontia, Phrygia, Pamphylia, Asia, Egypt, Arabia, and Rome, that Peter preached on the day of pentecost, when three thousand were converted, and through whose instrumentality the gospel was published in all those countries. And may not the great Head of the Church in these latter days pour out of his Spirit upon strangers in Jerusalem, and by another pentecostal season prepare the way for a glorious revival of true religion throughout the whole eastern world!

Among the pilgrims was one whose case deserves a more particular notice. He was an old man from Gondar in Abyssinia and brought a letter from the Rev. Mr. Wolf, who recommended him to our kind attentions. He was a person of some distinction in his own country, and bore in his hand a horse-tail, the usual badge of office or rank in the interior of Africa. His Bible, in the Amharic language, he wore suspended at his side, and inclosed in a leathern case. As he spoke but a few words of Arabic, we were obliged to converse with him through another Abyssinian, who had resided here sometime and learned the language. We furnished him with a few articles of clothing and other little comforts, for which he appeared very grateful. He was acquainted with the German missionaries, Gobat and Isenberg, and spoke of them and their labors with deep interest.

On the whole, we believe that our mission is gaining the confidence of the people, and while we cannot see any positive fruits of our labors in actual conversions, we are far from being discouraged. We have need of much patience, faith, and prayer, but in due season we shall reap if we faint not. Glorious things are spoken of Zion, and if the church is faithful this city of our God will again become a name and praise in all the earth.

## Constantinople.

LETTER FROM HOHANNES, PRINCIPAL OF THE COLLEGE AT HAS KOY, DATED APRIL 25, 1837.

The arrival of Senekerim, one of the Armenian converts at Constantinople, in the United States, for the purpose of obtaining a theological education, was mentioned at page 330. Those who read the account of the earliest Armenian inquirers with whom the missionaries had intercourse, inserted at pp. 30 and 41, of the last volume, will remember that Hohannes, the writer of the following letter, was among the earliest of these inquirers, and was distinguished for his thirst after knowledge, his enlarged and scriptural views of religious truth, and his attainments. When the high school was opened at Constantinople under the patronage of the mission, he was employed as the principal teacher. Early in the year now closing, when some of the more enlightened of the Armenians determined to establish a college at their own expense, for the education of their young men, which might occupy the place of the mission high school, and which has actually led to the discontinuance of the Armenian department of it, Hohannes was made the principal of the new institution, and has entered on his labors there, with about 600 pupils. Many of the circumstances attending his transfer from one seminary to the other have been given in the journal of the mission published in the last two numbers of this work, pp. 398 and 447.

Being the associate, and in some respects, the leader of Senekerim in his religious in-

quiries, and bound to him by the closest bonds of christian affection, Hohannes gave him, on his embarkation for this country, the following letter of commendation to his christian brethren here. The errand on which this brother from a distant land is sent is, in its own nature, most interesting, and is rendered the more so by the peculiar circumstances of it. He is the messenger from one of the oldest branches of the church of Christ, sent to the branch the most recently planted; and from that which was planted in those portions of the earth where Christianity was first propagated, to that which the arm of the Lord has established in a quarter of the world then unknown. His object is to gather of the fire which divine grace is making to burn on our altars, for the purpose of carrying it back to revive that which has become dim on the altars of his own church.

The letter was written, and the original forwarded, in the Armenian language and character, accompanied by a translation from one of the missionaries.

Beloved Brethren in Christ—As our little fraternity has been a partaker of those spiritual blessings which have proceeded forth from your christian beneficence, which at the present time is spread through a large part of the world, we have many reasons for rendering to you our thanks for all the good deeds you have done, and for all you are about to do; that you, the true disciples and churches of Christ, having learned the commands of Christ, have consecrated your property, your gains, and also your souls (to him), and without distinction have sent your apostles (missionaries) into every part of the world, among all nations, that the kingdom of God may come upon all men, as also that you have sent apostles (missionaries) among the Armenians, of whom some (viz. Mr. Goodell, Mr. Dwight, Mr. Schauffler, and Mr. Homes), labor in Constantinople, for our nation, and by whose hands much good has come to us, and to our nation.

Now, beloved brethren in Christ, we who have been called by the grace of God to know our Savior Jesus Christ, and to love him and his gospel, are under obligations also to make him known, and to preach his holy doctrine among our Armenian nation. From this time our obligations are very great, since we are not only to labor for the salvation of our own souls, but also for the souls of our neighbors.

And now, at the present time, were we to write concerning the advantages gained by Christianity among our nation, how far the gospel has advanced, and the progress of knowledge, we have truly much good news to communicate; but this would not be proper in this place, and it would also be, as it were, impossible to inform you of all these things by writing in this small sheet. On this account, we leave it with our dear brother, who has been an eye-witness to every thing, to relate to you fully by word of mouth, (all that has happened.)

The whole number of Armenians in Constantinople is great, and our christian brotherhood is very small, and destitute of the necessary theological and divinely inspired knowledge, so that we might be able to persuade the people, making them acquainted with the truth, and answering their objections: "*For a wide and effectual door is open unto me, and there are many adversaries.*" Wherefore, knowing that knowledge is very necessary for us, for a long time we have thought to go and find a place where we might acquire the necessary learning, by which we might be able to be more extensively useful to our nation.

The greatest obstacle to the accomplishment of our desire has hitherto been the fewness and poverty of our brotherhood, and now also it is not because we have become numerous and rich, but in the same fewness and poverty, seeing the necessity of the work, we have taken the responsibility of all the difficulties, and by the good pleasure and agreement of the brethren, we have seen fit to send to your shores our beloved brother, Mr. Senekerim, that he may learn all things that are necessary that belong to the doctrines of the gospel. Wherefore we have sure testimony that you are ready to do good to all men, without their asking it; how much more then to him who comes and entreats it of you!

Christian brethren, we hope you will regard him in love, as a child coming to you in the name of Christ, and that you will confer on him all the necessary favors, and especially as your good deeds will not concern him merely, but all of us, and our Armenian nation.

Truly if the necessary acquirements could be made here in a short time, as they are learned in your schools, it is not probable that so long a voyage

would have been made; but as the mode of instruction here would not answer, and especially as we have tried and found that labor and study cannot be carried on together, we have concluded that until one of us comes to your shores, and receives a regular and scholar-like education in one of your schools, it is impossible that he can acquire the necessary learning.

Now, christian brethren, we brethren beseech you, that you will show favor to our beloved brother, that he, being made a partaker of your kindness, *that is, being filled with knowledge*, and with consolation, may return again to us, by the will of God, and labor for the promotion of the gospel of Christ. We are fully persuaded that you will never lose your reward before God, since our Lord Jesus Christ has promised, saying, "And whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

This work, being put upon me, by order of the brethren, I write and subscribe myself, the Principal of the College at Has Koy.

B. Hohannes Der Sahagean.

LETTER FROM MR. DWIGHT, DATED AUGUST 1, 1837.

In the last number it was mentioned that a letter had been received from Mr. Dwight dated more than three weeks after his exposure to the plague, and that, as he was then in health, it was hoped that he would escape the disease. The letter subjoined gives some account of the support and consolation which the grace of God had afforded him while passing through scenes of bereavement and danger.

As all the members of Mr. Schauffler's family and mine were very much exposed to this disease, you will doubtless feel no small degree of anxiety, after receiving my former letter, to hear from us again; and it is chiefly on this account that I now write once more by post. The Lord has been very gracious to us, and so far has not suffered the dreadful malady to spread any further among us. This is the more remarkable, as the disease assumed a very virulent form, and in a family in our neighborhood, where it commenced, consisting of eight persons, all have had it, except one child, and that one is now sick, it is said of the plague, although the father contradicts this report. Four of them have died, and another, who went to the hospital, is said to have died there; though of this I am not certain. A special providence has watched over us in this thing. I was exposed in every possible way for two days and two nights, before we knew it was the plague,—sleeping in the same bed with my sick wife, carrying John in my arms, and handling the diseased part, etc., and all without the least precaution, until within a few hours of his death. Afterwards I attended my dear wife through her sickness, which lasted twelve days in all, giving her medicines, moving her in the bed, changing the clothes, and in short, nursing her just as I should have done in any other disease, except that I made a free use of chlorine and chlorine water. My term of quarantine of thirty days will be completed this week, and by the wonderful mercy of God, I am still well, and so are my three surviving children, and all the rest in our families. I feel that I have made a very near approach to the eternal world, and if I ever had a firm and joyful hope of heaven, it was then. The greatest apparent danger has gone by, but eternity and heaven still seem very near to me, and I hope they will appear more and more so. I am amazed every day, when I think of the wonderful grace of God, that has enabled me to extract so much that is sweet from so bitter a cup. I needed the affliction much, very much. I feel that it is in great mercy and faithfulness that the Lord has afflicted me. He has now made my eye to see and my heart to feel, what I had before heard by the hearing of the ear, of the vanity of creature comforts, and the folly and sin of placing the heart inordinately upon them, so as to pursue them for their own sake, and not in God and for God. Sin never appeared so odious to me before; Christ never so precious; complete conformity to God never so desirable; heaven never so near. And although my friends are beginning to congratulate me, that the danger is over, still I desire, while God continues me in this world, to finish every day's work, as though it were my last. What an all-powerful motive have we here for action! How hard we shall want to labor for the salvation of souls, on the last day that is given us to labor in this world, just before we step into heaven! So let us labor every day.

I feel it to be my duty to make known to you the kindness of commodore Porter, our charge d'affaires here, during

this season of affliction. You are aware how the appearance of the plague in a family in this country cuts the members of that family off from all intercourse with their friends; and so great is the terror of the people, that in the villages they avoid going any where near the infected house; and it is sometimes with great difficulty that the necessaries of life can be procured. The commodore rode daily to the front of my house, during Mrs. Dwight's sickness, to inquire after her health, and to ascertain if any thing was needed. Our supplies from the village were all brought by his man. His sister, Mrs. B., and Mr. Porter, the United States consul, came to us nearly every day. And now the commodore has taken my two eldest boys into his family until I shall finish my quarantine.

Our friends among the Armenians seem to be afflicted with us, and express much sympathy. Already a bishop and several others have been down to see me, and try to administer comfort. I do most sincerely hope and fervently pray that this visitation of Providence may be a great blessing to this people. And I think it will. I think the Lord intends to use it in that way, and particularly by exciting in our minds more tenderness for souls, and greater zeal, and a more earnest spirit of prayer, and more spirituality and heavenly-mindedness. Oh may the Holy Spirit dwell in our hearts richly from day to day.

## Indians West of the Rocky Mountains.

LETTER FROM MR. SPALDING, DATED FEB. 16, 1837.

*Condition of the Indians on the Columbia and on the Frontiers of the United States.*

THE communications from this mission, inserted at pages 421 and 476, gave an account of the journey of the mission families across the mountains, and the selection of two stations, one among the Kayuses, near Wallawalla, occupied by Doct. Whitman, and the other among the Nez Perces, about a hundred miles distant, occupied by Mr. Spalding. The letter given below continues the history of the mission, with particular reference to the latter branch of it, from the time Mr. Spalding left Vancouver with his wife and the supplies for the station, November 3d, 1836, to begin his permanent residence among the Nez Perces.[5] They reached Wallawalla on the 13th. On this part of the journey they were again favored with the company and aid of Mr. McLeod, of the Hudson Bay Company, who had shown them so much kindness on their journey across the mountains, from the time they reached the Rendezvous, the most eastern post of the Company.

Respecting the passage up the river Mr. Spalding remarks—

As might be expected so late in the season, we had rain almost constantly night and day. In this country of no wood, we were of course in danger of being without fire for the night. We were supplied, however, every night, usually from the graves or miserable huts of the poor natives, for a small piece of tobacco. One night in particular the hand of Providence was manifest. The men rowed late, but saw no appearance of wood or Indians. When Mrs. S. and myself, who were in the hindermost boat, came to the landing, but were confident we were near no Indian camp, and consequently would be without wood, we concluded to remain in the boat, and spend, perhaps, a sleepless night, without food or dry clothes. Our attention was soon called by the cry of fire. A party of Indians, living some 500 miles up the Columbia, had arrived with wood packed upon their horses, for their own use that night. We shared freely with them, and the rain ceasing soon after supper, we were enabled to dry ourselves and get some sleep.

The Indians on the Columbia, below Wallawalla, are in the most degraded and wretched condition of any we met with after leaving the borders of the States. Multitudes of them are without a particle of clothing. The little floodwood that comes down the Columbia might make them comfortable through the winter, but this they dispose of, with the last stick that holds up a few mats to shelter them from the pelting storms, to the boatmen for tobacco, and leave themselves exposed, without shelter or fuel, to the inclemency of the weather. They will sometimes follow a boat from noon till night, with a few sticks of wood, to obtain this weed. No drudgery, no article they possess, is withheld, when a leaf of tobacco is held up; and when they have nothing else, they try the strength of begging. When we passed, it being the season of fish and berries, they looked very hardy, but I am told

before spring, they are reduced to mere skeletons, and many die from want and disease, brought on by their manner of living. I except the poor natives on the borders of the States, in speaking of the degradation of this people. This exception must remain, while the overwhelming raging flood of annihilation continues to roll down upon these defenceless, hunted immortals.

If the present sentinels of a nation's honor and welfare for time and eternity, are not sufficient, or are not faithful to their charge, let others be set with their hands unbound, that will be faithful, come life or death. I have seen taken to the mountain, (not by the Fur Company,) horses purchased of the poor harassed natives, on the borders of the States, for a few quarts of whiskey each; and I have seen the effects of the whiskey in blood pouring from the dead and the dying, and in the shrieks and flight of women and children from their fathers and husbands, driving them with the weapons of death from their dwellings; and in the tears of the desponding missionary, hastening with rapid speed from the uplifted war-club of him whom but a day or two previous, perhaps, he was teaching the principles of the peaceable religion of Jesus Christ.

Even at this great remove from the fountain of moral corruption, a small rivulet now and then may be seen. Every year a greater or less number of Nez Perces are taken to St. Louis, and return, if their constitutions outride the storms of intemperance and licentiousness, to scatter the seeds of moral death among their unsuspecting countrymen. Nor have I yet, I fear, caused to be burnt all the packs of cards which have been sold for the Bible to this inoffensive people, long seeking for, and offering any price to get hold of that precious book. So the Devil is found in sheep's clothing even on the Rocky Mountains. They tell me they have sometimes given a horse for a pack of cards, which they were told was positively the word of God; but which they now call the book from below. They tell me they have for some time distrusted a people that would bring "fire water" to the mountains, drink it, and then kill each other.

### *Joyful Reception by the Indians—Preparation for the Station.*

The statements which follow show how important it is that the mission should be speedily and greatly reinforced.

On arriving at Wallawalla I found, agreeable to promise, about 150 Nez Perces, waiting to conduct ourselves and effects to their country. On the 22d, Mrs. S. and myself, with Mr. Gray, mounted our horses and started for our destined location. The joy this people manifested, when they actually saw us on our way, cannot easily be expressed in words. They had watched our every action from Rendezvous, fearful, lest after all they should lose us, having, as they suppose, been disappointed twice before. When they saw Doct. Whitman settle among the Kayuses, their fears were greatly increased; but when they saw our faces turned towards their land, and the object of their long desire about to be accomplished, their joy seemed complete. They took the entire direction of every thing, pitched and struck our tent, saddled our horses, and gladly would have put our victuals to our mouths, had we wished it. So eager were they to do all they could to make us comfortable, I was astonished at the ease with which they handled and packed our heavy kegs and cases, the latter sixteen inches square, thirty inches long, and weighing usually 125 pounds each. Our effects loaded twenty horses.

We reached this place on the 29th, every thing safe. On approaching this valley, my feelings were peculiar. Ten months had rolled away, rising every morning, only to seek a new place to lay our heads at night. Now we were to camp for life. And when our lodge of buffalo hides was pitched, we welcomed it as our home, and looked upon it with as much satisfaction, doubtless, as any prince ever did upon his new built palace. We entered it and blessed the Lord for his ten thousand mercies of a long, long, tedious, and perilous journey, that removes us thousands of miles from the civilized and christian world. The first three days were taken up in making ourselves as comfortable as circumstances would admit. The fourth day Mr. Gray went about preparing the tools, and I shouldered my axe. Then the trial came. Will the Nez Perces chiefs break through a mountain of prejudice, prevailing among all Indian tribes, and strengthened with the growth of ages, and harden their hands with work. I put an axe upon the shoulder of my friend, Tack-en-su-a-tis, the chief so frequently spoken of in former letters, and told the other chiefs to follow me with their men. A shout echoed through the camp, and every countenance said yes. We were soon all at the timber hard at

work. Being better acquainted with the use of the axe, the wife of Tack-en-sua-tis relieved her husband from his awkwardness, and he, with the other chiefs and people, applied themselves diligently to carrying timber. I next requested a number of pine logs for boards, from the Koos-koos-ky, two miles distant. I cut the logs ten feet in length, and they, with as much cheerfulness as though they were setting down to a meal of victuals, rolled them upon poles, and twenty or thirty under each, soon had a sufficient quantity on the ground for doors, window-sashes, floors, etc. Then two, one a chief, took hold of the pit-saw, a most difficult tool to handle, and never have I seen better boards produced in the same way. On the 23d of December we moved into our house, a part having been made comfortable. Mr. Gray left on the 28th of December for Vancouver, to make arrangements for visiting the Flat Heads. We have now, through the astonishing favor of a kind Providence, a house eighteen feet by forty-two completed, with the exception of two doors, two windows, and a part of the under floor. Eighteen feet of one end is devoted to ourselves, with cellar. The remaining twenty-four is a school-room and place of worship. Posts grooved and filled with small split timber; roof, first timber closely laid, then a layer of grass, upon which is a thick layer of clay. All the timber and stone for the building were brought by the Indians, and they performed much of the labor of filling and putting on the roof. Until the place of worship was finished, we assembled for morning and evening prayers and worship on the Sabbath in the open air, and sometimes, before we closed the exercises, our bare heads would be covered with snow. We might as well hold back the sun in his march, as hold back the minds of this people from religious inquiry. This and the constant intercourse with them in every kind of work, compelled me to use every effort to acquire their language. Frequently, while putting up our house, a word must be had, or a stick of timber fall at the risk of life; and on the Sabbath, while going over some event recorded in the Bible, a new word must be learned, or the story must stop half told. The natives, however, are indefatigable and very ingenious in their efforts to make us acquainted with their language, and I am now enabled to converse quite intelligibly on any subject.

*Eager Desire for Religious Knowledge—Opening of the School.*

My manner of preaching is as follows. We have represented in paintings, several events recorded in the Scriptures, such as the passage through the Red Sea, the crucifixion of Christ, etc. These I explain first to my crier. I then go over with the subject to the people, the crier correcting my language and carrying out my history. But this only forms a starting point for these inquiring minds. They return to their tents, and sometimes spend the whole night in perfecting what they but partly understood on the Sabbath. If one is to leave camp for some distant part of the country, my crier and the paintings are sent for, and the whole night spent in going over with the subjects, to prepare himself to instruct others. Several are already preaching in different parts of the nation. I am frequently astonished at the correctness and rapidity with which several will go through with many events recorded in the Scriptures. But no history is listened to with such profound attention, as the story of the cross of Christ. A paper with his name upon it, is clasped to the bosom with all the apparent affection of a mother embracing a darling child.

On the 27th of January, Mrs. S. opened her school, and here a scene commenced, more interesting, if possible, than any we had before witnessed. Nothing but actual observation can give an idea of the indefatigable application of old and young, mothers with babes in their arms, grand-parent and grand-child. Having no books, Mrs. S., with her numerous other cares, is obliged to supply the deficiency with her pen, and print her own books; consequently, she can spend but a short time each day in school. But her absence does not close the school. From morning till night they are assembled in clusters, with one teaching a number of others. Their progress is surprising. To-day a stranger will enter the room, not knowing a letter, tomorrow he will be teaching others. Yesterday one of my sawyers returned from taking deer, having left before the school opened, and consequently knew not a letter. To-day he knows all, and can spell out several words. Usually about one hundred attend the school. Several are now able to read a little with us, at morning and evening prayers. As soon as one gets hold of a book, who is able to spell out a

few words, he immediately searches for the name of God, Jesus Christ, and the Holy Spirit. They have learned a few stanzes of hymns and several tunes, which they sing very sweetly. I usually render Mrs. S. in her school all the assistance possible, with an axe or saw in one hand and the other upon some article for farming or kitchen use. For it will readily be perceived that the joiner work of the house, kitchen furniture, and farming utensils must be produced by my own hands; and that, if I am ready to meet the opening spring with farming utensils in readiness, I have no time to lose during the few short days that make up the month of February. Bless the day that shone upon the first manual labor college.

The Indians appear very handy in every kind of work in which they have yet engaged, are remarkably kind, possess industrious habits, with scarcely the appearance of the savage or heathen about them. We consider them perfectly honest, and do not fear to trust them with any article we possess. If the least thing is found out of place, it is immediately returned.

Respecting this most interesting and truly remarkable state of feeling among the Indians, Mr. Spalding observes—

What the end of these things may be, He only knows who knows all things. The beginning certainly appears favorable. If the unprepared, imperfect laborers now employed here are faithful, diligent, and prayerful, we trust that some good will result from this mission. But who will venture to number the rivers of civilized, christian influence and happiness that a few years might see rolling in every direction through the nation, were we speedily joined by a sufficient number of faithful, prayerful laborers.

*Miscellaneous Notices—A Hopeful Inquirer.*

How much grain I shall be able to get in the coming season, I do not know, but the blessing of God attending us, as we trust it has thus far, I count upon a hundred acres. This will enable me to furnish a good number of the Indians with seed for the coming year, and keep many children at school, who are now obliged to leave frequently to go with their parents in search of food.

Judging from the present, this people will probably acquire the English, before we do the Nez Perces language, though we flatter ourselves that we are making good progress. If so, by the time we are ready to reduce theirs to writing, it will not be deemed expedient. For why should years be spent in reducing the language to a written state, which, when done, must necessarily be increased one third or one half with new words, in order to receive the Scriptures when translated into it? And if it is necessary for them to learn so many English words, (of course the most difficult portions of them, by reason of having nothing in their language to explain them,) why not learn the other half, easy to be learned, because they have corresponding words in their own language that will explain them; and then they are introduced at once into an inexhaustible fountain of religious and scientific reading. This is my present opinion; but what our duty will be, when we have acquired their language and are prepared to write and teach it, or to teach the English to better advantage than we can now, we cannot tell. We wait the future leading of Providence.

For the last three weeks, Mrs. S. has assembled the girls twice a week for sewing. The attempt far surpassed our most sanguine expectations. Their work is really good. Four days previous to our leaving Wallawalla, a party of Nez Perces started for Colville to obtain provisions, and returned to this place ten days after we arrived, with one pack of pork, two of peas, seven of corn, and eight of flour, each pack of flour weighing ninety pounds. This is a very safe and expeditious way of transporting goods, especially in this country swarming with horses. I have only to make known by letter what I want from Vancouver or Colville, and it is soon here. Colville is an establishment of the Hudson Bay Company on the Columbia river, some 400 miles above Wallawalla, and perhaps 300 from this place.

On the 13th of December the snow fell eighteen inches. There has been but little since, and now the ground is entirely bare and grass is beginning to spring up. On the 15th of December the mercury stood at 10° below zero in the morning. Before noon, however, it rose to 10° above, and has usually ranged from 25° to 50° since. My American horses have wintered very well, though they commenced poor. Cattle are in good flesh. If I neglected in my former letter, I will now say, our location is 125 miles east of Wallawalla, on a small

stream putting into the Koos-koos-ky, fifteen miles from its junction with the Lewis or Snake river, lat. 46° 30′, long. 117° 30′. The Koos-koos-ky is the first considerable branch putting into the Snake from the east, some 120 miles from its junction with the Columbia. There is 600 or 800 miles of apparently good land in this valley, with timber sufficient for firewood and fencing. Any quantity of pine and cedar may be rafted down the Koos-koos-ky, and landed within two miles of our location.

On the 18th of February Mr. Spalding writes—

This morning we witnessed what would seem to indicate the presence of the Holy Spirit. Four weeks since our good chief, Tack-en-su-a-tis, left us for his country, to obtain provisions and collect his effects, and returned yesterday to take up his abode with us for life. Of course, nearly all the improvement in reading and singing has been made since he left. After the exercises of the school were closed, which we close by singing, we observed him in tears. In the evening I called him to my room and inquired the cause. He replied, with apparently deep feeling, that when he heard those good words sung about God, viz. "Glory, honor, praise, and power," etc., he could not refrain from weeping. He said he saw on one of the paintings eleven good men who loved Jesus, and one bad one who sold him for money, and it made his heart weep. He said he did not know whether his heart was good or not; he knew it had been very hard from a little boy; he had made many inquiries how he should get rid of it, but no one could tell him; he knew now, and hoped he loved the Savior, but saw his bad heart near, and when he looked at the Savior, his heart would weep. He saw it was good to love the Savior; but his people all had bad hearts and did not love him, and that made his heart weep.—If the Lord has begun a good work in his heart may he carry it on to perfection.

## Proceedings of other Societies.

### FOREIGN.

#### BRITISH AND FOREIGN AEORIGINES-PROTECTION SOCIETY.

An association with the foregoing name has recently been organized in London, of which T. Fowell Buxton, member of Parliament, long distinguished as the advocate of the oppressed and defenceless, and as the zealous promoter of every christian and humane institution, is president. The object of the society is stated to be "to assist in protecting and promoting the advancement of uncivilized and defenceless tribes. An address circulated by the committee, explains the views with which the society was formed. Those whose thoughts and inquiries have not been directed particularly to the subject are little aware to what nameless evils and oppressions the ignorant and uncivilized tribes residing within and near the colonial possessions of Great Britain, in Asia, Africa, and America, are exposed. Nor are the wrongs endured by the same class of people within and near the frontier settlements of the United States, less in their injustice and ruinous tendency, though far less as to the number of souls affected by them. It is a most lamentable consideration, and one which shows how imperfectly civilization and knowledge, and even Christianity, have restrained the evil passions of men and humanized their feelings, that in nearly all portions of the earth, and in almost all ages, the approach of civilized, and even of nominally christian communities to ignorant and savage nations, instead of being a signal to them to rise from their degradation and wretchedness, and a source of improvement in their condition and character,—has been the commencement of fraud and oppression, on one hand, resulting in debasement, vice, and a more or less rapid tendency toward extinction on the other. Scarcely any society could be more truly humane, or more necessary, while scarcely any one could undertake a work more difficult of accomplishment.

The following are extracts from the address of the society.

It is a melancholy fact, that the intercourse of Europeans with the uncivilized aboriginal tribes has, in almost all cases,

been characterized by injustice on the one side and suffering on the other. By fraud and violence, Europeans have usurped immense tracts of native territory, paying no regard to the rights of the inhabitants. In close alliance with the process of usurpation, has been that of extermination, which has already been carried to an incredible extent. in some cases, the work of destruction is already complete; while, in others, it has made, and is still making, the most fearful advances. There is scarcely a tribe which has had communication with what are called the civilized nations, which is not the worse for the intercourse. European diseases and vices have been so deeply ingrafted, that the extinction of the native races cannot be far distant, if measures be not speedily taken to check the growth of these evils.

It is however satisfactory, that the desire to improve the religious, moral, and political condition of mankind keeps pace with the increasing intellectual freedom of our native country. We, as a nation, have not only sought to loosen the mental bondage of our own countrymen, by the establishment of schools and the removal of many barriers to religious and intellectual improvement, but we have struggled to establish the liberties of man in our colonial possessions, by the abolition of negro slavery. Societies have also been established for the diffusion of Christianity among ignorant and idolatrous nations, and much good has resulted from their labors. But, although these efforts have been made to benefit the slave population and aboriginal tribes, we can as yet be scarcely said to know the extent of our duties toward the uncivilized races of our fellow men. The missionary societies are established on such principles and for such objects as prevent them from interfering, except on particular occasions, with the civil and political condition of the natives: they have, however, long felt the importance of protecting the natural rights and promoting the civilization of those communities, for whom they provide the constant administration of sacred truth. The British and Foreign Aborigines' Protection Society has been formed for these purposes.

The first object of the society will be, to collect authentic information concerning the character, habits, and wants of the uncivilized tribes, and especially those in or near the British colonies.

Our present knowledge is, for the most part, confined to the imperfect notices of travellers; who, with numerous admirable exceptions, have devoted so little attention to the subject, or have been so much biassed by prejudice, as to forbid full dependence on their opinions. Further evidence will, consequently, in many cases be required, before efficient measures can be adopted to relieve the condition and to promote the civilization of the several communities. The society has, therefore, commenced its operations by the election of corresponding members, the number of whom will, from time to time, be increased; and, by the information which they give and that derived from other sources, the future proceedings of the society will be, in a great measure, regulated.

It is not, however, sufficient that the society alone should be in possession of accurate information. One of its most important duties will be, to communicate, in cheap publications, those details which may excite the interest of all classes, and thus ensure the extension of correct opinions.

It is probable that some cases may be brought under the attention of the society, in which the interference of the legislature may be required; and it will then be necessary to appeal to the government or to parliament, for the relief of those, who, as natives of our colonies, have a right to the protection of British laws. The distinctions which have been drawn between the privileges and immunities of the settler and of the native must be removed. Nor will this, it is anticipated, be difficult of accomplishment; for the inquiries recently made by the House of Commons afford a prospect that the political and social injustice, so long suffered by the aborigines, will soon receive the attention of an enlightened government.

To obtain justice for the natives by an improved administration of law, is now the society's principal object. But it hopes to do more than this, by its efforts to convince European settlers that they will best consult their own interests by conciliatory conduct towards the native inhabitants, than by any measures of oppression and violence.

The plans to be adopted by the society for the benefit of the native tribes in existing colonies, will depend upon the circumstances in which they may be found; but, in the event of the formation of new settlements, every effort will be made to secure the rights of the natives. The principles of the illustrious William Penn are as wise as they are just: for the purchase of land is a safer as well as a better title, than the acquisition thereof by fraud or force, and its maintenance by oppression and bloodshed.

The committee cannot, however, too strongly impress on the public mind the determination of the society to be governed in all its measures by the fact, that the complete civilization and the real happiness of man can never be secured by any thing less than the diffusion of christian principles.

*Prize Essay.*—A member of the committee has given the sum of fifty pounds, which the committee offer for the best essay, to be delivered on or before the 31st of December on the following subject:

The present state of the uncivilized and defenceless tribes; the causes which have

led to the diminution of their numbers, and their debased condition; and the best means of protecting them, and of promoting their advancement.

### CHURCH MISSIONARY SOCIETY'S MISSION IN WEST AFRICA.

*Encouraging Progress of the Mission.*

THE missionaries in Sierra Leone and the vicinity seem to be prosecuting their labors with increasing quiet and prosperity. The church members at the station maintain the christian character better than formerly and are more attentive to the ordinances of the gospel. Respecting the stations at Regent and Gloucester one of the missionaries writes—

Divine service has been kept up at both stations, Regent and Gloucester; the Lord having granted me health and strength for his work. I must say, that both congregations are endeavoring to walk worthy of the gospel, and to glorify the Lord who called them out of darkness into light. The communicants at Gloucester, especially, cause me much joy, by their brotherly love, their willingness to support their poor and sick brethren, and to make any sacrifice that is required; and by their regular attendance on the means of grace. They have formed among themselves a company, called the Christian Company, every member of which contributes something weekly; the amount is fixed according to their means; their fund is at present about £3, out of which seven poor persons of the congregation are supported; and if a poor person die, the expense of his burial is defrayed. They would also make an effort to get a better church; but to bear the whole expense of a new one, would be too much for them.

Another of the missionaries writes—

A young man, who in his youth had been under the tuition of the Rev. M. Renner, attended a missionary meeting at the chapel; when, among other things, an account of pious feelings, manifested by some young heathens was read. Soon after the man came to my house, and thus expressed the state of his mind—"When you read of that little boy, Sir, how anxious he was for instruction, I looked upon myself; and the thought came to my mind, 'How long have I been hearing God's word, and it never touched my heart!' My sins were now brought before me; I remembered how I could go to my farm on Sunday. Such heaviness came now upon me, that I did not know what to do; and this heaviness has followed me by day and by night; I have neither been able to eat nor sleep; yet I am not sick; I am quite well. Now I desire to serve God, and I have come to you, Sir, to ask you whether you will receive me into the church, and baptise me?" I told him that I could not receive him at once into the church; but that he should first read the Scriptures with me for some time. He, accordingly, came to my house twice a week; and it gave me real delight to expound the way of salvation to his hungry soul. He was afterward baptised, and has been hitherto a steady and attentive member of the chapel.

*May* 16, 1836. I had some conversation with the candidates for baptism, previously to their being admitted to that holy ordinance. One said that he had been brought to this colony as a re-captured slave, about nineteen years ago, and had learned to read in the society's evening school. Twelve months ago, he said, he felt a desire to join the church; he was a sinner and felt sorry because of it; he prayed against the corruptions of his heart; but he was sure, also, that the blood of the Son of God could cleanse him. Both he and his wife were baptised on Whit-Sunday last. Another, who had been a candidate for baptism above five years, thus spoke of himself:—"After the death of my teacher," the late Rev. G. R. Nylander, "I ran about from place to place, doing such things as are not good. Sometimes I attended meetings on Sundays, but I did not consider what I was doing. By and by I felt something in my heart which made me go oftener to church, and then I looked upon myself as unworthy to come to God's people. I have prayed that God would forgive my sins and have felt comfort afterward, but evil is still in my heart. Sometimes when I come from my farm and have nothing to eat, I get angry and quarrel with my wife, and then I cannot sleep; but when my wife and I kneel down and pray to God, peace comes again into our hearts, and the devil is forced to go away."

His wife who joined the church with him, when conversing with me on the death of her only child, observed, "I feel wicked thoughts in my heart; but I hope Christ will make me free from them and receive my soul also. It was very hard for me when I lost my child; but now I thank God, through Jesus Christ, who gave the child and took it away again."

*Distressing Influence of Early Superstition.*

Traces of the former character of the people, however, and the operation of superstitious notions early imbibed are often developed. Mr. Kissling, missionary at Gibraltar Chapel, writes—

A circumstance which came under my notice shews the remains of idolatry and superstition in one who had professed the

name of Christ. I was called to the death-bed of a woman who had been for many years afflicted with a bodily distemper. Her state of mind was distressing; she complained against God, that she was so long laid up with sickness, and that he had not heard and answered her prayers. I told her that God did not punish in anger; his chastisements were intended for our good, that we might seek his face with full purpose of heart, and flee to Jesus the friend of sinners; and that her sufferings were nothing when compared with the sufferings of hell, which we all had deserved. I then asked her whether she had ever prayed that the Lord would save her soul? She answered, "I have prayed till I became tired, but my sickness is still the same—pain, pain, pain all over my body; I can no more pray."—"Will you join me and your husband, if we pray with you?" "It is not for me. Jesus Christ was once dear to my soul; I could then eat and drink at his table, and feel that he lived in my heart; but now my heart is like wood, no feeling. God cannot be pleased, if my lips say the words, and my heart is not there."—"Then only listen, and we will entreat the Lord that he may be pleased to take away the heart of stone, and give you a heart of flesh, and that his Holy Spirit may prepare you for another world." To this she consented, and on my going away, expressed her thanks for the visit.

When at the house of this much afflicted woman the second time, I thought her countenance was more cheerful; she also expressed her gladness to see me again, as her end was nigh at hand. Finding that her strength indeed was rapidly declining, I spoke freely of death, and told her that she should prepare to meet her God. During the conversation, however, I perceived that there must be something heavily pressing on her mind, and when I asked her whether she could now look on her affliction as sent for her good, she replied, "This sickness was brought on by bad people; they were angry with me and did something to make me lie all this time on my bed." I observed, "Do you not believe that Jesus Christ has all power, both in heaven and on earth?" "Yes," she replied, "He has all power; but he does no more mind me." I remonstrated with her, and told her that heathens were troubled with such foolish thoughts, but that Christians should not be. I spoke particularly against idolatry; but I soon discovered that I was losing access to her mind, and therefore changed the subject, dwelling chiefly on the love of Christ to sinners—the blood which cleanseth from all sin—and the righteousness in which she could appear before God. In this she seemed to take more interest. After again offering up a prayer with her sorrowing husband, that the Lord would receive her graciously and love her freely, I took my leave, fully persuaded that I should see her no more in this world. Shortly after she became delirious and died in that state. It would be unbecoming in me to make any reflections on this poor woman's case. I have rather related it as one of those instances which, in a measure, let us in to the secret of the conflicts and temptations to which those are exposed who are gathered into the church from among the heathen. They are liable to trials of which we ourselves have little experience. Being from their childhood inured to the customs, habits, and notions of their idolatrous countries, they find it no easy thing to cast away at once such works of darkness, and to look upon them with contempt. I fear that many who are sincere in their christian profession, have to strive against the influence of superstition all the days of their life. Hence the utility of shewing again and again to our congregations, the errors and absurdities of heathenism.

Further instances of this nature are reported as follows, by Mr. Kissling—

I will mention on this occasion two cases of superstition, which I observed with much grief. A child of a communicant had a cushion tied to his neck, when attending our Sunday school at the chapel; on inquiring of the parent and sponsor what the cushion signified, I was informed that the boy was born with a membrane encompassing his head, which was sewed up in the cushion, and that he wore it "to keep him from sickness and fits of fright." My arguments against the superstitious practice availed very little; the individuals indeed consented that the charm should no more be brought to school; but the importance which they attach to it, I believe, remains still the same.

At another time, when I had to attend a burial, I noticed, at the house from whence the funeral proceeded, a basin of water with strong smelling leaves in it, in which the mourners, on their return from the grave, formally washed their hands, to prevent, as I was afterwards told, the departed soul from pursuing them. It is not to be wondered at, that such a superstitious practice should exist among heathens, for the vilest of them believe in the immortality of the soul, and the best of them have fears on account of it; but to see religious professors join in it is grievous, yea disgraceful. But such occurrences, painful as they are, do not discourage us in our work.

John Attarra, relating his visits to the people at Hastings, gives also some similar instances of superstitious habits among them. He states—

*Aug.* 22, 1836. I went out this afternoon as usual, to visit people at their houses. When I had been to different houses and had declared to them the word of the Lord, and had also exhorted some who never attended church to come, I came to a house wherein resided a man who is an idolater, or rather

a worshipper of thunder. I had some time ago conversed with this man respecting this evil way of living; but he did not regard it, but would persist that he was right and I was wrong. To-day I asked him what he thought about his own manner of living, and whether he still believed it to be better than the christian life? I put this question to him, because I had seen him attend our chapel on the two preceding Sundays, which he never did before. He replied, that he was convinced that my way was right and his wrong. I then inquired of him, what it was that had induced him to say that my way was better than his. He said, that he knew it by experience; "for," said he, "I had put my trust in country fashion to assist me in many things, but I found it could not help me." He said that he had wasted a great deal of money on it, but all was in vain; this caused him to see that he had been a foolish man to depend upon such things, which could not help him, either in this world or in that which is to come. With regard to what he had spent for that purpose, he said, that if the money he had spent were to be collected, it would be sufficient to build a frame house. I then admonished him to pray to God to keep him from turning back to his former state. He promised that he would come to church often to hear God's word, and since that time he has regularly attended church and school.

I went to another house, the owner of which is the chief drummer, but a very superstitious man. As soon as I entered the piazza he offered me a seat. I then asked him the reason why he never came to hear the word of God. He replied, that he had much country fashions in his head. I told him that although he had much of it in his head, yet he should come to church to hear the word of God, which is able to save the soul. He promised that he would begin to attend. He found it a difficult thing to forsake his country fashion, as I advised him, because he was born in a heathen country, and therefore, whenever it wants a fowl or any other thing, he will make a sacrifice to it; that by so doing he may please it, in order to preserve him from sickness and trouble, and also when he is in need that it may assist him. I endeavored to point out the evil and folly of depending upon such things, which could not help him; but he could not be persuaded to believe the truth. He said further, that I disbelieved him because I was not of the Aku nation. I replied, that this was not the reason, for the country which I came from observed the same evil practices; the only reason why I opposed it was that the word and Spirit of God had convinced me of the evil of it; I was taught by that word the vanity and folly of trusting in such things.

## ABSTRACT OF THE FORTY-THIRD ANNUAL REPORT OF THE LONDON MISSIONARY SOCIETY.

THE following are the missions, with the number of stations, missionaries, etc., connected with each, as reported at the meeting of the society in May last. Reports from many of the stations are too imperfect to admit the church members and pupils to be given under each. A general summary is given at the close.

*Georgian Islands.*—Eleven stations, eight missionaries, with 13 native teachers.

*Society Islands.*—Four stations, three missionaries, and four native teachers.

The foregoing missions are the oldest under the care of the society.

*Hervey Islands.*—Three stations, six outstations, three missionaries, and 12 native teachers.

*Marquesas.*—Two missionaries and four Tahitian teachers. This mission has been recently established and but little progress has been made.

*Navigator's Islands.*—The missionaries appointed to these islands had not arrived. A native teacher from one of the older missions had accomplished much good.

*Ultra Ganges Missions,* including *China, Malacca, Singapore, Pinang,* and *Java.*—Five stations, six missionaries, two catechists, and three native assistants.

*East Indies,* including *Northern India* and *Peninsular India.*—Nineteen stations, 33 missionaries, four assistants, 44 native assistants, two native preachers, 135 native readers.

*Siberia.*—Two stations, three missionaries, one printer.

*Mediterranean.*—One station, one missionary.

*South Africa.*—Twenty-one stations—14 within the colony and 7 beyond it—27 missionaries, seven assistants.

*African Islands.*—Two stations, one in Madagascar and one in Mauritius, two missionaries and one printer.

*West Indies,* including *Demerara, Essequebo, Berbice,* and *Jamaica.*—23 stations, 10 on the continent, and 13 on Jamaica; 16 missionaries, and nine catechists and schoolmasters,

The following is the summary for the year given in the report.

In the several parts of the world connected with the society's operations, to which the directors have now adverted, there are 428 stations and out-stations; 114 missionaries; 31 European, and 451 native assistants; 84 christian churches; 6,615 communicants; 514 schools, and 34,222 scholars: be-

ing an increase reported during the year of 156 stations and out-stations, 162 agents, 10 churches, 1,376 communicants, 71 schools, and 4,621 scholars.

There are connected with the several stations of the society 15 printing establishments, which have been in active operation during the past year, especially in the Ultra Ganges Missions, where the press still continues to be the chief instrument for the diffusion of Christianity. But complete returns from these and other stations not having been yet received, the number of books printed and distributed in the course of the year cannot be reported.

*Missionary Students.*—The number of students who are at present pursuing a course of preparatory study, with a view to missionary labor under the auspicies of the society, is 36.

*Funds.*—The amount of legacies received in the course of the year has been 8,777*l.* The contributions for the ordinary and special objects of the society have been 55,595*l.*, making a total of 64,372*l.*, being an increase beyond the income of last year of 11,507*l.* The expenditure of the year has been 63,160*l.*, being an increase beyond the expenditure of the previous year to the amount of 2,533*l.*

SUMMARY OF THE THIRTY-SEVENTH REPORT OF THE CHURCH MISSIONARY SOCIETY.

*Funds.*—The aggregate receipts of the year stand as follows:—General fund 71,098*l.*; disabled missionaries' fund 615*l.*; institution buildings' fund 13*l.*: total 71,727*l.* The preceding year's receipts stood thus:—General fund 67,691*l.*; disabled missionaries' fund 630*l.*; institution buildings' fund 32*l.*: total 68,354*l.* It will hence be seen that there is an increase on the last year's receipts of 3,372*l.*

The expenditure of the society during the past year, on account of the general fund, amounted to 69,668*l.*; that of the preceding year was 64,213*l.*; being an increase of 5,454*l.*

*Institution at Islington.*—During the year sixteen students have been received, in addition to twenty-four who were in the institution at the last anniversary. Of these, eight, four ordained and four catechists, have departed to their respective stations; one has been removed; one left on account of ill health; three have withdrawn; and twenty-seven are still resident at the institution.

*Missionaries sent out.*—Seven missionaries and eight catechists and artisans, ten of whom were married, making a total of 25 individuals, have been sent forth during the year; including two missionaries and one catechist, who have returned to their stations.

MISSIONS.—*West Africa*—Stations 4; missionaries 4; catechists 5; native teachers 19; communicants 707; attendants on public worship 3,681; schools 23; scholars, boys 958, girls 807, youths and adults 1,908, 3,673.

*Mediterranean.*—Malta—Missionary 1; lay agents 2; native agents 2.

Syra—Missionary 1; scholars 325.

Smyrna—Missionaries 2.

Egypt—Missionaries 2; native teachers 9; schools 4; scholars, boys 155, girls 87, 242.

Abyssinia—Missionaries 3.

*Calcutta and North India.*—Stations 11; missionaries 12; native missionaries 2; catechists 7; native and country-born teachers 39; communicants, at Benares, 12; attendants on public worship, 1,111; schools 54; scholars, boys 3,781, girls 63, youths and adults 14, sexes not distinguished 662, 4,520.

*Madras and South India.*—Stations 7; missionaries 12; native missionaries 2; laymen 2; native catechists and teachers 255; communicants 318; attendants on public worship 9,693; schools 206; scholars, boys 5,240, girls 1,000, youths and adults 188, sexes not distinguished 43, 6,471.

*Bombay and Western India.*—Stations 2; missionaries 4; laymen 1; native teachers 11; schools 19; scholars, boys 877, girls 74, 951.

*Ceylon.*—Stations 4; missionaries 7; native catechists and teachers 69; communicants 102; attendants on public worship 2,131; schools 52; scholars, boys 1,404, girls 296, youths and adults 62, 1,762.

*China.*—Mission commenced during the last year.

*Australasia.*—New Holland—Missionaries 3; catechist 1.

New Zealand—Stations 10; missionaries 6; catechist and teachers 29; native teachers 34; communicants 169; attendants on public worship 2,300; schools 51; scholars, boys 496, girls 395, sexes not distinguished 570, youths and adults 94, 1,555.

*Southeast Africa.*—Mission commenced during the last year at Port Natal.

*West Indies.*—Stations 23; missionaries 7; catechists and teachers 16; country-born teachers 9; communicants, at Nassau and Knockalva, 40; attendants on public worship 1,840; schools 39: scholars, boys 143, girls 152, sexes not distinguished 2,403, youths and adults 9, 2,707.

*Northwest America.*—Stations 3; missionaries 2; schoolmasters 3; country-born teachers 4; communicants 211; attendants on public worship 1,550; schools 12; scholars, boys 235, girls 261, sexes not distinguished 283, youth and adults 88, 867.

GENERAL SUMMARY.—Stations 72; missionaries 67; native missionaries 4, catechists and other laymen 67; native and country-born teachers 451; communicants 1,559; attendants on public worship 21,306; schools 460; scholars, boys 13,289, girls 3,135, sexes not distinguished 4,286, youths and adults 2,303, 23,073.

The conclusion of the report contains the following important remarks—

By gradual steps the foreign operations of the society have been extended to various parts of the four quarters of the globe. To undertake and steadily to follow up these operations, requires, the committee are sensible, great faith, strong hope, and unquenchable love. It demands, also, constant dependence on the promised aid of the Holy Spirit, to bestow on them renewed and inexhaustible supplies of his support. It is, your committee are aware, natural to feel elated with success, and depressed by failure; and this may render the mind partial to one particular mission, so long as it prospers, and cold or even desponding about it when in adversity. But this surely is not agreeable to the spirit of faith.

Sympathy, moreover, with the missionaries, demands that Christians at home should persevere alike through good and through adverse events, assured that in due season

we shall reap if we faint not. For do not missionaries persevere? Are not they in the fore-front of the battle, and we far off in the rear? The work that costs us a little self-denial, an occasional alarm, or a passing sigh, costs them the sacrifice of country and friends—costs them the privation of many religious privileges so precious to their own souls and to their rising families; it costs them many a pang to think whether they are satisfying friends at home; and most of all, whether they are satisfying their own conscience and their God. Their personal religious state, and the progress of their mission, seem so closely bound up together, that every fluctuation fills them with a double measure of anxiety and grief. And do they suffer all this and more, and will not friends at home cheer them with strong and tender sympathy? Have they faith to labor, and shall not we have faith to help? The committee are persuaded that the members of the society are men who will not faint in a day of trial. They are well assured, that the work which was begun in faith will, by the same spirit of faith, be carried on; and that their friends at home, and much more the missionary laborers abroad, will prove themselves followers of those Scripture worthies, who, through faith, subdued kingdoms, wrought righteousness, obtained promises; out of weakness were made strong; turned to flight the armies of the aliens.

## DOMESTIC.

### ANNUAL REPORT OF THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

THE twenty-third annual meeting of the Board was held in Philadelphia, April 26th. The missions of the Board are among the Indian tribes of North America, in Hayti, in Europe, Africa, and Asia.

*Indians in North America.*

*Ojibwas.*—Station at Sant de Ste Marie; two missionaries and one male and one female assistant, with two native helpers: church 13: school 33.

*Ottawas.*—Station in Michigan: one male and two female assistant missionaries: school 30. Station now discontinued.

*Oneidas* in the State of New York.—Station at Tonawanda: one missionary and his wife: church 17: school 40.

*Cherokees.*—Stations at Valley Towns and Amohee: one missionary and his wife: four native preachers: numerous out-stations: added to the church the past year 44. School discontinued.

*Shawanoes.*—One station west of Missouri: one missionary: one male and two female assistants: a printing press from which a number of school books, hymn books, and portions of the Scriptures have been issued: native church members 8.

*Delawares* near the junction of the Kansas and Missouri rivers.—One male and two female assistant missionaries, and one native helper: school with seven pupils.

*Putawotamies.*—One teacher and his wife.

*Otoes* near the junction of the Platte and Missouri rivers.—One missionary and his wife: school on the average from 8 to 12: translation of the Scriptures begun.

*Omahas* sixty miles north of the Otoes.—One missionary and his wife.

*Ottawas* forty miles south of Shawanoe.—One missionary and his wife. Station not yet occupied.

*Creeks* near the junction of the Arkansas and Verdigris rivers.—Two stations and two missionaries and their wives, one female assistant, and one native preacher: church 87: school 10 or 15.

*Choctaws* west of the Arkansas river.—Four stations: two missionaries and two school teachers with three female assistants: all of whom are supported and directed by the government of the United States.

*Hayti in the West Indies.*

*Port-au-Prince.*—One missionary: church 21.

*Missions in Europe.*

*France.*—Five stations: three missionaries and their wives: two native preachers, and two other native assistants: church members under their care about 90.

*Germany.*—One station at Hamburg, and one native preacher and one assistant: 40 or 50 church members at the stations and adjacent places. Many copies of the Scriptures and tracts distributed.

*Greece.*—One station at Patras, and two missionaries and their wives.

*Mission in Africa.*

*Liberia.*—Two stations, and four missionaries. The Bassa language has been reduced to a written form, and one or two small books printed in it: two or three schools are taught, and one church of 16 members organized.

*Missions in Asia.*

*Burmah.*—Four stations: eight missionaries and one assistant missionary and their wives. More preaching was done, in 1835, in Maulmein and vicinity than all the previous years together, spent at that place. Five or six native assistants had been kept constantly at work, and thousands of tracts distributed. During the year ending the 30th of June, 1836, sixteen had been added by baptism to the native church under Mr. Judson's care, and four by letter. Two had died, leaving the whole number 110. In the printing department, more work was accom-

plished in 1835 than in any previoas year. The whole amount was 264,300 copies, or 8,263,600 pages. Of these, 143,000 copies, or 5,240,000 pages were printed from July 1st to December 31st, inclusive. The whole Burman Bible was finished December 29th, 1835. The schools embrace about 150 pupils. A large printing establishment is connected with this mission.

*Karens.*—Two stations: four missionaries, with five female and about 25 native assistants: and nine out-stations: eight churches with 389 members. A printing press is to be sent out: a number of books are in readiness. The theological school contains 19 members: nine schools with 220 or 230 pupils.

*Siam.*—One station: two missionaries and their wives. The translation of the Scriptures is going forward, and founts of types in Siamese and Chinese are in preparation.

*Chinese* department, at Bankok.—Three missionaries, two of them having wives.

*Arracan.*—Station at Kyout Phyoo, at which are two missionaries and their wives.

*Telingas.*—Two missionaries and their wives: now residing at Vizigapatam, studying the Teloogoo language.

*Shyans.*—One station at Sadiya in Asam: three missionaries and one printer and their wives. A printing press is attached to the mission.

*Receipts and Expenditures.*

The total receipts of the Board for the year ending April 15, 1837, were $70,010 06 and the expenditures for the same period were $69,051 46.

Of the receipts, $10,000 were received from the American and Foreign Bible Society, and upwards of $10,000 from Virginia, South Carolina, and Georgia, for printing and circulating the sacred Scriptures in foreign languages.

*Summary and Conclusion.*

Under the direction of the Board are—Missions 24; stations, exclusive of numerous out-stations, 35; missionaries and assistant missionaries, including 49 preachers, and six printers, and 53 native preachers and assistants, and exclusive of assistants in the printing department, 160; churches, containing about 1,300 members, of whom more than 300 have been baptised the past year, 30; schools, containing about 700 scholars, 45.

Twenty-one missionaries and assistant missionaries appointed since the last annual meeting, exclusive of Karen assistants, have joined, or are on their way to their respective missions. Three assistant missionaries have been dismissed, at their request, and one native assistant has been discharged.

There are four printing establishments, at Shawanoe, Maulmein, Bankok, and Sadiya, to which are attached eleven printing-presses, and founts of type for printing in fourteen languages exclusive of the English. The number of pages printed in the year ending December, 1835, at Maulmein and Shawanoe, was about 8,500,000.

In the events of the year which has now closed, the Board discern additional motives to gratitude and the vigorous prosecution of their work. Though embarrassment and partial repulse have here and there been sustained, the general aspect of the missions is one of prosperity and cheering promise. Throughout the year, no less than in former years, the advance has been all which, according to the instrumentality applied, could have been wisely anticipated, and nothing but an enlargement of the same instrumentality is needed, with the blessing of God, to hasten the work to the utmost extent desirable. What the rate of acceleration, if any, shall be, God thus refers to the churches, whose agents we are, to determine. Of extravagant anticipations of progress, he has taught us to beware. By his word and his providence alike he has distinctly reminded us, that "he who soweth sparingly, shall reap also sparingly." At the same time he has assured us, with equal explicitness, that "he who soweth bountifully shall reap also bountifully."

What then, dear brethren, shall be the extent of our privilege? What proportion of the harvest of the world will we gather in? How many of the millions of our race, how many nations shall rise up and call us blessed? Shall the ratio of increase during the past twenty years, be the measure of increase for the years to come? Or shall we from gratitude for the favor which God has shown us thus far, and in view of the immense fields which are spread out before us, gird ourselves anew to the reaping, and multiply our sheaves an hundred fold? We propose these questions for sober thought. We ask our brethren, ministers and churches, to weigh them well, and in the light of the word and providence of God, and in view of their last account, to give the answer.

## American Board of Commissioners for Foreign Missions.

### RECENT INTELLIGENCE.

Ceylon.—Brief communications recently received from the missionaries in Ceylon, bearing date from May 25th to June 10th, state that interest and promising revivals of religion were in progress in the seminary at Batticotta and in the female boarding school at Oodooville. At Tillipally also the mis-

sionaries are much encouraged in their labors, especially in the English school.

China.—The labors of the mission generally were going forward as usual. A number of sailors from Japan had come into Macao, and were ready to embark in the Himmaleh, on her contemplated visit to that island. It will be recollected that the Himmaleh was fitted out by friends of Christianity at Canton for the purpose of visiting the coast of China and other countries of southern and eastern Asia and the islands in those seas. The object of her voyages is to ascertain the condition of the people, the feasibility of establishing missions, and to distribute books in the various languages, wherever readers could be found. Mr. Stevens embarked in this vessel on her trip westward, and proceeded as far as Singapore, where, as was mentioned at page 459, he was called away by death on the 5th of January last. Mr. Dickinson was expected to take the place of Mr. Stevens in the vessel during her subsequent voyages.—Two or three years ago a company of Japanese sailors were wrecked on the coast of China. To these Mr. Gutzlaff had access, and so far acquired a knowledge of their language as to be able, with their assistance, to prepare some Scripture tracts in it. It is to be hoped that the treatment which these sailors and those more recently brought in have received, together with their safe return to their native island in a christian vessel, may tend, in the course of divine providence, to overcome the prejudices and hostile feeling which have been cherished in Japan against the introduction of christian knowledge.

Sandwich Islands.—Rev. William Richards and wife, whose return to the United States was mentioned at p. 317, reembarked in the barque Suffolk, Capt. Allen, Nov. 7th, to proceed again to their former field of labor.

### Grant from the New-York State Temperance Society.

The society named above have forwarded to the Board, to be distributed by its missionaries, 8,800 numbers of the Temperance Recorder; 300 numbers of the Temperance Intelligencer; 900 of the Temperance Almanac; and fifty volumes of the Cold Water Man.

## Donations,

### RECEIVED IN OCTOBER.

*Board of Foreign Missions in Ref. Dutch chh.* W. R. Thompson, New York, Tr.

| | | |
|---|---|---|
| Albany, Coll. in 2d R. D. chh. 211,29; sab. sch. in 3d do. 25; Mrs. W. C. Miller, 10; | 246 29 | |
| Aquackanonk, N. J., R. D. chh. | 32 75 | |
| Bloomingdale, R. D. chh. | 12 00 | |
| Bushwick, R. D. chh. | 28 31 | |
| Catskill, R. D. chh. to constitute Rev. James Romeyn an Hon. Mem. | 86 69 | |
| Clarkstown, R. D. chh. | 12 00 | |
| Coxsackie, Mon. con. in 1st R. D. chh. | 23 00 | |
| Coxsackie and New Baltimore, Fem. miss. so. of 1st R. D. chh. | 152 00 | |
| Ghent, R. D. chh. | 31 19 | |
| Hempstead, R. D. chh. | 26 86 | |
| Hillsdale, R. D. chh. 7; prem. 40c. | 7 40 | |
| Jamaica, R. D. chh. | 40 28 | |
| Jersey City, N. J., R. D. chh. mon. con. | 12 37 | |
| Kinderhook, Miss. so. of R. D. chh. and mon. con. | 150 00 | |
| Middlebush, N. J., R. D. chh. | 50 00 | |
| Newtown, R. D. chh. | 31 00 | |
| New Utrecht, R. D. chh. | 100 00 | |
| New York, P. H. Silvester, | 20 00 | |
| Oyster Bay, R. D. chh. | 20 37 | |
| Schenectady, A blind old lady, | 10 00 | |
| Somerville, N. J., A poor girl, | 50 | |
| Stuyvesant, R. D. chh. | 26 00 | |
| Waterford, Mon. con. in R. D. chh. | 26 63 | |
| Weston, N. J. Mon. con. | 7 25 | 1,152 89 |

*Berkshire co.* Ms. Aux. So. R. Colton, Tr.

| | | |
|---|---|---|
| Rev. N. Sheldon, 20; Mr. and Mrs. Yates, 10; J. Z. Goodrich, 10; G. Beckwith, 10; a friend, 10, do. 5; Mrs. C. W. 5; D. R. W. 5; Mrs. P. 5; W. W. 5; A. B. Jr. 3; | 88 00 | |
| Great Barrington, | 60 00 | |
| Hinsdale, A lady, av. of jew. | 75 | |
| Lee, Extra effort, | 50 00 | |
| Sheffield, | 38 25 | |
| | 237 00 | |
| Ded. am't appro. by aux. so. for Rev. J. Brewer, 31,04; c. note, 5; expenses, 96c. | 37 00 | 200 00 |

*Cheshire co.* N. H. Aux. So. S. A. Gerould, Tr.

| | | |
|---|---|---|
| Gilsum, Cong. chh. and so. 24,20; mon. con. 8,50; | 32 70 | |
| Nelson, Gent. 74,27; juv. so. 12,58; | 86 85 | |
| Roxbury, | 6 75 | |
| Swanzey, Chh. and so. | 33 04 | |
| Troy, Mon. con. | 14 00 | |
| Winchester, La. | 36 52 | 209 86 |

*Essex co. North*, Ms. Aux. So. J. Caldwell, Tr.

| | | |
|---|---|---|
| Amesbury, Mon. con. in Mr. Keeler's so. | 40 00 | |
| Bellville, Mon. con. | 7 16 | |
| Bradford, Mon. con. | 20 00 | |
| Newburyport, La. for Palestine miss. | 8 58 | 75 74 |

*Franklin co.* Vt. Aux. so. C. F. Safford, Tr. 176 02

*Geneva and vic.* N. Y. By C. A. Cook, Agent,

| | |
|---|---|
| Batavia, Presb. chh. | 40 00 |
| Bethany Centre, | 12 00 |
| Canandaigua, Cong. chh. | 283 00 |
| Dundee, Mon. con. | 15 00 |
| Geneseo, Presb. chh. | 128 29 |
| Geneva, Presb. chh. | 37 75 |
| Hopewell, Presb. chh. | 10 00 |
| Livonia, Presb. chh. | 20 00 |
| Marion, Cong. chh. | 25 00 |
| Mt. Morris, Presb. chh. 66,23; 2d do. 3; | 69 23 |

Panama, Fem. sew. so. 2 62
Rushville, Presb. chh. 53 00
Sheldon, 1st chh. 14; fem. benev. so. 5,34; 19 34
Westfield, Presb. chh. 71 00—786 23

*Greene co.* N. Y. Aux. So. Rev. Dr. Porter, Tr.
East Durham, W. Ingraham, 5; A. Parks, 10; 15 00
Windham Centre, Mon. con. 10 00—25 00

*Hampden co.* Ms. Aux. So. S. Warriner, Tr.
Monson, Gent. 14,37; la. 47,78; chh. contrib. 95; mon. con. 70,25; indiv. 380,60; for support of Rev. J. L. Merrick, 608 00

*Hartford co.* Ct. Aux. So. J. R. Woodbridge, Tr.
Avon East, Gent. 2 00
Burlington, Gent. 37,03; la. 21,75; 58 78
Canton, La. 60 46
E. Hartford, Gent. 205,25; la. 1,50; 206 75
E. Windsor, Wapping so. La. 19 51
Farmington, La. 4 75
Hartford, 1st so. Gent. 191,33; W. so. la. 3; 194 33
Marlborough, Gent. 11,75; la. 18,64; which and prev. dona. fr. sew. so. constitute Rev. William F. Vaill an Hon. Mem. 30 39
Suffield, Mon. con. 10 00—586 97

*Hartford co., South,* Ct. Aux. So. R. Hubbard, Tr.
Berlin, N. Britain so. Gent. 175,81; la. 111,28; la. sew. so. 10; 297 09
Southington, La. benev. so. 6; la. (of which to constitute Rev. Dwight M. Seward an Hon. Mem. 50;) 125,43; gent. (of which to constitute Rev. Jared R. Avery an Hon. Mem. 50;) 401,57; 533 00
Wethersfield, Coll. 7 00
Of sum ackn. in Oct. $100 fr. Chester Bulkley constitute him an Hon. Mem. —837 09

*Hillsboro' co.* N. H. Aux. So. R. Boylston, Tr.
Hollis, Cong. so. special effort, 89,25; legacy of Miss Anna Forbes, 15; $104,25 ackn. in October.

*Litchfield co.* Ct. Aux. So. C. L. Webb, Tr.
(Of which fr. Goshen, E. Lyman, to constitute Rev. John F. Norton an Hon. Mem. 50; Harwiuton, which and prev. dona. constitute Gaylord Wells, M. D. an Hon. Mem. 20; Litchfield, Sarah and Mary Pierce, 62; juv. benev. so. 50; Plymouth, Young la. sew. so. for China, 10,62; sab. sch. for do. 20,70; Salisbury, To constitute Rev. Adam Reed an Hon. Mem. 50; South Britain, To constitute Rev. O. B. Butterfield an Hon. Mem. 50; Southbury, To constitute Rev. William H. Whittemore an Hon. Mem. 50;) 3,000 00

*Middlesex North and vic.* Ms. Char. Asso. J. S. Adams, Tr.
Harvard, Asso. Special effort, 62 00

*Middlesex South Confer. of chhs.* Ms. P. Johnson, Tr.
Sherburne, 65 78
Lincoln, 17 00
Framingham, Special effort, (of which to constitute David Kellogg, D. D. and Rev. David Brigham Hon. Mem. 100;) 254,99; av. of spoon, 2; 256 99—339 77

*New Haven City,* Ct. Aux. So. F. T. Jarman, Tr.
Gent. of 2d cong. chh. 425; la. of do. 300; 725 00

*New Haven co.* Ct. *Western Conso.* A. Townsend, Jr. Tr.
Hamden Plains, Gent. 23,59; sab. sch. 11,96; 35 55
Humphreysville, Gent. and la. 53 56
Milford, 1st chh. gent. 87,04; la. 62,96; la. sew. so. 22,38; sab. sch. for sch. in Ceylon, 21,06; united mon. con. 28; 222 44
Millbury, Benev. asso. 68,68; indiv. 30; 98 68
Oxford, Coll. 29 63
Salem, Mon. con. 34; fem. char. so. 12; coll. in chh. and so. 58,50; 104 50
Waterbury, Gent. 202,28; la. 77; mon. con. 29,72; 309 00
Wolcott, Gent. 11 24—864 60

*New York City and Brooklyn,* Aux. So. W. W. Chester, Tr.
(Of which fr. Horace Holden, which and prev. dona. constitute him an Hon. Mem. 30;) 107 34

*Oneida co.* N. Y. Aux. So. A. Thomas, Tr.
Bridgewater, Presb. so. 5 91
Burlington, 1st cong. chh. 26,79; av. of beads, 4,25; 31 04
Camden, Cong. chh. mon. con. 50 00
Cassville, Cong. chh. mon. con. 11 19
Clinton, Cong. chh. 19 10
Clinton, Marshall and Paris, United fem. asso. for fem. sch. at Bombay, 53 50
Deerfield, C. Preston, 5 00
Fayetteville, Presb. so. 115 00
Hamilton, 2d cong. chh. 32 60
Hannibal, A. Rice, 10; mon. con. 8; 18 00
Mount Vernon, Presb. chh. la. 31,55; la. sew. so. 11,25; mon. con. 57,20; (of which to constitute Rev. Horace P. Bogue an Hon. Mem. 50;) 100 00
Oriskany Falls, Cong. free chh. 49 87
Pitcher, 1st cong. chh. 31,62; av. of ring, 12c. 31 74
Smithfield, Presb. so. mon. con. 25 00
Steuben, Miss M. Roberts, 5 00
Stockbridge, 9 50
Utica, La. of 1st presb. chh. 75,81; sab. sch. of do. for Chinese chil. 5,79; R. T. Jones, 5; 86 60
Whitesboro', Presb. chh. 30 83—679 88

*Palestine Miss. So.* Ms. E. Alden, Tr.
Braintree, 1st par. La. 58 57
Braintree and Weymouth, Union so. mon. con. 20 00
North Bridgewater, Gent. 58,52; la. 29,38; 87 90
N. Weymouth, La. 60 00—226 47

*Pilgrim Association,* Ms. Rev. E. G. Howe, Tr.
Kingston, Mon. con. in evang. cong. chh. 5 65
Plymouth, Mon. con. in 2d chh. 5 00—10 65

*Rutland co.* Vt. Aux. So. J. D. Butler, Tr.
Fairhaven, Cong. chh. mon. con. 25 00
Hubbardton, Cong. chh. ex. effort, 14 00
Pawlet, Cong. chh. 2; la. cent so. 5; 7 00
Pittsford, Cong. chh. and so. 21 00—67 00

*Valley of the Mississippi,* Aux. So. W. T. Truman, Tr.
*Western Reserve aux. so.*
Ashtabula co. Andover, Mrs. C. 3; mon. con. 2; Ashtabula, 5,82; Austinburgh, 23,05; Conneaut, Mon. con. 5; W. Moore, 10; A. L. B. 2; indiv. 27,81; Geneva, Mon. con. 11; Kingsville, 11,43; Jefferson, 12,12; Morgan, L. B. F. 10; G. W. St. J. 10; indiv. 4,69; Rome, J. D. H. 10; a friend, 2; Rev. O. L. 1; Wayne, Rev. Mr. L. 5; Cuyahoga co. Solon, Mon. con. 7,81; a lady, 50c. Geauga co. Burton, 15; Centreville, 4,06; Painsville, 9; E. M. 10; Richmond, 9,50; Unionville, 6; contrib. 33,31; Huron co. Florence, Mon. con. 1,50; Lynn, 23,50; Milan, 10; Ruggles, Mon. con. 5,44; Wakeman, Gent. and la. 8,27; Lorain co. Willington, 18; Medina co. Brunswick, 4,25; Guilford, 10; Portage co. Atwater, 60,50, Miss Mary Merrick, which constitutes her an Hon. Mem. 120; Aurora, 31; Charlestown, 19; for Dr. Adams, S. Africa, 16; Freedom, 10; Garretsville, 8; Hudson, Rev. Caleb Pitkin, which constitutes him an Hon. Mem. 84; West. Reserve coll. N. S. B. 10; Middlebury, 12,12;

Nelson, 19,99; Lydian so. 9,44; Randolph, 10,25; O. C. Dickinson, 10; Ravenna, Coll. 22,25; mon. con. 2,08; Stow, 6,75; Streetsboro', 9; Rev. L. Shaw, 5; Tallmadge, Fem. benev. so. 12,50; C. Sackett and fam. 10; G. Wolcott, 20; R. Fenn, 20; indiv. 59,32; Windham, 52; ja. 8,19; A. R. 1; W. R. C. 1; Seneca co. Scipio, 6,50; Stark co. Canton, 51,16; Trumbull co. Farmington, 5,81; Gustavus, 2,65; Hartford, Mon. con. 17,56; Johnson, 9; Kinsman, Mon. con. 15,97; Mesopotamia, 8; Vernon, Mon. con. 5,79; Warren, Z. Fitch, 10; A. Adams, 5,79; indiv. 15,40; mon. con. 26; 1,161 08

*Windham co.* Vt. Aux. So. N. B. Williston, Tr.

Bangor, N. Y. 1st cong. chh. 10,38; sab. sch. 78c. 11 16
Brattleboro', E. vill. Mon. con. 95,56; ja. 56,53; gent. 130,25; 282 34
E. Westminster, Gent. 15,55; ja. 17,71; mon. con. 5,13; 38 39
Fayetteville, Contrib. 6 15
Grafton, Mon. con. 12 00
Guilford, Miss S. Boyden, 60
Putney, Rebecca Swain, 1 00
Rockingham, Mon. con. 3 00
Saxton's River, Mon. con. 22 75
Townsend, La. 10 59—387 88

*Windham co. North*, Ct. Aux. So. J. Williams, Tr.

Brooklyn, Gent. 55,17; mon. con. 50; 105 17
Pomfret, Gent. 142,25; ja. 76,60; mon. con. 67,91; ja. cir. of ind. 12; F. Averill, 10; sab. sch. chil. 2,41; 311 17
South Woodstock, Gent. 30; ja. 42,40; fem. benev. sew. so. 37,60; 110 00
Westford, Asso. 23,63; mon. con. 7,25; 30 88—557 22

*Windham co. South*, Ct. Aux. So. Z. Storrs, Tr.

Ashford, Gent. 22,62; ja. 16,90; mon. con. 10,83; 50 35
Canterbury, Gent. 37,25; ja. 43,22; mon. con. 10,14; 90 61
Hampton, Gent. 25,08; ja. 36,12; 61 20
Mansfield South, Gent. 62,54; ja. 50,83; mon. con. 39,17; Rev. A. S. A. 10; 162 54
Plainfield, Gent. 54,86; ja. 75,64; mon. con. 26,08; young la. knitting so. 10; juv. asso. 2,42; 169 00
Scotland, Gent. 31,27; ja. 17,12; mon. con. 7; fem. benev. so. 5; 60 39
Voluntown and Sterling, La. 12; Rev. J. A. 2; 14 00
Westminster, Gent. 35,53; ja. 40,50; mon. con. 12; 88 03
Willimantic, Gent. 4,50; ja. 18; 22 50—718 62

*Windsor co.* Vt. Aux. So. B. Swan, Jr. Tr.

Barnard, Gent. 22,24; mon. con. 12; 34 24
Pomfret, La. 3 46
Windsor, J. H. 91
Woodstock, Contrib. at ann. meet. 43,52; mon. con. in cong. chh. 6,68; C. Dana, 2; 52 20—90 81

*Total from the above sources,* $13,656 12

## VARIOUS COLLECTIONS AND DONATIONS.

*Acworth*, N. H. Mon. con. 14 87
*Albany*, N. Y. 4th presb. chh. 50 00
*Amsterdam Village*, N. Y. Presb. chh. (of which to constitute Rev. M. S. Goodell an Hon. Mem. 50:) 100 00
*Angelica*, N. Y., S. Prentice, 10 00
*Baltimore*, Md. 5th presb. chh. mon. con. 10,25; coll. 29,90; sab. sch. for *James G. Hamner*, Ceylon, 7,75; sch. of Misses DeB. 2,10; fem. mite so. 4th pay. for *Mary Sanger*, Ceylon, 3d for *Jane N. Everton*, 2d for *Jane Williams*, 2d for *Robert Breckenridge*, 3d for *Harriet L. Winslow*, 3d for *Jane S. Purviance*, 2d for *Susannah Budd Shober*, 1st for *Julianna Johns*, 1st for *Mary Lloyd Nevins*, 1st for *Rebecca R. Brundige*, ea. 20; 8th for *Mary L. Sanger*, 15; 265 00
*Bethel and Mt. Zion*, E. Ten. Chhs. 25 00
*Billerica*, Ms. Mon. con. 6,25; Rev. J. Haven, 10; 16 25
*Boscawen*, N. H. Mrs. E. Wood, which constitutes Rev. Henry S. G. French an Hon. Mem. 50 00
*Boston*, Ms. Mass. miss. so. as inc. fr. Mrs. Osborne's legacy, for pro. of the gospel am. the Indians of the U. S. 180 00
*Brighton*, Ms. Mon. con. and indiv. to constitute Rev. Samuel Lamson, Jr. an Hon. Mem. 50 00
*Buffalo*, N. Y. 1st presb. chh. mon. con. 259 00
*Byron*, N. Y. Singing so. for ed. of an orphan child in Ceylon, 12 00
*Caledonia*, N. Y., J. A. McVean, 10 00
*Cambridgeport*, Ms. Of $166,50 ackn. in Oct. $100 constitute William Fisk an Hon. Mem.
*Canandaigua*, N. Y. Juv. asso. in sab. sch. of 1st cong. chh. for *Walter Hubbell* and *Eliza M. Hubbell*, Ceylon, 40 00
*Canonsburgh*, Pa. Sab. sch. 4 50
*Castine*, Me. Mon. con. 28 00
*Champlain*, N. Y. Benev. so. 10 00
*Chichester*, N. H. Rev. R. A. Putnam, 7; cong. 12,73; 19 73
*Choctaw Nation*, Miss. so. for printing bible in Choctaw language, 22 75
*Clinton*, N. Y. Young la. domes. sem. 35 00
*Concord*, N. H., Rev. Mr. Tenney's cong. 34 17
*Craftsbury*, Vt. Fem. miss. so. 23 08
*Dedham*, Ms. A fem. in 1st par. 10 00
*Delhi*, N. Y., H. D. Gould, 15 00
*Durham*, N. Y. Fem. cent so. 27,30; Mrs. L. Chapman, 5; 32 30
*Fort Covington*, N. Y. Mater. asso. for Constantinople, 6 00
$150 ack. in Nov. constitute Reuben Martin and Rev. James E. Quaw Hon. Mem.
*Framingham*, Ms. La. miss. so. 35 25
*Frederick City*, Md. Fem. miss. asso. 60 00
*Fredonia*, N. Y. Presb. cong. 54 29
*Friendship*, N. Y. Presb. chh. 10; ded. c. note, 5; 5 00
*Fulton and Granby*, N. Y. Presb. chh. fem. miss. so. 20 00
*Georgia*, Vt. Miss P. Blatchley, 5 00
*Greenland*, N. H. Fem. miss. so. 33 34
*Griggsville*, Ill. Mon. con. 13 00
*Hallowell*, Me. Mrs. S. E. Bond, to constitute Rev. E. Thurston an Hon. Mem. 50 00
*Hamilton*, Ms. Mon. con. and coll. in cong. so. 52 75
*Hanover*, Ms. Mon. con. 8 00
*Hanover Village*, N. H. Cong. chh. special coll. 140 00
*Harrisburgh*, Pa. W. Graydon, 5 00
*Hillsboro'*, N. H. Fem. benev. so. 37 42
*Hollis*, N. H. Fem. read. and char. so. 3d pay. for a child in Bombay, 18 00
*Hudson*, N. Y. 1st presb. chh. male asso. 40; sab. sch. in do. for Waterbury sch. Ceylon, 25; 65 00
*Indian River*, Pa. Cong. 2 37
*Kennebunk*, Me. Mrs. P. Lord, 15; Mrs. L. A. Lord, 5; 20 00
*Livonia*, N. Y. Evang. so. 75 00
*Lowell*, Ms. La. for Scriptures at Sandw. Isl. 17,12; a la. of 2d cong. chh. 2; A. S. 1; 20 12
*Lumberland*, N. Y., J. Kyte, 50
*Lyme*, N. H. Cong. so. contrib. 100; fem. benev. so. 24; 124 00
*Lyndon*, Vt. P. Spaulding, 5 00
*Madison*, Ct. West. dis. special coll. 43 00
*Marysville*, E. Ten. Phil. asso. in S. and W. Theol. Sem. 6,40; miss. so. and New Providence cong. 78,77; 85 17
*McKean*, Pa. Mon. con. for bibles in hea. lands, 5 00
*Meredith Upper Vill.* N. H. Fem. char. so. 4 00
*Middle Granville*, N. Y. Presb. chh. 20 00
*Mississippi River*, Mr. Wharton, 5 00

Date Due

Storage

The Missionary Herald vol. 33 1837

CEPac

~~Storage~~

MISSIONARY HERALD V.33 1837

